

## Ellen G. White 1888 letters

Lt 1, 1888

Walling, Fred

Reno, Nevada

May 28, 1888

Dear Nephew Fred Walling:

I received your letter remailed from Oakland the last of last week, and I have about decided to go no further in urging the matter in Addie [Walling]'s case. I am quite sure that Addie could come to me if she desired, and we will let the matter rest until future developments. I have troubled my mind over this matter until I have decided that unless I can throw it off, I am unfitted for my labor in speaking and writing.

I wrote you in my last letter that I would attend the Reno camp meeting and hoped to meet Addie here, but I have but little hope or expectation of this now. I have written to Sister [Jennie] Ings, who has recently returned from Europe and who will soon be on her way to California, to call at Denver and to go where Addie is and take her with her to California. Whether this can be done remains to be seen. Here I shall let the matter rest. I do not know as anything that I could do would be of the least benefit in this case of Addie's. As you say, she must decide and do herself. Until she shall take this position, all that any of us can do will be useless.

In regard to your father's expectations that I shall come to Colorado, I have only to say I do not wish to meet your father either in Colorado or California. I have a sense of the injustice that has been done me in business transactions with your uncle which has resulted in great loss to us, and then the expense that was forced upon me that I have had to bear for his children in board, for education, and the moving them from place to place to be under my care in my itinerant life, has cost me three thousand dollars.

Then for him to take Addie as he has done and she to consent to go with him against my express counsel, his taking her in my absence—I have not the heart to look in his face without telling him plainly what I think of his wicked course. You know that that would make him my deadly enemy.

May is in continual fear that in some way, through some course her father may pursue, he will compel her to go home. But May is of age now and if she cannot fight this battle through alone, then I cannot help her. It is impossible for her father to compel her to go with him, for she is of age to choose for herself, and it is for her to say whether she will go or not. If any compulsion should be used, she could call a police officer and state the facts. The only thing that she seems to fear is that there will be a net laid for her in inviting her to

ride or [that] in some way that she will be deceived. But I must leave these children to manage this matter through.

It was not my choice in the beginning to take these two. I insisted on not doing this. Once we carried them to Mrs. Lasslie's while we went over in Middle Park, never expecting to have charge of them again, as he had told me they were only there on a visit for their health. It was a fearful tempest the night we returned to Walling's Mills, but we had not been in the house but a few hours when your father came with both of the children bundled up and put them again in my charge. I could not see that it was possible for me to take charge of them and told him so, but he insisted that this should be done until he could provide some other way. So this matter has gone on, I writing to him repeatedly that he must take these two, that I could not be to the trouble, anxiety, and expense of caring for them. Your uncle was sick; it was a very heavy burden to me.

I told him, after the settlement between himself and your uncle White, the last time we were in Colorado, that I should utterly refuse to be at any more expense or trouble with his children unless he gave me a writing that they should be mine until they were of age. This he refused to do. He was in my debt then sixteen hundred dollars, and I told him that if he would give me this writing, I would make no charges against him. When I found that he would not give me the children, I wrote to him that Sister McDearmon was coming to Boulder and I should send the children with her. He wrote a letter begging me not to send the children; he had no place for them, and if I would board them, he would pay their expenses henceforth. I sent him a bill of their expenses for clothing that I had to get for them for that very winter, and lest he should say that the letter was never received, I enclosed it in an envelope to one of my brethren to put into his hands; but no response came. I have not heard one word from him since that time until I returned from Europe, [when] he made inquiries in regard to May Walling. During the first year the children were with me, I have a recollection of his sending from twenty to thirty dollars; that is all I ever received from him.

He sent a telegram before May was of age that she was not to be permitted to make any contract in regard to her labor without his consent. Now all these things have left such an impression upon my mind that I have no desire to come in contact with the man Walling as long as I shall live. He is your father and I will not say more. Addie could come to me if she chose to do so. If you can get an opportunity to get this letter into her hand, you can do so. She has done me great injustice and can have but little appreciation of what I have done for her and the claims that I have upon her. I have suffered more from this matter than I can express to you, and now I am done. I wish I could write something that would be of a different character, but I cannot possibly do it now. My heart and soul have been oppressed day and night with a sense of the treatment I have received from your father in return for all the expense and trouble I have been to for his children's sake. Whenever I have told him that I could not have the charge of the children, with tears in his eyes he has said, "I have

confidence that you will bring up my children right. Their mother shall never have them unless it is over my dead body. And if you refuse to take care of my children, then I must put them somewhere where their mother will never see them again." I fully expected when I left Colorado to return in the spring with the children and give them into their mother's care, but he utterly forbade my doing this, accompanied with assertions of what he would do if I did do it.

For some time your grandmother Clough and all her children were my enemies, and I do not think that they ever felt just right toward me in consequence of my keeping the children and not sending them back to their mother. I have done the very best in my power with your sisters. I fear I have done far more than I ought to have done; the future will determine this.

It is such a mortification to me to have the people in Oakland ask me where Addie is, and it seems so marvelously strange to them, the silly flattery and the caresses from your father to her like a lover, that it is just a marvel of wonder all the time to the people. Could it be possible that this flattery was palatable to Addie? Her father pretends that it was for her health that she was taken away, but [in] Addie's letters to me in response to my inquiries, she always said that she was doing well. And then I was told by Sister Loughborough, who had the guardianship of Addie in my absence, that he kept her up late nights talking with him. If her health was so poor, where was his consideration of his child? She was just worn out and unfitted for her work by the course her father pursued in taxing her night after night to sit up with him to a late hour in conversation. You can in these few words have some idea of the disagreeable position I am placed in.

All our friends in Oakland know that I have spared no pains in regard to these children that they should obtain knowledge of how to work and knowledge which was greater than everything else, how to behave and how to give their hearts to God, a knowledge of the will and ways of God. Then for Addie to go right away from our people and place herself where she has. The course her father has taken has proved I have had no unjust estimate of his character. I get no letters from Addie and have no reason to think that she gets any from me, and this course is pursued toward one who has been a mother to your father's children since May was three years old and Addie five. I never meant to say as much as I have, but I think you ought to know this much, and I hope no wrong will come of what I have written. But Addie could not have done me a greater harm than she has done in the course she has pursued in this matter.

Can you give me any knowledge of where Mary Clough Wanless is? If you can ascertain her whereabouts and where I could find her, you will much oblige your Aunt Ellen.

Please to get this letter to Addie if you can.

Lt 1a, 1888

Walling, Fred

St. Helena, California

May 20, 1888

Dear Nephew [Fred Walling]:

I received your letter and was glad to hear from you. But I have not received one line from Addie [Walling].

I have just written to her that I shall be in Reno, which is a station one day and night's journey from Oakland on the east. I shall take no attendant with me and shall depend upon her meeting me and rendering me the service I shall need at the camp meeting. If she cannot get there before the first of June I can get along. Or if she will meet me to accompany me on the cars from Reno to Sacramento, and thence to Fresno and forty miles by private conveyance up into the mountains to Burrough Valley, where we intend to rest until the last of July,. I must be where so many people will not visit me, for I am much worn with constant labor.

This will save Addie some twenty dollars, save me some forty dollars, for I would have to take an attendant from here if I did not have her to return with me. I can have company to the meeting, but not from the meeting, as they intend going to Oregon camp meetings. So you can see the plan I have in view. The meeting commences the twenty-fourth of May and continues until the fifth of June.

I am hoping to meet Addie at that time. I write you this that you may know my plans. I want this to go this morning, so cannot write more now.

Your Aunt Ellen.

Lt 2, 1888

Walling, Fred

Healdsburg, California

April 13, 1888

Defendant's exhibit

Mr. Walling

Dear Nephew:

There has just come to me from the dead-letter office a letter that I wrote to you in reference to May Walling. Therefore, I am aware you did not receive it. May was not with me when I wrote last. Mr. Harmon, because of the abundant rain, could not get to the depot, but May has been with me now for some weeks.

I have been absent from home for about five weeks. Before that I spent only a short time with May, as I had to go to St. Helena.

I find May is not strong. For several years after she was in my charge, the greatest care had to be exercised for her. She had a dangerous sickness of erysipelas and was in a critical state for weeks, so she had to be watched over day and night. She lost her toenails because of the inflammation. Many prayers ascended to heaven that her life might be spared. She had prior to this been unable to use potatoes without having distress in her bowels. I think that these difficulties were almost entirely gone after her long, painful sickness.

I did not feel that she would ever be able to do hard work and kept a hired girl all the time. May was required to take care of her own room and assist in washing dishes. She had done no cooking until she went to Mrs. Harmon's.

I thought her line of business would be school teaching; therefore I have paid her tuition and let her have her time to obtain a good education. But she has not attended school recently, because her health demanded a change. She was growing fast. She looked strong, but I knew she was not strong, so I put nothing hard upon her, and there was no need, as I kept help all the time.

Next term I want she shall have the advantage of completing her education. Everything she does is nice, but is very slow. I think if she passes twenty, her health will be confirmed; at least that has been my hope. She has manifested much interest in botany, and I think she will make an admirable, thorough teacher when she will have a couple of years more advantage of study.

It has been my object to so educate the children that they could sustain themselves in some literary work and not have to do house work, for this is slavery if compelled to do this for a living. I have expended up to the time I left for Europe, in their education, in their board bill, and for their clothing and transporting them back and forth from and to California as my work required, three thousand dollars.

I am now having May learn to cook. She obtained considerable knowledge at Mrs. Harmon's. I should not have had her go to Nevada had I been consulted, for I have felt determined the girls should not either of them be placed in a line of business where it was not agreeable for them and where they would be compelled or tempted to lift and do hard physical labor. Neither of them is fitted for this kind of work. I have felt anxious to have them learn to cook under a good, intelligent woman. Addie [Walling] is a good cook, but May is not yet educated in this direction.

These children are very near and dear to me, because I have not only given them care and invested in them money, but I have given them a mother's care and love. I have felt disappointed in not seeing Addie before this time, as I understand the agreement was that she was to return in January. Every day when at home, I have looked for my eldest

daughter's return, and when away, every letter received I thought would tell me of her return. But time passes and she does not come.

I have brought from Norway a musician and translator, and I have also brought from Chicago a young lady who has written for magazines, like Mary Clough, and they are now engaged with me in my work. These were transported that I might place Addie right in my own good house in Healdsburg, in an excellent climate, under these successful teachers to help her in her education, that she shall have all the qualifications that I am able to give her of a complete education, to write, to prepare copy, or to read proof, which will command the best of wages.

I have not worked at all from a selfish standpoint, but have labored [so] that, if I should be removed by death, these girls would have a trade using their mental ability to do good work and command good wages. I do not think [that] either of them could be employed as a business in housework, only that they should understand how to work in this line, how to be economical, and how to stand at the head of a household without embarrassment when that time should come.

Now, I want Addie to return to her home and to her mother, her Aunt Ellen. I thought I would not urge this matter, for I expected it would need no urging. I had expected Addie every day. Now while I have these right in my own house to help Addie to do a work which would be of great advantage to her in a business point, she ought to improve the opportunity. I have felt bad to see the time passing and Addie losing these precious opportunities. I therefore write to you to make these matters known, that no more time shall be lost and that Addie shall return at once to me.

Whatever Addie does in my house of the work will be all due to me for the expense I have had in her education, but I do not propose to do anything of this kind. I want to pay Addie when she gets able and fitted to work, just as I pay my other workers. I pay May now for what she is doing, for I want her to learn the use of money under my direction, as I consider this a part of the education of children. I want to pay these children for their work, although up to the present time, saving a few weeks in the time, they have been an expense to me all the way through. Yet I do not require them to pay me back in time and labor for all this care and expense.

I love the children. I am working for their present and future good. I have labored most earnestly to so do my work that the best material should be brought into their character-building here in this life that they shall be useful, true to God, and true to those with whom they are brought into connection, and that they may have spotless characters, that they may be fitted for the society of the saints in light.

I hope I shall not fail in my purpose. The approval of God I prize above everything else in this life, and I want that these dear children shall wear the white robe of Christ's righteousness and shall win heaven and the crown of glory that fadeth not away.

I have nothing in all my plans to conceal from you or anyone. My course and my work are as open as the day. I have done no underhanded work at any time or in any place. I frankly state these things to you, for I have always been frank and always mean to be frank.

Your Aunt.

Lt 4, 1888

Prescott, Brother and Sister

Healdsburg, California

September 10, 1888

Dear Brother and Sister Prescott:

Willie received a letter from you in regard to the course of Mary Roth. I am much disappointed in her and very much perplexed to know what to do. I wrote to her stating what I had heard from a letter from you, and then I laid my letter aside to think over it and re-read it. After thinking of it a day or two and prayerfully considering this matter, I decided not to send it, fearing it would not work favorably for your influence, neither for mine. If the reports you have heard are all correct, then our sister Mary Roth is not walking in the light and views things in a perverted light. Any hasty, abrupt movement might increase her danger and increase the darkness that is around her, and she might as the result stumble and fall into some of the many gins and pits Satan has prepared for the feet of the unwary.

Now I consider that Sister Mary has cost us too much anxiety and earnest sympathy to be given up lightly without making persevering, untiring efforts to save her from making grave mistakes.

We have had very much to say in regard to foreign missions. We have, as a people, expended a large amount of means in our interested efforts to have the work progress in setting the truth in all its bearings before the people of other nations. I carried a heavy burden while in Europe, and while there, I left <about two thousand> [dollars] of the Lord's entrusted money to advance the work in its different branches. I accepted the charge of Mary and her brother Paul from the hands of a very dear family who love and fear God, pledging myself to be their friend and so, to the utmost of my influence, to see that they were properly cared for and that Mary should, at my expense, receive treatment at the sanitarium at Battle Creek and that Paul, who is a conscientious young man, should be placed where he could be qualifying himself to become a laborer in Switzerland or wherever

duty may call him to labor. Those who have shared with me in this work, I am truly grateful to, for I consider it a good work.

I have great fears that many in Battle Creek do not realize what it means to be home missionaries. Will we consider it costs the parents of these dear children a severe struggle to part from their loved ones while busy tongues, in Tramelan their home, suggested every disagreeable result from their going to America? But the parents gave up their children, and they were placed in your midst, and we hope to have others also come to America from the different nationalities to receive knowledge and perfect their education, essential to go forth to labor for the salvation of souls. We want them to return to their home and country with the most favorable impression of America and not to return with prejudices confirmed, which will be a great hindrance to the union which with all our power of influence we have sought to effect between the believers in other nations and those in America. Should any return with an unfavorable report, then it will defeat the very object we have labored to bring about. I have trembled all the time, fearing that there would not be all that tact, that wisdom, that courtesy, that tender forbearance with those of other nationalities brought into your midst, whose education and habits are so different from those in America. But above everything else, I have feared that the tongue of gossip would play mischief with these persons whom we have influenced to come across the broad Atlantic.

There are those, you well know, who love to seize upon any pretense to frame a story to tell that will work disastrously to souls if willing ears receive it. Now, I am afraid of these reports. I am afraid of those who do the reporting, who make no effort to come in close, friendly relation with Mary. I know what sad work it has made for some of God's servants, who have gone into their graves when they might have lived if it had not been for the state of things produced by these talkers, and I know these talkers still live to talk, to report, to exaggerate, to misstate, and [to] lead others astray to do these things. Misunderstandings are liable to arise that might be easily cured if they would only go to the persons and talk with them.

Now, my respected Brother and Sister, you and I are a part of the great web of humanity, and we have parts to act in reference to the souls with whom we associate. When reports shall come to you or to me which leave a disagreeable sensation upon our feelings, the only safe course for us to pursue is to go to the one who has become our informer. It may be one whom we have confidence in, who would not knowingly do a wrong action, but, through customs that have prevailed, has done what many others have done—taken up a report against his neighbor and laid it at your door.

Did you go to these individuals yourselves as ones interested in their welfare, as those who cared for the souls of these strangers in their midst and talk with them kindly, not as accusers, but as kind, tender workers with Jesus Christ to save a soul from deception and ruin? If you say, "No," I thought I would come to you first; then open your Bible and just read the directions given by the One who so valued human souls that He left heaven, and



although He was rich, for our sakes [He] became poor, that we through His poverty might be made rich. He has given clear and definite specifications how we should treat each other, and we must enforce the words of Christ by giving importance to them by our own example, doing as Christ has told us to do. This is our only safe course, and the only course Christ will accept in our relation [to] and treatment of one another. If in every case this were followed, the words of Christ carried out to the letter, what a flood of evil might be prevented. This gossip is the plague spot in Battle Creek.

Now I advise you to go and see Mary Roth. Her soul is as precious as your soul or mine. We cannot afford to let Satan come in and wrench her out of our hands. The very best home missionary work may be done for these precious souls for whom Christ has died. Especial pains should be taken with these dear ones that a right mold may be given to their character and that they should have every kindness, every affection granted them, that they may return to their homes with kind and grateful hearts, with memory's hall hung with pictures that make their hearts tender with love to contemplate because of the happiness, the loving-kindness, the tender solicitude manifested for their souls. The deeds done in this line are deeds of true, genuine missionary work, which will be cherished sacredly through time and will be as far-reaching as eternity.

I thought I would write to Mary and I did, but dared not send it. The very thought that you had written others and my letter had been written in response, would place you in a light of one who had neglected his duty, [set] plainly before him in the Bible, and I do not want these children, Paul and Mary, to lose confidence in you. I want they should see that you are their friends, that you love them and have a care for their souls. Mary may have made mistakes, for are we not all erring mortals? She may have through association with persons become deceived, but are there not those who have wisdom and the love of Jesus who can help the erring to recover themselves out of the snare of the enemy? Shall we cut the threads that bind these souls to pure and truthful influences because we are disgusted with the things they say and do?

I think of how much Jesus has had to bear with our perversity. How many, many times we have disappointed Jesus, but He has not cut us off, but worked for us still. Then let us work kindly, patiently for the erring ones. They need help. Jesus said, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] This is the great work that is greatly neglected and that needs to be done to help those whom Satan is working to lead into false paths that he might secure them to his service. Many, many souls he has secured that, had the Lord's professed people been workers together with God, might have been saved.

I write these things in love, not to reproach you but [to] tell you how I view these things from the light which the Lord has given me. There is plenty of this uninteresting cross-lifting to do, but oh, it pays, it pays. "Brethren, if any 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. "Wherefore lift up the hands which hang down, and the feeble

knees; and make straight paths for your feet, lest that which is lame be turned out of the way ... Follow peace with all men and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled.” Hebrews 12:12-15. “Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.” James 5:19, 20.

My dear Brother and Sister whom I highly esteem in the Lord, let us come upon the high platform of the Bible. Let us seek by precept and example to induce others to stand firmly on Bible principles. What blessed union would be the result! I fear our labors are too few and far between for those who do commit errors. I fear we say by deportment and works, “Come not near me, I am holier than thou” [Isaiah 65:5], and we fail to reach out the hand, strong and firm, to grasp the hands that are weak. Oh, that the Lord will breathe upon us His Holy Spirit! We have a work to do—not to help the perfect, [for] they do not need us—but to help those who have errors.

I have confidence in Mary Roth, that she is not willfully doing wrong, but if she has done wrong, let those who are workers together with God do their appointed work in the spirit of meekness, not as an inquisitor, but as one of Christ’s earnest workers. The heart must not be filled with sternness and rebuke, but with the healing balm of Christ’s love. Talk kindly, lovingly, and angels of God will do the work of God upon the heart, for you are laborers together with God. Mind this, and act ever as if you were in the presence of Jesus Christ and workers together with Christ, and bow and pray with them, for precious souls cost our self-sacrificing Redeemer too heavy a price to be easily given up. He bears long with the perversity of men and woman and youth, and those who are laborers together with God do not become easily discouraged, but will bear all things in this kind of work for Jesus’ sake.

Let us ever bear in mind our debt to Jesus Christ and remember how long He has loved us and borne with us in all our wanderings. Every day, every night, and every hour His eye follows us, inviting us to return to His love. All along He has been shaping His providences, shaping His blessings, timing and tempering our chastisements precisely and accurately for our good. He is a watchful, earnest, and interested worker, working that He may do us good and work out for us a far more exceeding and eternal weight of glory. We may have erred and abused His mercies, but He is ready to pardon and receive us back again to His great heart of infinite love. What shall we render back to God for all these blessings and for His constant, matchless grace? Do unto others as He has done for you. With your human affection, your Christ-like gentleness, your burning love to save souls, lay hold upon those who are ready to die around you, souls who need help, souls for whom Christ died; be laborers together with God. Then lay hold of His strength with all your strength, for He alone can save. He alone can know the strength of the temptations wherewith the souls that are ready to die have been assailed. He alone can teach with His divine power the sin-pained,

sin-wounded soul. He works with your human efforts, and the soul is brought back again from Satan's snare, saved through the instrumentality of loving, tender human hearts, Christ Himself co-operating with human effort. What joy in heaven in the presence of the angels of God—a joy which human imagination can never comprehend! A soul redeemed, a soul rescued, causes the angels to touch the golden harps and fill all heaven with songs of joy and victory.

Dear Brother and Sister, let us be workers together with God, looking up the weak and halting, heeding the words of Christ, "Be watchful and strengthen the things that remain that are ready to die." [Revelation 3:2.] Yes, we must be watchful if we outgeneral the activity of Satan. We must be watchful if we turn a sinner from the error of his ways and save a soul from death.

If you see souls that are tainted with error, disaffected, criticizing, do not give them occasion to say, "No man cares for my soul." Draw them within the sphere of your influence. Especially should this be the work with those of foreign countries, for they are to do a work which it may be you cannot now take in. God will work with human effort. When one entertains wrong impressions, if honest, they think them to be truth. Everything is viewed in a distorted light, and then unbelief sits at the door of the heart to keep every angel of mercy away which would reflect light amid the darkness. Thousands have gone down to complete discouragement because those who ought to have been watchful were not watching for their souls, seeking to lead them to the light.

Let us ourselves be all light in the Lord. I know that you will have many things to grieve you and discourage you in the case of others, but do not be discouraged. You both have need of control, forbearance, and forgiveness, and you must be ready to teach others.

Lt 5, 1888

Morse, Brother

Battle Creek, Michigan

December 26, 1888

Dear Brother Morse:

I have risen at three o'clock this morning to write you a few lines. I was pleased with the lighthouse, and the scene which had required so much painstaking effort was one which could have been made most impressive, but failed to be made as forcible and striking as it might have been when it cost so much time and labor in preparing it. The part acted by the children was good. The reading was appropriate. Then if there had been good solid talk on that occasion in regard to children and teachers in the Sabbath schools laboring earnestly for the salvation of the souls of the children under your charge, presenting the most acceptable offering to Jesus, the gift of their own hearts, and impressive remarks short and

right to the point, [on] how they could do this, would it not have been in keeping with the work we have been trying to do in the church?

Every stroke now should be in harmony for the one great purpose, preparing of the hearts, that individually pupils and teachers should be as a light set on a candlestick that it may give light to all that are in the house—which would be carrying out the idea strikingly of a lighthouse guiding souls that they may not make shipwreck of faith. Can you tell me what marked impression the two poems rehearsed by the two ladies on the stand would have to do with this work?

The singing was after the order we would expect it to be in any theatrical performance, but not one word could be distinguished. Certainly the tempest-tossed ship would be wrecked upon the rocks if there were no more light coming from the lighthouse than was seen in the exercises. I must say I was pained at these things, so out of order with the very work of reformation we were trying to carry forward in the church and with our institutions that I should have felt better if I had not been present. This was an occasion that should have been gotten up not only for the Sabbath school children, but words should have been spoken that would have deepened the impression of a necessity of seeking for the favor of that Saviour who loved them and gave Himself for them. If [only] the precious hymns had been sung, “Rock of ages, cleft for me, let me hide myself in Thee,” and “Jesus lover of my soul, let me to Thy bosom fly, while the billows near me roll, while the tempest still is high”! Whose souls were inspired with new and fresh zeal for the Master in those songs sung whose virtue was in the different performances of the singer?

While these painstaking efforts were being made to get up the performances, meetings were being held of the deepest interest which should have engaged the attention and which called for the presence of every soul lest they should lose something of the message the Master had sent to them. Now this Christmas has passed into eternity with its burden of record, and we are anxious to see the result of it. Will it make those who acted their part in it more spiritually minded? Will it increase their sense of obligation to our heavenly Father, who sent His Son into the world at such an infinite sacrifice to save fallen man from utter ruin? Was the mind awakened to grasp God because of His great love wherewith He has loved us?

We hope, now that the Christmas is in the past, that those who have put forth so much painstaking effort will now manifest a decided zeal and earnest, disinterested effort for the salvation of the souls of the teachers in the Sabbath school, that in their turn they may each labor for the salvation of the souls in their classes, to give them personal instruction as to what they must do to be saved. We hope that they will find time to labor in simplicity and in sincerity for the souls of those under their care and that they will pray with them and for them, that they may give to Jesus the precious offering of their own souls, that they may make literally true the symbol of the lighthouse in the beams of light shining forth from their own strong efforts in the name of Jesus, which should be put forth in love, they themselves

grasping the rays of light to diffuse this light to others, and that there shall be no settling down to a surface work.

Show just as great skill and aptitude in winning souls to Jesus as you have shown in painstaking effort for this occasion just past. Point them in your efforts, with heart and soul enlisted, to the Star that shines out to the morally darkened heaven at this time, even the Light of the world. Let your light shine that the tempest-tossed souls may set their eyes upon it and escape the rocks that are concealed beneath the surface of the water. Temptations are lying in wait to deceive them; souls are oppressed with guilt, ready to sink into despair. Labor to save them; point them to Jesus who so loved them that He gave His life for them.

Repeat to them the precious assurance which God Himself has given to them: "I am the Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." [Exodus 34:6, 7.] What a precious declaration is this! What can be too hard for Him? What sin too great for Him to pardon? He is gracious, not working according to our merit, but in His boundless goodness healing our backslidings, forgiving our iniquities, and loving us freely while we were yet sinners.

The Light of the world is shining upon us that we might absorb the divine rays and let this light shine upon others in good works, that many souls shall be led to glorify our Father which is in heaven. He is longsuffering, not willing that any should perish, but that all should come to repentance, and it grieves the heart of Jesus that so many refuse the offers of His mercy and matchless love.

Will all who acted an interested part in the program of last evening work as zealously and interestedly to show themselves approved unto God in doing their work for the Master, that they may show themselves intelligent workmen that need not to be ashamed? Oh, let the teachers in the Sabbath school be thoroughly imbued with the spirit of the message for this time, carrying that message into all their labor. There are souls to be saved, and while in the Sabbath school work there has been much form and a great amount of precious time occupied in reading reports and records, there has been but little time to really let light shine forth in clear, steady rays in the very instruction needed to save the souls of the children and youth. [Let there be] less elaborate speeches, less lengthy remarks, and plain, pointed truth presented, [with] not one word uttered to exhibit profound knowledge, not one word in any speech. The greatest evidence of real knowledge is the great simplicity.

All who have taken knowledge of Jesus Christ will imitate Him in their manner of instruction. They will not have hard words, difficult to understand, but will aim to do no surface work, be short in every address, and not labor to exhibit themselves but to come directly to the point to inculcate ideas which are of value. Every word used should be so plain that the children need not go home and get a dictionary and search out the meaning of the words

used by teachers and superintendents. The strength of the educator is in being understood, that he shall not need an interpreter. The less there is of machinery and forms that are really not necessary, the better it will be for the school. Imitate the great Teacher; give lessons that are clear and plain, not complicated, not buried up with a mass of words. Few words spoken plainly, clearly, presented in humility and the meekness of Christ will reach hearts, while the many words cannot be retained and are as a lot of waste paper thrown into a waste basket, to be lost as rubbish. Few words, distinct and simple, will accomplish far more than a multitude of words which confuse the mind and will not interest, so that nothing stands out clear and forcible.

Our Sabbath schools should not be molded to become mechanical, but all teachers and superintendents should look upon them as the Lord's school where souls are to be instructed how to become Christians, that while the awful guilt and grievous character of sin shall be urged home upon the soul, at the same time the mercy and compassion of God should be clearly presented in Christ's giving His life for the sins of the world, thus revealing a love that is measureless.

Jesus must be presented in simplicity to the children as a sin-pardoning Saviour offering within the veil the blood of His atonement. And while Jesus is pleading in their behalf, now, just now, while Jesus is making an offering for sin, ask Him to forgive and pardon [their] sins, to remove [their] transgressions. Thus educate the children and youth to pray; teach the children how to repent. The time taken up in so large a school in reading reports ought to be occupied every moment in the very best kind of solid instruction. Lead out the minds by making interesting remarks. Tell them to seek God, and make the service of Christ full of attraction. Tell them it is in vain to think they can make themselves better and promise to amend, for this will not remove one spot or stain of sin; but impress upon their minds that they must not only repent and forsake sin, but the way to obtain a sense of sin and true repentance is to cast themselves just as they are upon the declared mercy and revealed love of God. This would not be presumption, for every ray of light comes to them from the throne of God. It is the duty of teachers and ministers to guard against ideas that lead to presumption and confidence that cannot be sustained by the Word of God, to feel safe for eternity when they are not safe.

It is the duty to rouse the soul to a sense of its privileges, and God expects corresponding returns in faithful service to Him. The soul is not to be always shrouded in clouds of doubts, but they are to make their calling and election sure. The Scripture makes the marks of true religion clear and decided if we will apply the close test Christ has given—"By their fruits ye shall know them." [Matthew 7:20.] The rewards of eternity, though purchased by Christ, shall be rigidly proportioned to their works. There must be no listlessness, no drifting with circumstances, with a feeling of security. There must be faith and hope and patience and longsuffering, gentleness, meekness, goodness, and mercy enlisted.

Knight, Brother and Sister

Healdsburg, California

January 18, 1888

Dear Brother and Sister Knight:

Last evening I returned from St. Helena. I have been having much labor with Sister Harper whose mind has been alienated from her husband through an influence brought to bear upon her by those in Oakland who have moved unwisely in this matter, urging her to obtain a divorce from her husband. Those who have been most active in this matter have not been engaged in doing a work well-pleasing to God. They have brought Sister Harper into a fiery ordeal and said many things that should not have been said and left impressions upon your minds and upon Laura's mind that are not just to Brother [Walter] Harper or to her. Those who enlisted themselves in this work to separate the two and make of no account the marriage vow had better been reading their Bibles or engaged in praying that the Lord would give them wisdom and pure hearts and clean hands.

Very much has been presented to the dear child in such a perverted and objectionable light that the impression was left on her mind that this marriage was no marriage at all, [nothing] sacred or binding about it. They have left the case of Brother Harper in a most abominable cloud of darkness, which has not been either truth or justice. Were all the reports correct that have been bandied from one to another, this man, accepted by the California Conference as a canvasser and colporteur, is unworthy of any part to act in the cause or in the work of God. To my certain knowledge, some (not all) who had had much to say in this matter, if they were in the same condition as Brother Harper, might be in a more favorable position in the battle with the warfare against the lust of the flesh than they are in today; for unless they shall have the transforming power of God upon their lives and characters, they will not succeed in becoming overcomers. They will be weighed in the balances and found wanting.

Be it understood, I do not advise or sanction the same process that Brother Harper has gone through to arrive at the results that he was desirous to secure, but this action on his part is not a sin which God marks against him. While some men may ridicule and blacken this man, they do not discern that they have been and are guilty of many abominable practices that will, if continued, leave them outside the city of God. The words of Christ should come home with force to those who would throw stones and batter down Brother Harper to discouragement and despair, Let him that is without sin among you cast the first stone.

There are such terrible revelations made to me from men and women, bound by marriage ties, of the defilement of the marriage bed, the abuse of the marriage privileges, that the woman yields her body to administer to beastly passions that are destroying physical, moral, and religious health. The untold misery that women suffer through the uncontrolled

passions of sensual minds and hearts, debase both the husband and wife beneath the level of the brute creation, and yet all is done under the garb of Christianity. Brother Harper, if he has done an unwise thing in suffering his body to be mutilated, has not committed a sin for which there is no pardon, but his case stands before God in a light as far removed from the low debasing crimes committed under the marriage vow as light is preferable to darkness. And those who have had so much to say in this case, which has humiliated Laura unnecessarily and laid a heavy cross on her shoulders to carry, will have this work to meet in the judgment.

You have done enough to mar and blight. Had you stood up like a man and like a woman in behalf of the accused and the distressed, you would have met a better record in the books of heaven. We are living in the last days, on the very borders of the eternal world, and now is the time when married men that have wives be as though they had none. The base passions have been indulged and gratified to the expense of health and religion and life itself, and many married men and women will never be accounted worthy to have the pure robe of Christ's righteousness because they are defiled in heart and in life, they are steeped in defiling sin.

I might write hundreds of pages upon this subject, but I will say, knowing what I do of the truth and how little sanctifying power it has upon human hearts who love base self-indulgences, I would not censure or condemn Brother Harper in his position. How do you know that his case is not much more favorable in the sight of God than the very ones who make his case monstrous? The very ones who would look upon him as unworthy of the companionship of a respectable woman may be far more unworthy of connecting with a woman of elevated character, for they would debase her soul and body.

Perhaps you have not looked upon all sides of this question, but I advise you to say and do nothing more to show your contempt of Brother Harper. Say no more to stir up the mind of Laura. It is your wisdom to keep still.

It is not the worst thing Laura could do to connect in marriage with Brother Harper, unless everyone shall be able to prove him a monster. But he is in many respects a far more conscientious, God-fearing man than the ones who have handled him so roughly, without one thought of the injury they were doing to Jesus Christ in the person of His child. He is not perfect. He has many oddities to overcome, many battles to fight with self, and is in a better condition to become victor now in his present condition than when in the position very many young men are in today, whom you respect, whom you would not injure by word or act. Men do not view things as God views them.

"Thus saith the Lord: Keep ye judgment and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord,



speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a better name than of sons and of daughters." [Isaiah 56:1-5.]

We see those who claim to believe the truth increasing their family. The father knows that the mother cannot possibly do justice to the children they already have, yet he continues to bring children into the world, giving the mother no time to improve her mind. When he sees her physical strength severely taxed, it does not influence him to reason and to study from cause to effect, knowing the patience of the wife and mother is constantly tried almost beyond endurance with the undisciplined entrance of children for whom she has to care. Finally she drops into an untimely grave, unprepared.

She had no time to read, no time to prepare her mind. She was degraded through the passions of her husband. The children came so fast and so many that she had lost all courage to try to give them that attention which every child should have; therefore, they come up to be a curse to their parents and a curse to society. This work is going on today to a large extent, and professed Christians versed in the truth are doing the greatest injustice to women.

Looking the matter squarely in the face, I think Laura's case is not the worst that can fall to women. In the providence of God she may make a wise, useful woman. She may make her aims high, she may devote to God her entrusted ability, and she may herself be the means of bringing many sons and daughters to God.

If I had time, I would follow out this important subject to much greater length, but time forbids me to do so. I will say that it would be a far greater disgrace to Laura to obtain a divorce than to quietly stand in her place observing her marriage vows, fitting herself for usefulness, as she was trying to do when the unjust work was begun in Oakland against Brother Harper, which called her away from Healdsburg and threw her into such perplexity and distress that her confusion was so complete that she was in danger of making shipwreck of everything.

I write this to you that you may no longer pursue the same course you have done, but that you may look on all sides of this question and move wisely and intelligently in the fear of God. Help the dear child to lift her cross. Help her to bear it rather than make it more heavy and disagreeable for her. I shall leave this with you, trusting it will change your mind materially.

Lt 7, 1888

Healey, Brother

Battle Creek, Michigan

December 9, 1888

Dear Brother Healey:

I have not had a very easy time since I left the Pacific Coast. Our first meeting was not like any other General Conference I ever attended. The thought that some of our brethren ventured to entertain some ideas contrary to those of the leading brethren filled the minds of some of our brethren with such prejudice that they could not with any fairness even come to an investigation of the positions of our faith with anything like Christian feelings. It was more after the order developed by the priests and rulers and Pharisees in the days of Christ. Because I came from the Pacific Coast, they would have it that I had been influenced by W. C. White, Dr. Waggoner, and A. T. Jones.

Brother [G. I.] Butler wrote me a letter of a most singular purport and made wonderfully strong statements in it. He called these men whom God has appointed to do a special work in His cause fledglings. He moreover said that he had received letters from northern and central California, saying that they would not send their children to college if the views of E. J. Waggoner and A. T. Jones were brought in. Well, I will not attempt to tell you all about this matter, but I learned that you were one who wrote letters of warning to Brother Butler. I asked him if I might see the letter, but he said that he had destroyed it. Strange proceedings! My brother, is the Lord leading you? Or is the enemy working upon your mind as upon the minds of others? I have come to the conclusion that this is the case.

I have not changed my views in reference to the law in Galatians, but I hope that I shall never be left to entertain the spirit that was brought into the General Conference. I have not the least hesitancy in saying it was not the Spirit of God. If every idea we have entertained in doctrines is truth, will not the truth bear to be investigated? Will it totter and fall if criticized? If so, let it fall, the sooner the better. The spirit that would close the door to investigation of points of truth in a Christlike manner is not the Spirit from above.

You wrote that plans were all laid, and that A. T. Jones, Dr. Waggoner, and W. C. White had things all prepared to make a drive at the General Conference. And you warned Elder Butler—a poor sick man, broken in body and in mind—to prepare for the emergency; and in that conference Elder Butler felt called upon to send in telegrams and long letters, “Stand by the old landmarks.” Just as though the Lord was not present at that conference and would not keep His hand on the work!

My testimony was ignored, and never in my life experience was I treated as at that conference; and I give you, my brother, with some others of our brethren, the credit [for] doing what you could to bring this state of affairs about. You may have thought that you were verily doing God service, but it served the cause of the enemy rather than the cause of God.

I would write you more fully, but the particulars may all be written out, and you will have them in time.

Elder Butler has been doing a work in the interpretation of the testimony and upon inspiration of the Scriptures which God has never put upon him. Its influence was brought over to the General Conference in Oakland and since then has been at work like leaven. The very same prejudice and irritation of spirit that was upon the Pacific Coast in a degree, we find this side of the Rocky Mountains. I was grieved and distressed when I learned that you had done the very same work others have done, stirred up the minds of a feeble, sick man, and caused him to look at things in a distorted light. In the responsible position which Elder Butler has occupied, some have looked to him rather than to God. They have accepted his exaggerated ideas, and they have felt that they must, as he said, "Stand by the old landmarks." I am sorry to hear that you are willing to work as a traitor against your brethren. Upon whom can we rely? And what is this all about? Why, A. T. Jones and Dr. Waggoner hold views upon some doctrinal points—which all admit are not vital questions—different from those which some of the leading ones of our people have held. But it is a vital question whether we are Christians, whether we have a Christian spirit and are true, open, and frank with one another. I do not like the unchristian spirit which has prevailed both east of the Rocky Mountains and on the Pacific Coast on this subject. Could you not trust God to manage these matters? Has not the Lord been speaking through His servant for the last forty-five years, and has He left me to walk alone? If ever our brethren needed their eyes anointed with eyesalve, it is at the present time. I do not want our brethren to know that you were the one who communicated to Elder Butler the information you did, for I fear it would create suspicion in them that you were not a man to be trusted, that you would betray them if you had a chance.

I think it is high time that we were Christians at heart. The condition of things here is such that it requires most earnest, persevering labor to counteract the work that has been done here for a few years in the past. I am glad that a time has come when something will stir our people to investigate the points of our faith for themselves. We should not consider that either Elder Butler or Elder Smith are the guardians of the doctrines for Seventh-day Adventists and that no one may dare to express an idea that differs from theirs. My cry has been: Investigate the Scriptures for yourselves and know for yourselves what saith the Lord. No man is to be authority for us. If he has received his light from the Bible, so may we also go to the same source for light and proof to substantiate the doctrines which we believe. The Scriptures teach that we should give a "reason of the hope" that is within us "with meekness and fear." [1 Peter 3:15.]

Brother Healey, it is best for us to look to God and trust in God. The ideas you have given to Elder Butler may have placed Dr. Waggoner, A. T. Jones, Willie, and myself in a false light. The information coming as it did from [the] Pacific Coast had great weight with him. I think we better know what kind of laborers we are connected with, whether because they feel

like it they will betray the brethren and create suspicion and distrust or will seek to promote peace and harmony between the two great institutions East and West.

I have told you that my views are not changed in regard to the law in Galatians. But if we have had the truth upon this subject, our brethren have failed to be sanctified through it; the fruits are not after Christ's order, but bitter as gall.

I have been working as I never worked before. I have felt that something must be done or many souls will be lost. This church in Battle Creek is like the valley of dry bones. They need to be stirred with some power to give them life. Why, we have had to work and pray and work even to have Brother Jones obtain a hearing in Battle Creek. Many of our leading men were provoked, after they heard him talk, to think that there were those in responsible positions who would close the door to light and to knowledge, keeping out just what they needed. But I have not time to write more.

Lt 8, 1888

Gibbs, Dr.

Dear Brother:

I have some things to bring before you at this time. We are very desirous that you should make a success as a physician at our Rural Health Retreat.

Your mind has not been healthfully exercised at all times since you came to the Health Retreat. Your ideas in regard to the marriage relation have been erroneous. Nothing but the violation of the marriage bed can either break or annul the marriage vow. We are living in perilous times when there is no assurance in anything, save in firm, unwavering faith in Jesus Christ. There is no heart that may not be estranged from God through the devices of Satan if one does not watch unto prayer.

Your health would have been in a far better condition had your mind been at peace and rest, but it became confused and unbalanced, and you reasoned incorrectly in regard to the matter of divorce. Your views cannot be sustained on the ground from which you reason. Men are not at liberty to make a standard of law for themselves to avoid God's law and please their own inclination. They must come to God's great moral standard of righteousness.

If the wife is an unbeliever and an opposer, the husband cannot, in view of the law of God, put her away on this ground alone. In order to be in harmony with the law of Jehovah, he must abide with her unless she chooses of herself to depart. He may suffer opposition and be oppressed and annoyed in many ways; he will find his comfort and his strength and support from God, who is able to give grace for every emergency. He should be a man of pure mind, of truly decided, firm principles, and God will give him wisdom in regard to the

course which he should pursue. Impulse will not control his reason, but reason will hold the lines of control in her firm hand, that lust shall be held under bit and bridle.

Men who are placed in important positions, as those at the Health Retreat, are made the special objects of Satan's attacks. They are brought necessarily into the society of men and women. Some of these have a coarse, passionate, sensual nature, who when under temptation would do anything regardless of God, regardless of consequences. They would break down the barriers of the marriage relation, that they may form new connections.

God gave only one cause why a wife should leave her husband or the husband leave his wife, which was adultery. Let this ground be prayerfully considered. Marriage was from the creation, constituted by God a divine ordinance. The marriage institution was made in Eden. The Sabbath of the fourth commandment was instituted in Eden when the foundations of the world were laid, when the morning stars sang together and all the sons of God shouted for joy. Then let this, God's institution of marriage, stand before you as firm as the Sabbath of the fourth commandment.

We inquire, What can be said or done to stop the moral declension that has been taking root in the Health Retreat? May God forgive those who have had the experience of years in connection with the cause and work of God, and yet will by practice bring in a state of things that will endanger virtue and modesty and self-respect of girls and women. I must urge upon you that which I know from the light which God has been pleased to give me. I have been shown that men and women enjoying the religion of Jesus Christ will not be uneasy, restless, discontented, changeable; the peace of Christ in the heart will give solidity to character.

I was in the night season in my dreams brought in connection with the Health Retreat. I felt grieved to see you unhappy and much discouraged. I thought all this depression was in consequence of the treacherous course pursued by Dr. Burke and the very unwise course of those who sympathized with him. There were two parties at the Health Retreat. The wrong was not by any means all on the side of Dr. Burke, but those who are not living in the light of truth and walking in the way of God's commandments helped on the matter of difficulties. Through their much talking, through their strong, unsanctified feelings, they made as wide a breach. In the place of humbling their hearts before God and feeling afflicted and burdened over the condition of things that were existing, they were deepening the work of the enemy by making division, by showing their marked preferences. Their much talk and wrought-up feelings made the Health Retreat a place of contention and strife. But while I was distressed over this revelation to me, there was One speaking with you, Dr. Gibbs. His words reprovved you, but were mingled with tender compassion.

I cannot write the exact words as He spoke them. I will try my best to give you the import of them. He said: "You are nourishing despondency, but in this you are not wise; you will become weak and inefficient. This will give the enemy advantage over you. God would have

you grow nearer and closer to Himself, to resemble the image and character of Christ. Your heart is the seat of many tumultuous feelings, which you do not strive vigorously to overcome. You do not put your full heart and will into the work of cleansing the soul temple. Your mind is unwisely exercised on the subject of divorce from your wife. God is not leading you in this. You are not keeping this matter bound within your own mind. You are telling your ideas and plans to others, and in thus doing, you are preparing the way for Satan to affect the minds of others [by] your suggestions.

“The matter of the marriage covenant does not stand sacred and elevated in your mind as it should, and you will certainly be in danger of pursuing a wrong course yourself and endangering other souls by your suggestions. Your mind, while stirred up on this subject, cannot be prepared to do the best work, and you cannot be an earnest seeker for the blessing of the Lord unless you shall come up on higher ground. You have done positive injury to the hearts and minds of others. Close quickly the door of your heart that has been open to the enemy. Open wide the door of your heart and invite Jesus to come in. You will then have a balance wheel to your somewhat erratic nature, that you can put your whole being into your work, realizing its importance. Improve every opportunity to work your way upward, exerting a firm and healthful influence. Lose no time in this matter. If you would be a free and happy man, you must resist the enemy.”

There are those, both men and women, who gossip more than they pray. They have not discerned, their souls are not sanctified through the truth, [and] they have not honored the institution. They have had a spirit that is saying, “Report, and we will report it.” [Jeremiah 20:10.]

I was deeply impressed and was urging you at the Health Retreat that there should be regulations, firm and strict, in regard to all who are working in the institution, to be guarded in their words and deportment, giving no occasion for that institute to be falsified. The helpers are not to express preference for one physician above another to any of the patients or the helpers. If this should occur, they should be labored with and reproved. If they repeat the same thing after being kindly and faithfully labored with, whatever their influence or position, unless they give thorough evidence of reform, discharge them. They will bring about a condition of things that will divorce the Lord from the institution. It would be far better to discharge the evil workers, the mischief-makers, than to have the Lord’s Spirit removed from the institution.

Workers in every department should be discreet, keeping their own counsel. They are not at liberty to tell everything they may see and hear. They will be a living curse to the institution, unless they learn to bridle their tongues. If they pray more and talk less, they will have far greater strength to resist the temptations of the enemy and to stand in freedom and faith, keeping their minds stayed upon God. If men are found manifesting marked preferences to the helpers or to the patients and making love to them, the same spirit will pervade the

institution. All this is to be stopped before it buds and blossoms and bears fruit. God's Spirit will be grieved away from that institution, unless everything of this order is discouraged.

Mismanagement, want of tact and discernment, has led to many mistakes. Impressions have been made that were to the detriment of the institution, that will take [a] long time to efface. There is much cheap talk, foolish jesting and joking, all contrary to a Christlike spirit. The two Sisters Crawford are not right with God. They are not developing characters of experienced Christians; they were exhibiting variance of opinions, contending with themselves, which is detrimental to themselves and to the whole institution. This is not of Christ, but is the devil's work. It would be far better if both closed their labor in the institution. They have not physical strength, they have not moral power, and they have not Christlike patience.

Dr. Gibbs, your mind is not in a healthful state. You center your mind upon things that do not bring to you physical or mental soundness. You must have a change of heart; then your thoughts will flow into a higher, purer channel. You enjoy the society of women and girls. This becomes to you a snare. In such an institution the physician's mind should be constantly uplifted to God for strength and wisdom. There is constant danger of the thoughts' taking a low level. Unless that the Lord is the center of attraction, unless He is a special defense against the temptations of the enemy, he [Satan] will gain power over your mind and separate you from God.

In a dream on another occasion you were presented before me. Your head was bowed down upon a table. You were almost unconscious. Words were spoken to you with a firm, decided emphasis: "Put that out of your hand! You need not take that; your life is not your own; your medicine is not needed to bring you peace and rest. What you need is heart religion, a heart purified, refined, elevated from common things, taking hold upon the divine. Be a man. Call your wife to your side, become better acquainted with the truth, be molded by the Spirit of God, and you will have peace. If you take the right course, if you are unwavering in the truth, if you keep your own soul in the love of God, you will be in the hands of the Lord the means of saving your wife, and in her turn, if she accepts the truth of heavenly origin, if she is a meek and humble follower of Christ, she will be the means in the hands of God of being a great blessing to you."

It is well that you connected yourself with this institution for health. It was giving you a favorable chance to save your own soul. Had you kept your thoughts in a healthful channel, you would have greatly improved physically and morally; you would have been far in advance of what you now are; you would have grown in grace and in the knowledge of Jesus Christ. You are to have a firm reliance upon God. He will keep you; He will strengthen you to resist Satan's temptation. Satan tempts you to do desperate things, and the watchcare of angels has preserved you from yourself.

Now, Dr. Gibbs, stand up in your God-given manhood! Lift the cross of Christ daily; uplift your thoughts into a higher, purer channel. Respect your marriage vows, and be God's own servant for the uplifting of the human race. If you are an overcomer, you will be among those who will have possession of all things, the eternal weight of glory will be yours.

There is an animal that strikes the arm with feebleness the moment it touches it. The muscles become as if paralyzed. In a similar way will it be with you spiritually, if your thoughts are allowed to run in a certain channel and you give attention and preferences to young girls or married women. All this familiarity is death to spirituality.

Let your affections and your sympathies entwine about God, else your impulses will become impure, your character will be defective, your heart estranged from God. Whoever touched or handled that which pollutes and yet continued pure? The soul cannot remain pure breathing the atmosphere of that which taints and corrupts. These things steal the heart away from God. The soul withers and becomes deformed because the tent is pitched too near Sodom to breathe the pure atmosphere of heaven.

The violation of one of God's precepts does violence to your moral nature. For Christ's sake, I implore you to reach a higher standard. Give yourself unreservedly to the Lord. You have lessons to learn that your only safety is to meet the requirements of God, to present your body a living sacrifice, holy, and acceptable to God, which is your reasonable service. Then the Word of God will be found a pleasant and profitable guide, a light to your feet, and a lamp to your path. Then you can bear perplexities, and they will not overcome you, for you know that your soul is riveted to the eternal Rock because you abide by the simple truth of God.

You are not laying up treasures upon the earth, but imperishable treasures in the heavens. The way to the throne Christ has opened before you. He has bid you to pray always. This does not require that you should be always on your knees, but your heart may be ascending to God for wisdom and grace and in praise and gratitude for the great salvation brought within your reach. This is walking with God as did Enoch. When tempted as you will be, it is your privilege to obtain an experience how to retreat into the secret places of the Most High. His everlasting arms will be beneath you.

Let these words encourage you, "Thou hast a few names even in Sardis, who have not defiled their garments." [Revelation 3:4.] Have you held fast your integrity as a drowning man clings to the cable which is cast to him for to save him? "Hold fast that thou hast, let no man take your crown." [Verse 11.] You want Christian manhood, your soul uplifting to God, strong in His strength. The Scriptures to you must be your supreme standard. You must have a life of continual dependency upon God. Personal holiness must be cultivated, and to this deep religious experience will surely be added ability of a superior order. In your profession you are expected to bring sagacity, soundness of faith, unbending integrity which Joseph had, which Daniel preserved in the courts of Babylon. You will have a well-balanced



character, because Christ has formed within the heart the hope of glory. You will not be changeable, but will be raised up above the influence that would discourage, discompose, and disturb the mind. Only have your heart fixed, trusting in God, and you can evidence to others [how] to be a wise physician and yet an active Christian serving the Lord. Godliness is the only solid foundation for true dignity and completeness of character.

I am deeply desirous that you will make a more decided effort to meet the expectations of Jesus Christ. In your work as a physician, the Spirit of God will solemnly impress your heart if you labor for this by fixing your thoughts upon God and praying to Him in faith. You must have faith for yourself. The faith that others exercise will not avail for you. The hope of others cannot give you courage. The repentance of others cannot have a saving influence on your life. We must individually have a personal religion. You can but have in your practice as a physician strikingly presented the connection between sin and disease. Let nothing of a trifling character weaken your faith.

It is not profitable to you or to others to engage in long talks. They do no one any special good. The time thus spent should be devoted to a searching of the Scriptures, to meditation and earnest prayer, which will give vigor to the mind and stability to the character. If a man be in Christ, he is a new creature; he is prepared to use all his capabilities to minister to the soul as well as to the body, earnestly seeking the wisdom of God and guided by His Spirit. The work will be of a character to the saving of the body and also of the soul. Let this have an influence to humble your heart, that there is not one action of your life that is not open for the all-seeing eye of a holy God. The invitation from Christ is, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." [Matthew 11:28.] Have you accepted this invitation? Is your will as God's will? Then you will have peace and rest.

Oh, for physicians who are so imbued with the Spirit of God that their example, their earnest efforts, will roll back every reproach from them and reveal in life and character the sanctifying power of the truth of God! Countless are the opportunities which a wise and skillful Christian physician may have for winning souls to Christ, cheering the desponding and the despairing soul, relieving the pain of the tortured body. Oh, there are lessons every physician may learn! By their fruits ye shall know them. As the tree is known by its fruits, so is the heart known by the actions which it leads men to perform.

Do not, my brother, be held away from your important duties as a physician. You love certain employments and are in danger of giving too much attention to these things. It is your duty in the fear of God to exercise wise judgment and reason in regard to the care that you should exercise in preserving the strength that God has given you. You are to walk in the light while you have the light. You are to obey the laws of God in your being. You have lost much because you have not disciplined yourself to regular hours of sleep, regular hours of taking your food, and your health has suffered in consequence. It is your duty to do all that you can to preserve yourself in the very best condition to bear the taxing labor that must come upon you at any time, which severely taxes the powers of your endurance. You

must not be careless and inattentive to the means that God has ordained for the preservation of all your powers. God will help you in every effort in the right direction. Put yourself and all your powers in obedience to the laws God has established in the human organism. To trifle with these laws is to break the law of God. You must come into subjection to God's law. Discipline yourself. Do not move impulsively. I beseech you to bring under control your impulses.

Every power that God has endowed you with is to be employed in His service. To pervert any one of these precious qualities by any indiscretion is doing dishonor to your Maker. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength." [Mark 12:30.] This takes the whole man. Now, if these powers are treated carelessly or abused through any recklessness of your own, they become enfeebled. Then there is not perfect service rendered to God, and there is robbery toward God through inefficiency brought upon yourself through disregard of the laws of life and health.

I urge you, my brother, to take these matters into candid consideration. Discipline yourself, bring yourself into harmony with God's will, break up your reckless habits in late hours, [and] break up the custom of long talks with any[one]. Preserve your energies to do good work for the Master, who has employed you as His servant, and the blessing of God will abide upon you.

Lt 9, 1888

Daniels, Brother and Sister [E. P.]

Healdsburg, California

August 10, 1888

Dear Brother and Sister [E. P.] Daniels:

I have not yet received the letter which I sent you from Burrough Valley. I requested that it should be sent to me. Will you please send it, for I am anxious to see the character of the letter I wrote to you, which brought the answer you sent me in return. I asked you to return it to me, or a copy of it, but probably you have forgotten all about it. I would be pleased to have you send me a copy of the letter which I sent you from Basel, Switzerland, for the Healdsburg church. Sister Daniels said that she had the letter, or a copy of it. I am anxious to hear from you. How is Sister Daniels? Was she very sick?

Up to this date, Brother Grainger has not returned from his tour. All are anxiously waiting for his coming, for the time to open the school is drawing near.

I have many things to say to you, but my writing presses me, so I suppose I must wait until the camp meeting to speak to you of them. If I could find time, I would love to be at Fresno over Sabbath and also spend some weeks in Burrough Valley, but it is not possible.

I hope you can be with us when W. C. White is here, which will be in about two weeks. Then you can see just how matters stand and do your part to make everything right. This is your first duty, and may the Lord help you that you shall not have run in vain, neither labored in vain. You need to be strong in God and in the power of His might, not strong in your own strength. It is time that you gave your brethren and sisters and the world an example of what a Christian minister should be, both in the pulpit and out of the pulpit. You are not safe unless you are daily learning meekness and lowliness of heart in the school of Christ. Every day we need the converting, transforming grace of Christ upon our souls. Every day we need the Comforter that Christ promised to send after He should ascend to His Father. He said, "And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. ... But the Comforter which is the Holy Ghost the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever things I have said unto you." [John 14:16, 17, 26.]

I pled with God in your behalf, that the Spirit of truth may abide with you, that the work of the Comforter may be seen and realized by you. You said in your letter to me that you would not labor again until you were a converted man, for this you thought from what I had written was your duty. I can tell better what I said when I have seen that letter, but, my brother whom I love in the Lord, this is the very point I urge upon you—and Christ promised the Comforter to "bring all things to your remembrance" [verse 26]—I want you to remember aright and to represent all things in a right light to your own soul as well as to others.

I dare not take back anything I said in that letter, for I am sure it is truth, and if you will only act upon it and not begin a tirade upon others, weakening your own soul, if you will indeed sit at the feet of Jesus and learn of Him who is meek and lowly of heart, you will be a converted man. You will exemplify Christ in your lifework. You will not preach one thing and practice something altogether different. All the graces you urge upon others will be presented in your character. You will be Christlike, having His divine mould upon you.

I do most sincerely hope and pray that you will see the necessity of bringing your living expenses within the limit of your means, so that you may not give to others a wrong example in your home life. The brethren who have placed their money in your hands, believing you to be in great need, should not long be kept waiting for their money. If anyone among us needs to practice economy and self-denial, it is yourself, for the money you received from others should be returned as soon as possible.

Brother Leininger's family lives in accordance with the principles of strictest economy. They did not have a carriage until I told them it was their duty to provide one for Sister Leininger. Brother Leininger had conscientiously decided not to build a convenient woodshed and kitchen for his large family because he did not feel free to invest means in personal

conveniences when the cause of God needed money to carry it forward. I tried to show him that it was necessary for the health as well as for the morals of his children that he should make home pleasant and provide conveniences to lighten the labor of his wife. Now, my brother, you would not think you could live as that family lives. You would not economize as that family has in order to save money in every way possible. You would think it your privilege to invest means in twenty ways for your own convenience, where he would not feel that he could indulge in the gratification of self in one way. He binds about his inclinations and wants, while you use means freely, and although you have [received] repeated cautions and reproofs on this point, you continue to pursue the same course, unless yourself and wife are converted.

When the transforming grace of Christ shall take hold upon your heart, the fruit of that grace will be seen. You will not receive means from your brethren, which you do not really need; you will not keep it in your possession and live in a style in which I would not dare to live and [others] would feel condemned in following. It is as much your duty to bind about your desires and to deny your inclinations, as it is my duty and the duty of others to abstain from the gratification of self. While you selfishly gratify appetite, you talk of poverty, of being perplexed for means; you borrow or receive gifts from your brethren although it works against you and destroys your influence. As a minister of Christ, you cannot follow this course consistently. As a lay member, if you give up preaching, you cannot do as you have done and be approved of God. You cannot afford to give to your children such an example, for it is not after the example of Christ.

Brother and Sister Daniels, I wish you could see the necessity of bringing yourselves to the habits of economy Brother Leininger has practiced. With all his little children, he thinks they must get along without a hired girl. I think they are straining the point here. You would not think for a moment you could do as they have done in order to save expenses. A practical knowledge of domestic duties would be the very best instruction your children could receive. Not one or two or three, but every one who knows you, even your best friends, have spoken in regard to your great expenses, and I have said nothing. They have said, "I do not, I could not expend money as they do and for the things they do." I could not say to these friends that what they said was not true, for I knew it was. I have had the matter presented to me again and again. I have told you of these things in the fear of God, not to hurt you, but for your own good and for the good of your children. I know that neither you nor your children will be among the overcomers around the throne of God unless you make a decided reform. You have attempted to reform. After I wrote you from Basel, Switzerland, you made statements of what you would do, that you would never eat butter or meat. I knew enough of you and your appetite to consider this an unwise statement, for I felt sure you would break the strongest pledge on this point. You have indulged appetite to such an extent that after making such a decided change, you would only go back stronger than ever to your old habits. This is why I wrote you, remonstrating against your radical resolutions in this matter. You moved impulsively and not from principle, and all of your family are in need

of reformation. If you do not make decided changes in all of these things, you will enter into temptations of which you do not now dream. You will not be a savor of life unto life, but of death unto death. I write this in the fear of God, because I have a love for your soul.

In your letter to me you said that you thought it was your duty to take charge of your own children as well as to work to save the souls of other people's children. Would that this might be done, but I am obliged to tell you that your training would not be the best training your children could have. Before you can bring up your children in the fear and admonition of the Lord, you need to have an element brought into your character which you do not now possess. You talk against our institutions, against our brethren in the presence of your children; you advance ideas without a thought on your part, which leave an unfavorable impression on their minds and which shape their destinies for this life and the future life. This work coming forth from your hands you must meet again in the judgment. Your unwise tenderness toward your children is cruelty of the worst kind. Could you see your words as they are in the books of heaven, you would be ashamed, for you speak without thought. This is why I have said you must be converted, and I say it still from the light God has given me. How long do you mean to remain in this condition? How long will it be before you will humbly seek God? How long will it be before you will feel it your duty to act upon the light that God has given you? How long will you stand where you are, with every avenue of the soul open to Satan's suggestions and temptations? Is it not time that you were in earnest? Is it not time for you to begin to heed the light that God has given you, in place of following your own mind and judgment? Is it not time for you to begin to practice the teachings you have given to others? May the Lord help you to work as you have never worked before. I feel alarmed for you, for I know that you will not long stand where you are. Seek the Lord, I beseech you, while He is to be found.

Yours with great solicitude.

Lt 10, 1888

Daniels, Brother and Sister [E. P.]

Healdsburg, California

April, 1888

Dear Brother and Sister [E. P.] Daniels:

When I think of your worn and nervous condition when we were united in our labors in Lemoore, Selma, and Fresno, I am troubled on your account. The April meeting is before us, and I am perplexed over many matters that I know will call for much taxing labor on my part.

My brother, I know that you want to be right with God, but you do not keep yourself firmly in the right way. If you kept a steady hold from above, you would be an efficient laborer in

the cause of God, but there are many influences within and without that are striving for the mastery, and you are lacking in fixedness of purpose to go forward and upward to gain the heavenly prize. There are dangerous avenues before you leading off from the right path, and none are more exposed to peril than yourself, although you do not imagine yourself in danger.

You frequently grow impatient at the words of counsel and caution that God addresses to you through His servants. You will not think that there can be danger in your pathway until you are entangled and can see afterward that you have made a mistake; then you become discouraged.

Your case was opened before me in Switzerland, as you well know. I saw you were in danger from your hereditary tendencies and your habits of life. You are of that nature that you should fear to follow your strong and sometimes fierce impulses. The more experience you gain in spiritual things, the more deeply you will realize your own weakness and feel your need of clinging close to the Lord as your Counsellor.

One of the deplorable effects of the original apostasy was the loss of man's power to govern his own heart. When there is a separation from the Source of your strength, when you are lifted up in pride, you cannot but transgress the law of your moral constitution. It is then that you break away from the control of conscience, and perverted habits and practices gain the ascendancy over reason; impulse bears sway and carries you away from the control of principle. You indulge in disloyal feelings, and you need to be restored to yourself almost as much as you need to be restored to your God. You do not heed warnings as you should, because you do not think them applicable to your case. I tremble for your safety.

The church in Fresno has reenacted that which has taken place in other churches. Some have been all taken up with your preaching and have been charmed with your manners as a man. At times the Lord has seemed to be very near and has spoken through you, and then, had you lived out what you preached, you would have been a savor of life unto life; but you have not kept in a humble and lowly spirit. You knew that your influence and labors were appreciated, and it hurt you when others referred to your mistakes in financial management. You spoke in a way to draw upon the sympathy of your brethren, and they thought they were doing God's service in placing means in your hands; in this they were deceived. They did not know your weakness, and it was the worst thing that they could have done for you. It was like the unwise indulgence of parents to unreasonable children. You needed to learn many lessons to bring into your daily practical life.

If you would make a success as a representative man in the truth, you will have to practice economy. You should not allow yourself to be tossed to and fro by the exercises of your mind or to be affected by circumstances. Your surroundings color your religious experience and are woven into your discourses, and the weakness of your character is made apparent under temptation and trial. You do not think but that your mountain standeth sure. You do

not realize that you are in an enemy's land, where foes are lurking behind every bush and jutting rock to surprise you when off your guard. If you would but realize your weakness and overcome your defects of character, you could do much. You can and must do this. If you would have eternal life, you would watch unto prayer, sending your earnest, longing desires to the mercy seat with a perseverance and determination that could not be denied, and when the enemy came in like a flood, the Spirit of the Lord would lift of a standard against him.

You are in danger of losing the confidence of your brethren because you do not practice that which you preach. At one time you urge one thing and at another time another, because some ideas strike you in a different light. You are not rooted and settled in the truth, and therefore you are easily moved. There must be deep heart work in your case, for I have been shown that unless you have power to resist inclination and impulse, you will be overcome by the enemy of God and man. You need to cultivate genuine faith, for it is inseparable from repentance, transformation of character, and the bringing forth of the fruits of the Spirit. The reason you have not overcome many of the weaknesses of your character is not because you are satisfied with yourself as you are, but you have not the moral courage to war against your inclinations. You should be determined to accept the light which God has given you, which has called your attention to His precepts and injunctions, and follow the expressed will of God.

For years testimonies have followed you upon the subject of economy and the wise expenditure of means, but neither yourself nor your wife has made decided changes in your practices. You love display; you love indulgence of appetite; you love to gratify your taste. The same traits of character shown in yourself are reproduced in your children, and you will reap that which you have sown. There never can be sufficient means granted you for your labors to sustain you in your indulgence in extravagant, spendthrift habits. Why do you not learn [from] those brethren who comfortably support themselves and their families on less money than you receive for your labors? The reason that you are in embarrassed circumstances is not because your wages are not enough to support you as a Christian, but [because] you do not manage your means in such a way as to keep you from embarrassment. If you had twenty dollars a week, you would still complain of financial pressure.

In Healdsburg the Lord wrought through you, not because you were perfect, but in spite of your imperfections. Self was mingled with your work. When you realized that the spirit and power of God were working with the people, if you had humbled yourself, if you had walked carefully and tenderly before God, feeling your unworthiness and His goodness, the influence you left in Healdsburg would have been far better than it now is. You charge all your financial embarrassment to circumstances.

You can talk well in regard to parents training their children. Your wife, whom I love and respect in the Lord, would make an excellent lecturer upon this subject. But your practice

contradicts the excellent principles that you have presented. She does not practice her own teachings. When your customs are seen and your home life practices revealed, the people become confused and disgusted. You do not train your children for usefulness, to practice self-denial, and to keep the way of the Lord. Why are you so irresolute in purpose, so feeble in action, so vacillating in principle, so weak in faith? These things are a mystery to those who have an opportunity to become acquainted with you in the pulpit and at home. Elder Daniels, they see you one day strong and self-assured; next day they see in you a complete change. You affirm strongly things exactly opposite to what you affirmed as strongly the day before. If you were indulging in the use of wine, beer, or brandy, I could see a reason for this changeableness. But I sincerely hope that you will not form the habit of indulging in intoxicating drinks, for then Satan will be able to do with you what he will. The wine you recommended to be that which should be used freely and without evil effects, I used one tablespoon for a time, but I was afraid of it.

When I was shown the great need of reform in the education and training of your children, I was filled with pain that I cannot express, because I saw that you did not act your part in bringing about the best good of your children. You need the work of the Spirit of God in your own heart, for right principles are not governing your life. If you were right with God, you would not be doing as you have been doing in reference to your children; you would not present such an example as you have in their management. You should depend far less upon self and far more upon Jesus. If you were closely connected with God, you would rule your children wisely.

Zua is impulsive; she lacks experience in the right direction; she needs to be guided and restrained instead of being indulged and flattered. If you were discerning, if your souls were imbued with the sanctifying power of the truth, you would need no advice in regard to her attending Snell's Seminary. If you were asked concerning the daughter of another, you would know just what course parents should pursue in relation to the education of their child. You have placed barriers in the way of Zua's salvation, for you have yourselves chosen as her associates the vain, the proud, the unbelieving.

Sister Daniels loves dress. She is weak on this point and desires to see her children arrayed according to the customs of a fashionable world. The Word of God has specified how Christians should dress, and parents are to see that His directions are carried out, rather than the wishes of their children. God will hold parents accountable for sowing seeds of vanity in the hearts of their little ones. Paul writes concerning the dress of women, saying, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but which becometh women professing godliness, with good works." 1 Timothy 2:9, 10. And Peter writes, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in



that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4.

My brother, how can your wife, in the fear of God, rebuke the sins of fashionable follies and love of dress when you are seeking to meet the world's standard? Can you present an example to the world in the dress of your children? Have you, Sister Daniels, not encouraged your daughter to dress as other school girls dress who have not the fear of God before them, whose whole aim is to make a display? Can the Master sanction your course in placing your daughter where she is constantly in the society of those whose conversation, whose manners, [and] whose characters bear only the worldly mold?

Your daughter may receive a certain polish, a gloss which may please her parents and give her ideas as to what constitutes a lady, but it may be entirely contrary to the express will of God. Is the refinement of the world that which will elevate her in the scale of moral value with God? Will she have as great a care to possess a meek and quiet spirit that she will meet the self-sacrificing Redeemer as she has to meet the approval of her worldly associates? You knew that the tendencies of your child would lead her to imitate the fashion she sees so as not to appear odd and singular.

You may say that there are many Sabbathkeepers who dress just like the world. This has always been so and always will be so. Christ said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4:4. Are you not set as a shepherd to watch for souls as one who must give an account?

Sister Daniels, you have not met your solemn responsibilities as a mother in aiding your daughter to deceive her father in regard to her dress and expenditures. Both of you have been deceived and carried away with false ideas in regard to the training of your children. You must be thoroughly transformed by the grace of Christ, so that you can teach your children by precept and example, the good and right way. Zua is full of affectation and deception. She is superficial in nearly all her attainments. Her school life has given her an outside polish, but her heart is unrenewed, for she has no love for God, no love for the society of Christians. She is in the ranks of the enemy, and should she die today she would not enter the kingdom of heaven. Paul is in no better condition, and your youngest girl is far from having a lovely character. Your own training is in every way defective. May the Lord have mercy on you all, that you may not lose your soul and the souls of your children.

We are urged by the Spirit of the Lord to bear a pointed testimony against the idolatry of dress in this age. If we are right with God, we will discard everything of a deforming character, such as panniers, bustles, unnecessary plaiting, and fashionable arrangement of the dress upon the body. Ministers and ministers' wives should be an example in reproof of the fashionable display in our sisters who claim to believe the truth. They should have their children dressed in a way that God would approve, presenting them to the church in simplicity and modesty of apparel. Far greater pains should be taken to instruct them so

that they shall have beautiful characters and keep the way of the Lord than to have them make a stylish appearance, taking the way of the Sodomites.

The Scriptures say, "As for my people, children are their oppressors and women rule over them." Isaiah 3:12. "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hands of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good." Ezekiel 16:49, 50.

I appeal to you in the name of the Lord to study your Bibles, to be doers of the Word, and to educate your children that they may know the way of the Lord so that the curse of Eli may not come upon you.

Children should be kept as free as possible from the demoralizing influences of the fashions of this age. Fathers who minister in word and doctrine should have their children [be] examples of what they teach to others in the pulpit. When you realize the responsibility that rests upon you, your life and character will be elevated and ennobled, and you will seek to reach the high standard God has erected. Ministers should be far more earnest and anxious to train their children so that they shall meet the Lord's standard than that their children shall meet the approval of the world.

I do not wish you to be blindfolded by the enemy, to feel flattered because your daughter is praised and petted by those who do not keep the commandments of God. What if sickness or death should come upon your children? What if their reason should be taken away and their souls unsaved? Where would the blame lie? Has your work been done according to the light and knowledge you have had? Have you followed the directions of Holy Writ? Have you not educated and trained your child to love fashionable dress because you have not firmness of principle to deny her desires? Have you taught your children that they must have a moral courage in order to be God's peculiar treasures, separate from the spirit and habits of those who love not God and keep not His commandments?

If Zua should take a course according to the Bible directions, she would have no inclination to remain at the Seminary in Oakland. Have you not given permission for your daughter to go out from among those of like faith into the society of those whom her natural inclination chooses as companions and associates? The Lord said to the people of Israel: "Gather your children into your houses with you and strike your doorposts with blood, that the destroying angel shall not cut down your children." [Exodus 12:22, 23.] If they were found in the homes of the Egyptians, they would perish with unconsecrated idolaters. Now, you are utterly at fault; you are letting the enemy take your children out of your hands, separating them from those who are connected with God and allowing them to drift into the society of worldlings. "Consistency, thou art a jewel."

Unless you change, you will constantly erect barriers around your children to hold them away from Christ. You will bind them with the world because it pleases their carnal minds. When the angel with the writer's inkhorn places a mark upon those who love Jesus and keep His commandments, another angel will follow with destroying weapons in his hands, and the commandment will go forth, "Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary." Ezekiel 9:6. Will you not carefully look at these things and think upon them? Will you not, for the sake of your children, do the work for which God has made you responsible?

I feel greatly burdened over these things. The children of Sabbathkeepers who have had their own way and have been gratified in all their wishes will, in consequence of their selfishness, idolatry, and unrighteousness, be unfit for heaven, but they will be fit for the last plagues. Unless parents arouse from their present condition and do their appointed work, they will perish with their children.

Paul is a boy who has good qualities as well as objectionable traits of character that have been cultivated and indulged rather than restrained. You have not taught him the sinfulness of a sullen, stubborn disposition and firmly restrained this growing evil. Even in the expression of his countenance your indulgence is leaving its mold. The impressions made in youth are most abiding, and early life is the best time to cultivate correct habits. Paul has been encouraged to be exacting and particular in his diet, but you should set the food before him and never allow him to turn from it in disdain, calling for something that you have not provided. He may cherish his exacting habits in regard to his diet until he shall be disagreeable to himself and all connected with him. If he were obliged to labor according to his strength, hunger would give him a relish for his food and remove his murmuring. Decided measures should be taken in this matter. I love this son of yours; he can be molded in the right way, for, if properly trained, he will respond after a time.

You should never allow your children to find fault with their food, to murmur because spice, pepper, pickles, and condiments are not placed before them. You should not allow them to indulge largely in meat-eating, unless you want them to become nervous, irritable, and discontented.

Give your boy something to do. Teach him to be industrious. He has naturally no love for work; he loves indolence and seeks to shirk responsibility. If you want your children to bless you, teach them to be useful and self-denying. Restrict their reading. They should not be allowed to pore over the pages of novels or story books filled with the tales of lust and knavery, for it will not leave a heavenly influence on their minds. They are young and inexperienced and will be just what you make them. All such habits of reading will cut up by the roots the principles of virtue which enter into the formation of a good, firm character. Novel reading is like taking poison and will sooner or later reveal its bitter results. The mark for good or evil made upon the characters of your children is not written in the sand, but is

traced as on enduring rock. Their associations will have to be guarded, for what is learned from the words and habits of their companions will mold the whole after-life. The company your children keep, the principles they now adopt, [and] the habits they now form are settling the destiny of their future with an almost infallible certainty.

Heretofore, what I have said to you has left no lasting impression, but will you not now become a different man? If you do not, I greatly fear that you will depart from the faith. I pray you to keep the path of honor and truth. Do not accept money as a gift from your brethren. Bring your wants within your means. Make no extravagant purchases for yourself or for your children. May your wife be the help and strength to you that she should be in aiding you to correct your deficiencies, which mar your work and which ought not to exist.

There are personal weaknesses which may make you feel that you should leave the ministry so that your lot would be easier. You may feel that some other employment would be better for you financially; but you would find that it would be a mistake. You are not qualified to become a financier. Your hopes are large; you have glowing anticipations that have never yet been realized and never will be. You make large outlays on the preparation for future promises of real success, but you will be disappointed. But if you endure unto the end as a humble, faithful, godly shepherd of the flock, your reward will be a crown of glory that fadeth not away. The good hand of the Lord is over you in that you are permitted to bear the glorious message of truth to others. May the Lord give you such clear views of Jesus that your soul will be enraptured. I commit these plain words to you both, to tell you that one-half your usefulness is counteracted by defects that you can and must overcome. Make thorough work for eternity, as in the sight of God.

Elder Daniels, I am your friend because I tell you the truth. You are engaged in a solemn work, and as an ambassador of Christ, I desire that you should make no failure, but give full proof of your ministry. Pray much, my brother; talk less. Pray that you may be endowed with wisdom and courage necessary to accomplish the work, whatever it may be. Say before God, "I will do my duty with an eye single to Thy glory."

Difficulties will arise in your path, and you may feel the deficiency of your character, the littleness of your ability as a minister of the gospel in comparison with the greatness of the work. But if you had the greatest intellect that was ever given to man, it would not be sufficient for your work. "Without me, ye can do nothing," says our Lord and Saviour. [John 15:5.] The result of all we do rests in the hands of God. You should look upon Christ, His self-denial, the reproach He endured, the abuse He bore for man, that you may be well-balanced. When the blessing of God attends your labors, you should become neither vain nor ambitious. When disaster comes, you should not be depressed; success should not elate you. The prosperity of the cause of God should always be kept in view. May the Lord help you not to have a fluctuating faith, but a faith that will lay hold upon God with steady, persevering confidence, whatever may betide.

Lt 11, 1888

Daniels, Brother [E. P.]

Fresno, California

July 6, 1888

Dear Brother [E. P.] Daniels:

I had no strength to talk with you while at Burrough Valley. The action of my heart was so feeble that I dared not communicate that which I enclose in this envelope. You will see I had written before you came. Your letter to me made me very sad and was evidence to me that you have not discernment.

Zua mentioned in conversation that she had been staying with a sister who had recently confessed the truth. This again made me feel your want of discernment and judgment. Cannot you see that Zua's heart is filled with vanity and self-importance and that she has no love for the truth? Cannot you see she has her thoughts centered almost entirely upon herself? Your own plans for and indulgence of your children are leading them directly away from the great example of Jesus Christ, away from the principles of truth, away from lifting the burdens of Christ. I see this, I feel this, and I am burdened over it because, as an ambassador of Christ, you are to be an example to the flock in teaching others how to educate their children.

The education of your daughter that you look upon as so advantageous is not so in reality. The very education that she needs now, and has needed in the past, is that which is to be gained in useful home labor, in helping her mother in household duties. This would be of lasting advantage to the child.

I wanted to be pleased with the little present she made me, but I could not. The money spent for the material was spent simply for the making of an ornament. Pretty? Yes, it was pretty, but I had no use for it in my practical life, and I fear that many of the busy activities in which your daughter is engaged are simply to make ornaments. It is your duty and the duty of her mother to direct her energies in another direction. It is the duty of parents to educate, restrain, and discipline their children.

Zua thinks she has learned a great deal at Snell's Seminary, but have you tested the kind of advancement that she has made? You are required to see whether your child's mind is filled with chaff or with pure grain. She is full of vanity and pride and studies how to indulge her wishes to dress like the young ladies of the world. She has not the right stamp of character, and in the day of judgment you will be called to account because you have fostered pride and selfishness in your children.

None of your children are incorrigible children. With diligent training they might develop characters which God would approve; but you cannot relax your efforts, for they need to be firmly restrained. With your present ideas and your present method of training, combined with your spend-thrift habits, you will eventually have to leave the ministerial field as did Brother Morton, because he could not support his family in the style in which they lived. You are not financially able to support your daughter in Snell's Seminary. Do you expect to subject her to irreligious influences, to pride, vanity, and display, and yet have her come out with good, firm principles and sound morals? It is not possible. She does not see herself as she is or realize how silly she looks to sensible people with her affected way.

The great burden of her life is how to act the lady, and do you think it is all smart and nice? And will you place her where her vanity will have abundant room to grow and where everything will work against your teaching?

While in Fresno, Zua made the remark that she wanted to go down the street and purchase a silk duster and a new dress. She also said, "If I had a daughter, I would send her to Snell's Seminary, for it is a superior place to learn good manners." What does such talk indicate? Does it not show that labor should be put forth to save the soul of your own child? Do you think that in thus educating her you have placed her where she will love God and the truth? She has only attained a superficial education. Real knowledge, which is of more value than everything else besides, she has yet to gain; she has yet to learn her poor self and to obtain a knowledge of her God.

As her father and mother, you need to take heed to yourselves that you may set a right example before her. You should be constantly guarded that you do not encourage in her a love of dress. You should learn to know when to spare and when to spend. We cannot be Christ's followers unless we deny self and lift the cross. You should pay up squarely as you go. Gather up the dropped stitches, bind off your raveling edges, and know just what you can call your own. You should reckon up all the littles spent in self-gratification. You should notice what is used simply to gratify taste and to cultivate a perverted, epicurean appetite. The money expended for useless delicacies might be used to add to your substantial home comforts and conveniences. You are not to be penurious; you are to be honest with yourself and your brethren. Penuriousness is an abuse of God's bounties. Lavishness is also an abuse. The little outgoes that you think of as not worth mentioning amount to considerable in the end.

Children get too much money to spend which they never earn and of which they never know the value. While at Sister Bowen's, I stepped into the bedroom to lie down, and I picked up a sash of highly colored satin. I said to Fannie Ingles, "Does this Babylonish rag belong to you?" "No, it does not," she replied. I was made sad to soon see it about the waist of your daughter. Such articles of finery and extravagance may be in keeping with Snell's Seminary, but they are not in keeping with our faith as God's peculiar people and not in accordance with your own teachings to others, even while in Fresno. When you are tempted

to spend money for knickknacks, you should remember the self-denial and self-sacrifice that Christ endured to save fallen man. Our children should be taught to exercise self-denial and self-control. The reason so many ministers feel that they have a hard time in financial matters is that they do not bind about their tastes, their appetites, and inclinations. The reason so many men become bankrupt and dishonestly appropriate means is because they seek to gratify the extravagant tastes of their wives and children. How careful should fathers and mothers be to teach economy by precept and example to their children. It is not out of your power to do this, unless your habit of loosely spending money is ingrained into your very character.

I beseech you to place your children under the guardianship of those who will not neglect to train and educate them, for they are God's property. The Lord has shown me again and again that parents must fashion the character of their children in their very earliest youth. Do you wish your children to regard outward appearance as of greater value than the culture of the soul?

Children are what their training has made them. Boys who lavishly spend money from their father's pocket, who learn to smoke, to drink wine, to play cards, who do not apply themselves to any useful occupation, have no foundation to build upon and cannot become self-reliant and independent. Money which comes to the young with but little effort on their part will not be valued. Some have to obtain money by hard work and privation, but how much safer are those youth who know just where their spending money comes from, who know what their clothing and food costs, and what it takes to purchase a home!

There are many ways in which children can earn money themselves and can act their part in bringing thank offerings to Jesus, who gave His own life for them. Children should be educated to make the very best use of their time, to be helpful to father and mother, to be self-reliant. They should not be allowed to consider themselves above doing any kind of labor that is necessary. They should be taught that the money which they earn is not theirs to spend as their inexperienced minds may choose, but to use judiciously and to give to missionary purposes. They should not be satisfied to take money from their father or mother and put it into the treasury as an offering when it is not theirs. They should say to themselves, "Shall I give of that which costs me nothing?" [2 Samuel 24:24.]

Let children be taught to keep an account. This will enable them to be accurate. The spendthrift boy will be the spendthrift man. The vain, selfish, self-caring girl will be the same kind of woman. We are to remember there are other youth for whom we are accountable. If we train our children to correct habits, through them we shall be able to influence others. Every cent expended in candy, in little luxuries to please self and to administer to vanity, is money we shall have to render an account for before God. The Lord does not design that His children shall be self-caring, that they shall spend means for sashes, ribbons, bustles, and other worldly adornments. There are youth who are poor but possessed of ability, who, if they only had one-half the chance that others had, they would become men and women of

moral worth, who would do and dare for Jesus' sake. There are plenty of homeless, friendless children and helpless individuals who need the means expended for selfish gratification. Let the money spent for unnecessary articles of dress be employed in doing good to others. Youth who thus deny themselves for others' sake will be accounted faithful stewards of the grace of God. We must not abuse our means by centering it on ourselves. Our children must not be a means of absorbing money from God's treasury to make an appearance or to indulge appetite or inclination. We may have genuine pleasure in a right use of all our powers. We must be like Jesus, pure, simple, holy, and undefiled. It is not the grandest use of money to have a selfish want for every dollar. The skill, health, and talents in physical, mental, and moral powers that God has given us should make us feel that we are the Lord's almoners to gather in means through the wise improvement of His entrusted gifts to communicate blessings to others, not to make up tasteful nothings which cost time and money and which are of no real benefit to anyone. Let the taste be cultivated and strength of body be given to make those things that are useful, not merely ornamental.

Parents and children may be as springs of water whose waters fail not. With eyes and senses we are to see where the desert places are, where are the fields that need to be watered, what deserts there are that need culture to become gardens of the Lord.

May the Lord let you see and feel that you have a work before you that needs binding off carefully and thoroughly.

I commit this to you as light given me from heaven.

Lt 12, 1888

Daniels, E. P.

Burrough Valley, California

July 1, 1888

Dear Brother [E. P. Daniels]:

Several have said to me that Bro. and Sr. [E. P.] Daniels were in the habit of using tea, and when they were spoken to in regard to it, they had stated that Sr. White kept tea in her house, drank it herself, and advised you to drink it. It is difficult for me to believe that you have said this, although the same testimony has come from several.

You are not always as particular about your words as you should be; you make rash statements. The above declarations are not true. I learn that to excuse your practice of using wine, you have stated, so I have been informed, that Bro. and Sr. White kept wine in their house and, to your certain knowledge, used it. This, like the statement in regard to drinking tea, is not true. Will you please tell me why you make such rash statements? You claim to be my friend; do you imagine these statements will help my influence among the people? I do



not use tea, either green or black. Not a spoonful has passed my lips for many years except when crossing the ocean, and once since on this side I took it as a medicine when I was sick and vomiting. In such circumstances it may prove a present relief.

I did not use tea when you were with us. I have always used red clover top, as I stated to you. I offered you this and told you it was a good, simple, and wholesome drink. I remember that Sr. Ings made tea for you several times by your special request. You said you had a headache and must have something to help it, and you said tea always had helped you. I told her I did not like to have her do this, for it was contrary to my principles. I asked her where she got the tea, and she said that a family who were on a camping trip had stopped here, and a Mr. Wallace who was not a believer was with them, and the party had tea and made it for him. When they had gone, the tea was found here, and she supposed they must have left it. I have not bought a penny's worth of tea for years. Knowing its influence, I would not dare to use it, except in cases of severe vomiting, when I take it as a medicine but not as a beverage.

I have felt alarmed for you for some time because of your use of teas and wines. Of all others you should touch not, taste not, handle not anything like tea, coffee, wine, brandy, or any stimulus. You are of a nature that you cannot safely use anything of that order. Your preaching to others is not in harmony with your practice. This is against you and leaves a doubtful impression upon minds in regard to the ministry. Your case is presented before them, and the supposition is in their minds that other ministers indulge in these things as you do yourself. To cover and excuse yourself, you have misled others by misstating me. I do not preach one thing and practice another. I do not present to my hearers rules of life for them to follow while I make an exception in my own case. You are a man who should never use tea, coffee, brandy, or wine. Your nervous temperament will become unduly excited and be followed by corresponding depression. It is perilous for you to educate your tastes and stimulate your nerves, for you are in serious danger of depending on these stimulants and working upon them. The habit of taking stimulants may become second nature to you and pave the way for you to become a drunkard. You may start back and feel bitter towards me because I say these things to you, but let me tell you, you have accustomed yourself to these indulgences because you felt that you must have them for their immediate stimulating properties.

I have not tested the wine that you claim is not intoxicating. I have perhaps used half a pint in all, taking a spoonful with a raw egg, much as I hate the taste of wine. I would not care, even if I had not solemnly pledged myself not to use wine as a beverage, to make a daily practice of taking even one teaspoonful with a raw egg, for Satan is at work to encourage the use of tea, coffee, wine, and beer that he may make us dependent upon these things and encourage our resorting to them frequently, so that our appetite and taste will crave these stimulants. I tell you frankly that you would be much better in nerve and muscle, if you made a decided change in your practice, not only in drinking stimulating drinks, but in

eating so largely of meat. The animal powers are strengthened by indulgence in these things, and the moral and spiritual powers are overborne. I am not guilty of drinking any tea except red clover top tea, and if I loved wine, tea, and coffee, I would not use these health-destroying narcotics, for I prize health, and I prize a healthful example in all these things. I want to be a pattern of temperance and of good works to others. Will my brother practice as well as preach temperance in all things? If you do this, I do not believe you will be so changeable in your character. Your words will be more select and well chosen. You will not be careless in regard to your conversation. You will not be so depressed at one time and so hilarious at another, acting like a boy in place of an ambassador of Jesus Christ. I am seriously troubled for your soul. I know people are unwise in praising you and extolling you; should they read you as God sees you, they could not do this. I know that when you have apparent success you are more elated and crave praise, and you get it from many who, if their hearts were right with God, would not speak one word to flatter you. They would understand that it is not safe to pet and praise you or any other poor, sinful mortal. The Lord is to be exalted by all His creatures. Finite man is not to attract admiration or praise, but do His work in humility.

August 3, 1888

Healdsburg, California

Since having the conversation with you in Fresno, I have thought much over the matter. While at Burrough Valley, I had written you several letters, but after the letter you wrote to me, I thought you were in no condition to rightly receive anything which would seem of a reproving nature, however much you needed it. I did not wish to expend my strength in vain. The letters written I will give to you when you are in a condition to appreciate them. I am sure that in your present state spiritual things are not spiritually discerned, and I greatly fear for your soul. Under temptation you will not stand the proving any better than have some who have apostatized. You love praise, and you are in danger, great danger, of losing your soul. What can I say to arouse you to your true condition? Your brethren have treated you unwisely in letting you have money time and again to get you out of a pressure of difficulties. This has been the worst thing they could do for you; it has hedged up the way so that you could not have a right understanding of yourself. It has closed your lips when they should be open to correct evils. It has influenced your decisions of men and their doings. It has bound your hands and bound about your testimony, so that your labor and burden has been of a worldly character and God has not been glorified. Unless you are balanced by the Spirit of God, you will make some very unwise moves which will injure if not destroy your influence among the people. Then, not seeing yourself, not studying wisely from cause to effect, you will denounce your brethren, when yourself is the one to be denounced and not your brethren.

Lt 12a, 1888

Rice, J. D.

Selma, California

March 1888

Dear Brother [J. D.] Rice:

You wrote to me from St. Helena to send you the communications I had sent you; but the letter did not reach me until the day you said you should leave. Since that time I have been unable to learn your whereabouts so I could explain to you that these letters were especially for the benefit of the Health Retreat and that I could not feel clear to pass them from my hands to your hands without a copy, and not even then, unless I had some evidence that they would do you good. In your present attitude I do not think the letters would be an advantage to you. But when you shall look upon these matters in a different light than you do now, then I will pass a copy of them all into your hands.

I have not lost my interest in you. I love your soul, and I am very sorry that matters stand as they do with you. When you came to the Health Retreat you were a man deeply afflicted. It was questionable whether you could live longer than a few months. We talked over this case with the board, and as we had confidence in you as a Christian, we all felt an interest in your welfare and wished to save your life, if possible. We thought if you should be, by voice of the board, placed for the time being as superintendent, it would be a great encouragement to you, as your staying at the Health Retreat was making inroads upon your means and that all should be done for you in line of treatment that you could bear. We made these arrangements because we, with all that interest we should have for one in your condition, felt your danger healthwise. We sincerely thought you would be a cautious man and, under the direction of the Board, could fill this position until some one would be found to fill the place who would be qualified to do the work in that office.

We soon went to Europe, and matters went on from that time till our return. The letters that were sent to you and Dr. Gibbs with warnings and cautions were the Word of God through His humble instrument. Had these words received from you that attention they should have had, you well know that many disagreeable and distressing things would not have occurred as they did. Slighting the warnings and reproofs, feeling sufficient in yourselves, you went on as you did.

The letter written to you while on the cars enroute for Europe was the voice of God to you. Had that warning been accepted and acted upon, then you would have done entirely differently from what you now have done. But your response was that you thought you would get along very well if Sister White did not scold you too much.

I wrote to you that your letter had afflicted me much, this letter you did not return to me. This revealed to me that you did not understand my position and my work. The Lord was

trying to make His voice heard, pointing out the right way, but His voice and His warnings were unheeded, unless they could be interpreted to vindicate your course in some things.

Now, if this is the way all should treat the words the Lord gives me for them, if all should do as you have done, what kind of a state of things would exist among us as a people. The Lord has those in the church who are commissioned to do this work of warning, reproving, and rebuking, and if all are so entrenched by their own will and are following their own mind, how shall the people of God overcome to the unity of the faith? What means has the Lord in reserve to reach the cases of the erring and those who are walking contrary to His will? He will not work a miracle to convince the erring that they are endangering their own souls.

In the parable our Saviour told upon one occasion, a man is represented as asking the Lord to send a messenger from the dead to warn his brethren. The answer from Abraham was, "They have Moses and the prophets; if they hear not them, neither will they hear, though one rose from the dead." [Luke 16:29, 31.]

The Lord has His appointed means whereby light shall be communicated to His creatures. If they set aside that light, if they choose their own way, then they become self-satisfied and confirmed in their own course of action. The Lord imparts knowledge to His people in His own way.

The Lord was not pleased with Israel because they chose a king. This grieved Samuel, and the Lord told Samuel that it was not a rejection of Samuel, but of Himself. The Lord told Samuel further to grant their request, but to bear strong testimony against them in regard to their sin in choosing a temporal ruler rather than a divine ruler. Samuel was to present before them the sure results which would follow in the administration of a king, which they desired like the other nations around them. To have a king was not after God's arrangement, but after the order of the nations who knew not and did not acknowledge God.

After this plain statement, they still persisted in having their own way, and Samuel consented. The people still were determined that they would have a king. They decided that Samuel did not understand the situation. If he only knew all the circumstances, the motives, and the designs, and understood as well as themselves the great advantages, he would be as ready as they to have a king to go in and out before them, that the nations should not look down upon and despise them. They did not in their spiritual blindness look beyond Samuel and discern that it was the word of God that they were hearing through His servant.

God was leading and guiding and working for His people in many ways unseen. Their enemies could not distinguish the source of their wisdom and power and Who was to be glorified for the wonderful deliverance and marvelous success. God wrought through Gideon. But the manner of their deliverance was of that character that no man could take the glory, and in recounting the wonderful victory, they could not extol any man's wisdom.

Their deliverance could not be ascribed to things seen to human agencies or to things seen. The power, the wisdom, and the might were in heaven, but they wanted it upon earth. It was of God, their mighty King; but they wanted it visibly embodied in a man. In this light God accounted the sin of Israel a rejection of Himself. If they had cherished a sacred, reverent fear of God as their Supreme Ruler, they would never have invested authority in human power to be controlled by it.

Yet the Lord will not leave Saul to be placed in a position of trust without divine enlightenment. He was to have a new calling and the Spirit of the Lord came upon him. The effect was that he was changed into a new man. The Lord gave Saul a new Spirit, other thoughts, other aims and desires than he had previously had. This enlightenment, with the spiritual knowledge of God, <placing him on vantage ground,> was to bind his will to the will of Jehovah.

Knowing the will of God which had been plainly stated to him, did Saul bear the test, did he show reverence for God? When brought into a strait place, he did not heed and obey the express command of God, but he ventured to transgress. Samuel reproved him and told him that he had not kept the commandments of God in taking responsibilities <upon him> that did not belong to his position and which the Lord had not laid upon him. This movement on his part was presumption. It displeased the Lord because Saul by this gave to his subjects under him an example which would, if followed, would be ruinous to Israel. It was disregard for God's express requirements. He had forfeited his right to the kingdom. His second transgression was still more marked and showed that he was disqualified to be a ruler or a king.

Now my brother, these examples are written with all their particulars that we should regard them, study the lessons they contain, and avoid making the same mistakes. I feel deeply for you for I see in you that same spirit of persistency, of stubbornness which I fear will prove your ruin, as it did to Saul. You are on perilous ground. Do not, like Saul, refuse to be corrected by reproof, and do not persist in having your own way. You have had great light, precious privileges, and many opportunities. Do not despise reproof. Do not open your heart to a spirit of revenge, as did Judas. He was so provoked because the Lord reproved him before others that he determined to be revenged, and he sold his Lord for thirty pieces of silver. Do not let a spirit of hatred and revenge take possession of your soul.

Our Lord is a jealous God. He faithfully scrutinizes our work, especially of those who are self-sufficient and full of self-esteem. God sifts everything to the bottom, and the motives of all our actions are tried by Him. When you see your natural face in a glass, you can detect the defects upon your features, and you know you must wash and remove all spots and stains. When you look into God's great moral mirror, His holy law, you will see the defects in your moral character. You may appear honest before men, but all your actions are weighed in the balances of the Lord. He sees to the very heart; He tests the quality of your character. Do

humble your heart before God, and do not separate from Jesus. We are in this life placed in positions where proud self-esteem, if in us, will be revealed.

I am troubled on your account, not because I have not done the duty devolving on me, but because I feel deeply your danger and am afraid that you will not humble your heart and come in close connection with God. I am troubled, greatly troubled, on your account. I want you to rise above yourself. Your traits of character are obtaining the mastery over you. Will you let the enemy work as he will, and will you imperil your soul? Will you take hold of Jesus Christ? Will you die to self and come into harmony with the people of God? Jesus has paid a dear price for your redemption. Oh, be determined to break the fetters of Satan now and stand on vantage ground. Be not deluded. Think not that you have been abused, for it is not the truth. Those who have made wrong statements will the sooner see these wrongs if you take a right course and do your duty.

May the Lord open your eyes is my prayer, that you may see all things clearly.

Lt 13, 1888

Daniels, E. P.

Burrough Valley, California

July 3, 1888

Dear Brother [E. P.] Daniels:

I have read your letter, and it has made me sad at heart. I asked, Can a fountain send forth from the same place sweet water and bitter? Cleanse the fountain and the stream will be made pure. If the stream coming from the fountain in the letter sent to me, when tested by the royal law, is pure, then I have altogether a wrong idea of what it means to be a Christian. As a Christian you have no right to write as you do and manifest so little self-control.

I have been shown repeatedly that you must be transformed before you can do the work of God acceptably. You are of an ardent temperament; you view things in an intense light, but the softening, sanctifying influence of the grace of Christ must be made manifest in your life, in your words, in your tastes, in your habits, in your character. I shall not let the matter rest until I see that you have undertaken the work that must be done in order that you may labor acceptably for souls that are ready to perish.

Stop and think what spirit controlled you when you wrote that letter. I cannot for a moment admit that it was the spirit of Christ, that you had meekness and lowliness of heart. If you read the Bible carefully, you will see that reformation is needed in yourself in order for you to be a faithful shepherd of the flock of Christ. Compare scripture with scripture, and then open your own heart. Gain light yourself, and then from an experimental knowledge, you

can set before the people of God what constitutes Christian character. The power of the Holy Spirit will accompany your words if your own life is a representation of the truth which sanctifies the character, for you will then be a living epistle, known and read of all men. You will not appeal to your own sympathies and seek to excuse yourself for using strong, hard, unbecoming, unchristian language towards your brethren. You have done this many times, and your brethren in the faith commit sin against God when they listen to you and do not reprove you. Your language reveals the fact that the fountain is not cleansed. When you are under the controlling influences of the Spirit of God, you will be a new man in Christ Jesus. Hereditary and cultivated tendencies will be overcome, and Jesus will be formed within, the hope of glory. Oh, that you would fall upon the Rock and be broken!

I cannot encourage your laboring as a minister until you are converted. You must first be a Bible Christian yourself before you can lead others to Christ. Take heed to thyself and then to the doctrines. I long to see you what you ought to be and what I know you must be if you are to receive the benediction, "Well done, good and faithful servant." [Matthew 25:23.] You must not only be faithful, but you must be good, self-denying like Jesus. Now is your sowing time. By precept and example you may scatter the seeds of truth with an unsparing hand. Make no frantic bounds, but in self-abasement go forward intelligently, steadily, calmly, step by step in the grand work of learning self-control. The talents God has given you are not to be abused, perverted, or misapplied. He has given them to you for wise improvement. You are not to cease advancing; you are not to become self-confident, careless, and irreligious while you are professedly a shepherd of the flock. All heaven has looked with sorrow upon your light and trifling ways.

I speak to you plainly, for it is my duty to do so. While the unwise may flatter and praise you, and strengthen in you your large love of approbation, I shall deal plainly and faithfully with you according to the light God has given me for you, because I have a love for your soul. I shall not try to pacify or pet you, but I will urge upon you the necessity of having a pure heart and clean hands. From a pure fountain will proceed pure and holy streams to refresh others. Oh, will you go on as you have in the past, or will you have steadiness of purpose to put away everything unbecoming to a gospel minister?

I cannot allow you to misrepresent the great and solemn truths which we have to present to the world, which have been committed to us by the Lord. Serving tables, the absorbing cares of temporal life, must not be mixed with your work of ministering; for Satan will make this the means of loss in your influence and to your own soul. Christ said, "Without me ye can do nothing." [John 15:5.] You must have far less of self and far more of Jesus. You must meditate; you must pray; you must examine yourself in the light of God's Word. If you lose eternal life you lose everything. I cannot endure the thought of one soul being lost, but when I think of one who has preached the truth to others becoming a castaway, my soul is stirred with anguish.

My brother, you should not bear down upon others, for you need far more grace yourself; you have much to correct in your own life and character. The work of reformation must not on any account be neglected. When you would cut others, remember this testimony that I have given you from God. There are only two courses which it is possible for you, your wife, or me to pursue. We must yield ourselves wholly to the guidance of the Holy Spirit or follow our own natural impulses, and these impulses are not as harmless as we think they are. Things which are offensive to God are often construed by us into virtues. The eyes of the Lord are too pure to behold iniquity; He registers evil as fruit borne by an unsanctified heart. When the heart is fully surrendered to God and our will is in harmony with God's will, then the fruit will be good, for "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." James 3:17. The grace brought to us through Christ will enable us to be pure, uncorrupted, holy.

The natural man always remains the same. He is what hereditary tendencies, nationality, education, and circumstances have made him. But when the natural man is changed by the grace of Christ, then the transformation is seen in the new man, the new heart, new purposes, new impulses. The Word of Christ is received, which is spirit and life; then we eat the flesh and drink the blood of the Son of God. Then there is fruit in the heart, fruit in the lips, fruit in the character, some bearing thirty, some sixty, and some one hundred fold.

It is dangerous to be simply hearers of the word and not doers. He that hears and obeys every word that proceeds from the lips of God is building upon the Rock. He that hears but does not bring the words of God into his life-practice builds on the sand and will surely fall. Everything is to be shaken that can be shaken. We shall realize this in our experience.

Brother and Sister Daniels, you must have a firm hold from above; you must hear, receive, and practice the truth daily, applying its earnest requirements to your life, lopping off every offensive branch that makes the tree unseemly and unfruitful, else these branches will sap the life and nourishment from the tree, and it will wither and perish. The world creeps in stealthily and picks away one precious grace after another, and the heart is filled largely with worldly schemes, and the truth does not sanctify the character.

You need to be changed; in your family you should put away childish things. You need to improve in your manner of preaching. You need greater solemnity in attitude, in voice—in short, you need to practice that which you teach to others. Nothing but true conversion of the whole man will make you a wise shepherd of the flock. Will you fight inch by inch the warfare against your own defects of character? Will you be a man that God shall choose?

There must be more candid thought, more sanctified power in your preaching. You are not what you might be and what God has made every provision that you should be. The diligent, earnest labor put forth on yourself will not be lost. Your labor will produce good fruit. You can afford to take time; put up your supplications to heaven for that grace which is needful for you, that you may be a successful warrior over your own lusts. Then you will be a winner



of souls, and your example will not contradict your teachings. The self-denial and self-sacrifice others have practiced should be imitated by you. Prayer, sacrifices, and sanctified effort are the conditions of success. We shall not be able to give full proof of our ministry unless we are connected with God.

We too often regard ourselves as completely our own, the owners of our time, property, speech, and other faculties. We are only stewards in trust of faculties and goods given to us of the Master. He is the source of our power. Not only does God own us, but He alone has a right and is competent to determine the proper use of all His entrusted gifts. He can guide and control them to the very best purpose, worthy of such endowments. The power of social influence is entrusted to us of God, but oh, how sadly this power is perverted! I appeal to you to dig deep, to lay your foundations sure; draw water daily from the wells of salvation, and the Lord will make you as a spring of water to refresh others.

Now Brother Daniels, I shall not attempt to answer your letter, for that is impossible. It is the production of your impulsive, erratic nature. But one matter I must set before you as it is. You have surmised evil, but your imaginings are without foundation. Not one in Healdsburg has passed any words with me in regard to Zua. Your own lips told me the only story I know anything about in the matter, aside from the light God has been pleased to give me. No one has talked to me in reference to you, to censure or condemn you. If you possess no more of the spirit of wisdom and of self-control, no more of the sanctified mind than is displayed in this letter, my advice is, Tarry in Jerusalem until God shall give you a better mind, clearer and more sanctified judgment, for it is evident that you have not a living connection with God.

It will not answer, my brother, for you to feel at liberty to give loose rein to your tongue or your pen. If your children have been misjudged, the Lord knows all about it. The Lord understands it. He can work for your good, if you rest the case with Him; but your feelings are wrought up to a high pitch, and the letter indicates that your mind is unbalanced. And now I beg in prayer to God that you may have a sound mind. Your feelings are changeable. You want more of Jesus and less of self. Then you will be a happy man, where now you are often miserable.

You may think I am your enemy. You feel desperate, but I shall not feel free unless I do my duty to you in the fear of God. I want you to win the crown of life. I have not written to you to make you fling yourself into the snare of Satan, but to help you to help yourself and to help your children. If in Healdsburg they have given you occasion to say all you do say, God knows all about that. That you have been a source of trial and perplexity to them as well as a means of some good, I know to be the case; and now be careful how you condemn and charge upon them things that your own course has given occasion for. Let us be Christians in heart and in tongue. Do learn in Christ's school to be meek and lowly of heart, for this will save you from great trials.

Lt 14, 1888

Burke, Dr.

Fresno, California

March 19, 1888

Dear Brother:

This morning I received your letter directed to this place. It is impossible for me to decide this matter: it belongs to the board of directors. As I am not at the present time within reach of any of the board, I cannot speak for them.

But I can speak for myself [alone] in view of the light the Lord has given me in your case. And as this has been definitely set before you, I need not repeat all that I have hitherto written [to you]. The painful experience I have had in connection with the Health Retreat since my return from Europe deeply impresses us all, as far as I can learn the minds of my brethren and sisters. Far greater care must be exercised as to whom we shall call to prominent positions in that institution. We know that persons have not been right. Their deportment and attitude have given the enemies of our faith occasion to say evil of the institution, notwithstanding warnings and entreaties that have been given to restrain them from taking the course they have pursued.

Now, Brother Burke, if it were possible for you to connect with the Health Retreat and everything could move harmoniously, gladly would we welcome you back. But your experience since leaving the Health Retreat has not been of a character to increase our confidence in you as a man who is walking in the counsel of God. We could hope for no better success in harmonizing with Dr. Gibbs in his methods of practice or in your respect for him than when you before were connected with him. You were not right then; you did not treat him right. You are no nearer right now. We have labored hard, with much meditation, with earnest prayer and decided effort, to set things in order. Confessions have been made by the erring, and the Lord, we believe, has seen the contrition of soul and accepted these confessions. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [1 John 1:9.]

I tell you plainly that we cannot have confidence in you as a Christian. You profess to believe the truth. You claim to believe the Bible and claim to have a sacred regard for its teachings, yet you are one of those who, while they may claim to be sound in the faith, are to be feared, for you seek to establish your own righteousness. All this boasting, all this self-sufficiency, does not elevate you one jot before God. You stand upon your own personal worth before Him. You are a probationer. Your future weal or woe depends upon your repentance before God and your faith in Christ as the only One who can cleanse you from

the defilement of sin. Unless your conscience shall be aroused and alarmed, you will be prepossessed in favor of your own virtues.

It is the work of the Holy Spirit of God to reprove the world, to reprove the self-righteous. All this self-applause, all this flattering of self, this lip service, is a false estimate of your own merits. This overrating of your poor, finite work, your tainted performances, your blemished obedience, is an offense to God. The Lord will permit you for a time to go on in your self-boasting. You may deceive others, obtain the sympathy of some of your brethren and sisters; you may misconstrue, prevaricate; but the Lord, who reads the purposes of the heart, never makes a mistake. He can establish truth and righteousness, directly opposite to that which now prevails.

It is through unfeigned repentance alone that you can come into a right relation with God. The Lord Himself, through the convicting power of truth, can remove your blindness and master this inordinate love and esteem of yourself and subdue your stubborn prejudice. We would not for one moment favor your connection with the Health Retreat without special evidence of thorough conversion on your part. There are traits of character which you possess that you would not be able to work with any living man, unless you were first. In order to obtain the favor and approbation of men, you would act the deceptive part. Unless the exaltation of self ceases, unless Christ is magnified, unless your self-righteousness is cast away and you put on the righteousness of Christ, you cannot be among the overcomers. The straightforward course of integrity must be pursued by you, ere Christ will take pleasure in you.

May the dear Lord open your heart to sense what is sin and what is righteousness; then you will possess the fruit of the Spirit, possessing in your heart the heavenly treasure of love, peace, and joy. If you are patient under trials and even injuries, gentle under aggravating provocations, kind according to your ability, meek and lowly, so you will evidence that you do not highly esteem yourself, then you will be in a position where God can use you in His work. At present He can not accept you because the image and superscription you bear is more a representation of the Lord's enemies than of the sanctified Spirit of Christ.

The working of the Spirit of God in you will never lead you to any kind of deception; it will never lead you to accuse your brethren. Though the Spirit of Christ works upon hearts, its operations are silent, not boastful. Its fruits are to be seen in good works; the effect produced is more powerful in its influence for good upon others.

Conflict and toil and labor are the lot of every Christian, as he is harnessed for the conflict. Yet his victory is complete as he advances step by step in the path of humility. Power is proportioned to him in accordance with the difficulties with which, as a Christian, he has to struggle, and he is fitted with strength according to the enemies with whom he has to contend. The love of praise and of applause will not weigh one straw with him to corrupt his steadfast integrity. The fear or frowns of the ungodly will not swerve him from the straight

paths of loyalty to God. This influence which binds him to God and to humanity must be full of energy, and yet he must be kept by the power of God through faith unto salvation. The influence of the Holy Spirit is in exact harmony with the written Word. God calls our attention by reproofs and warnings to that which He has written.

Now, my brother, your character has been laid before me as an open book. What others have done or have said will not excuse you at all or vindicate you in one wrong. We would not for one moment consent, in your present state of feeling, with your present ideas and vices, to say, Come and connect with us at the Health Retreat. No, no.

Persons may be brought in there and for a time apparently remain all right. If light came from heaven, searching out the secrets of [their] life and character, if they were wrong and continued in the same course after being reproved and we retained them still, the Lord would condemn us, but we would not be condemned until we saw the evil. The children of God are liable to make mistakes, but if they are humble and show contrition of soul, the Lord will pardon them. If they stand in self-vindication and do not repent and reform, then they will be a curse to any institution.

I have seen so plainly the peculiar course that you would pursue if left to yourself that we are afraid of you. If you were under the government of the Spirit of God, then we would have no fears. You possess some excellent qualifications which would fit you as a Christian physician if all your abilities were sanctified. If you were consecrated to God, you could make wise improvements of your talents which God has committed to your trust. But you often grieve the Holy Spirit of God in many ways. God reads the hearts, the intentions, and the purposes of the children of men. I must tell you, your ways are an offense to God and you are in serious danger of fatal deception through your high opinion of yourself. You are in danger of criminal rashness. You will in blindness of mind confound the spirit of delusion with the spirit of truth.

I feel it to be my duty to tell you these things. Gladly would we have you come into the closest connection with us in seeking to do the very work we had hoped you would do when you obtained your medical education. We have been disappointed in you, for self has had the supremacy. Sanctified ability is what this institution needs. But it needs no more elements connected with it of self-importance and individual assumption of responsibilities, aspiring for the highest place.

All dissimulation is hateful before God. There must be with you an entire renovation of mind. The meek and lowly Spirit of Christ must be brought into your life and developed in your character. Then your inordinate love of supremacy will be overcome, and your Redeemer will be brought more directly into your thoughts and your affections. Unless true repentance shall take place for your past course, you will remain in deception, setting up your own will above the will of men and God. If you lose the approval of God, what will the praise or approval of men amount to? God is acquainted with the inward workings of the

heart. He will not countenance the least deception or dishonesty. He sees the pride of heart, the self-sufficiency that has had a controlling power upon your life and character. A wrong course of action is sure to be applauded by selfish men who are unacquainted with God.

The most valuable traits of character the Lord has entrusted to men. He has graciously given them tact and skill to obtain success with others. But all these valuable talents may be perverted and made to flow in a channel to exalt and glorify self, and there is danger of deception that will increase to their ruin. If [one] is closely connected with God, he will honor the authority of God in a world that despises His authority. In his judgment, the command of God is supreme. He wants no higher authority for his course of action, nor can any objections from selfish considerations induce him to prevaricate. Every faculty of his soul is a consecrated offering to God; every member of his body he acknowledges as belonging to his Maker. All his time, his strength, he lays [on the altar], a consecrated gift to his Creator, who has given him these talents in trust to be employed in His service. And when through want of watchfulness he falls under temptation, he is filled with remorse and shame, true sorrow and indignation, that he should offend God; and he becomes more humble, more vigilant against the workings of Satan. There is constant and earnest desire to imitate the life and character of Jesus in every phase of life.

I love your soul. Your natural defects would not have been so strongly developed were you not brought into [a] situation that revealed them; yet there is a mighty Helper for you in God. The question is, Will you avail yourself of the present opportunity to become all that God would have you? Will you learn in the school of Christ to become meek and lowly of heart, like the Master, pure and undefiled in character? We are nearing the judgment, when we must individually meet the record of our lives, for our character will be stamped upon the books of heaven just as it is, as the features of the person are stamped upon the polished plate of the artist. I greatly desire that you should stop and consider these things. I do not expect to make you my friend by writing you these plain statements, but I cannot be clear before God unless I tell you these things which He has revealed to me.

Lt 15, 1888

Brethren and Sisters in Illinois

Battle Creek, Michigan

December 14, 1888

Dear Brethren and Sisters:

We rejoice that there is a mission established in your state. This is one of the instrumentalities of God to advance His work. But the very work that is now being done in Illinois ought to have been done years ago. I have seen that there has been great remissness on the part of some in Illinois who were holding in their hands means which God had

entrusted to them to use in His precious cause, making such investments of it that better facilities might be provided for the advancement of the truth. A great work is to be done in a short time. There is power in the present truth, and Satan is working in every conceivable way to keep its light away from the people. The controversy between Christ and Satan is not yet ended. The latter is constantly seeking to establish his own power and authority. If he can entangle minds, he will do it. If he can lead them to depend on human beings instead of upon the living God, he is well pleased. The deceptions of Satan are manifold, but the Lord will be our helper if we seek Him earnestly.

The perils of the last days are upon us. Many have been asleep, and their lamps are going out. We now need a thorough consecration, a deeper devotion, to the work. The Lord has presented to me the corruption existing even among Seventh-day Adventists. Satan is Christ's personal enemy, the originator of every evil. If our eyes could be opened, we should see him working his specious devices upon the minds of men whom we think are secure from his temptations and who feel themselves secure. They do not seem to understand that all unrighteousness is sin, and sin is the transgression of the law.

Are we prepared for the trials which await us when the lying wonders of Satan shall be manifested? Will not many souls be ensnared? Let us now arouse and do our duty. We must individually draw near to God, repent of our sins, our lukewarmness and selfishness, and give back into the Lord's treasury the goods He has lent us in trust. Faith in God and in the teachings of Christ our Saviour will be revealed if it is in the heart. Let the grace of Christ open your hearts to give valuable offerings to God on this Christmas and New Year's. Has not the Lord made you channels of light to the world?

Our missionary efforts must not be limited by lack of means. The calls for help in new fields should arouse us to do something and do it now. Shall we let home and foreign missions suffer through selfishness and covetousness? It is possible to confess Christ with our lips while in works we deny Him.

The Laodicean message is applicable to the people of God at this time. They are saying, "I am rich, and increased with goods, and have need of nothing," [but] they know not that they are "wretched, and miserable, and poor, and blind, and naked." [Revelation 3:17.] Christ, the True Witness, declares, "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 spew thee out of my mouth." [Verses 15, 16.] How is it, brethren? Have you not been giving up to self-indulgence, rather than growing into greater self-denial? Have you not back-slidden upon health-reform? Has the light which God has been pleased to give His people been cherished? Has not life and health been sacrificed through the indulgence of appetite and carnal lusts? Will my brethren consider this matter carefully and see if they have closely followed the self-denying Saviour?

There has been a great departure from God in this matter. There has been a loss of zeal for the truth, and the light contained in the "Testimonies" has been disregarded. May the Lord help you, my brethren, to come into a position where the animal powers will not predominate over the moral and the spiritual. May your eyes not be blinded by self-indulgence, so that you cannot discern between the sacred and the common. God forbid that the precious truth should be held in unrighteousness and that you should dishonor God and the truth by a corrupt and unconsecrated life. Study your true position before God. At this time when the prayers of faith should be going up to God, you are not ready to lift up holy hands, without wrath and doubting. Have you not a work to do to seek the Lord with humiliation of soul, with fasting and prayer? Is it not time, high time, for you to awake out of sleep and shake off this carnal security? "Seek ye the Lord while he may be found, call ye upon him while he is near." [Isaiah 55:6.] This privilege will not always be granted us; therefore, we should make diligent use of our present opportunities. "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." [Verse 7.] Then make no delay. The gracious promise is yours today. Set your heart and your house in order. God sees the defects in your character, and He desires that you should see them and feel your great need of help which He alone can give you.

O backsliding Israel, return unto the Lord with full purpose of heart, confess your sins, and make humble supplications to God. It will not be possible for you to stand in the day of trial that is just before us with your present sins resting upon you. You may understand the truth theoretically, but this will not save you. It must be impressed upon the heart by the power and Spirit of God. Unless the truth is enthroned in the soul, unless the thoughts, the purposes, the aims and the whole object of life are brought into service to Jesus Christ under the control of His Spirit, there cannot be a transition from darkness to light. Christ says even ministers who proclaim the truth are only blind leaders of the blind, clouds without water, carried about by every wind unless they have the principles of the truth deep down in the soul; trees are they "whose fruit withereth, without fruit, twice dead, plucked up by the roots." [Jude 12.]

Eternity demands of you individually a solid experience, such as will stand the test, and it is in this precious probationary time that you must obtain thorough transformation of character. Pure and undefiled religion is to be brought into the sanctuary of the soul. Each has a work to do, and no friend or minister can do it for him; each must repent for himself and confess his sins to God. Make thorough work of it. Believe for yourself; have the grace of God in your heart for yourself. God will have His true, faithful witnesses in every walk of life, testifying to the power of His grace. They may be humble, but they will be living in the sunshine of God's countenance, with the Bible as their guide.

See, oh, see, where your duties have been neglected and where you have given an example to believers and unbelievers which would lead them away from God, away from

righteousness, and the spirit of the truth. Jesus would have men come to Him, trust in Him, rely upon Him, and have their experience founded on Him alone. Light and counsel have been sought of human beings who were as much in the dark and as far from living in the favor of God as were those who looked to them for aid and could not give the help sought. The result has been just what might have been expected, counsel tainted with human weakness and defects. God has been dishonored, and souls have been robbed of that grace and light which Jesus is ever ready to impart to those who would seek His face. We have been interweaving with our experiences more and more of human appliances and human aids, and have sought less and less divine counsel, until our work is marked with grave defects and with destitution of divine power.

Another grievous sin existing to a large degree in our midst is self-sufficiency, phariseeism, feeling that we are righteous and all our acts meritorious, when we are far from cherishing the right spirit toward God or toward our brethren. It is a spirit of wanting to be first. Self-esteem has been cherished, and you have had a spirit of criticism toward others because you were not first. There have been envy, jealousy, suspicion, fault-finding, and false witness. There are unconsecrated hearts among you who turn everything said or done, even under the special direction of God, in a wrong way. The power of Satan's temptations is strong upon them, and they view things in a perverted light. They please the enemy by their criticisms and by making a man an offender for a word. In many of these cases there is no actual sin in the act criticized. The suspicion is the result of the condition of the mind of him who entertains it. If one crosses their track, they have no more unity or sweet fellowship with him. They feel disgusted with all he may say or do. Those who have confidence in you share your feelings and sentiments. A spirit of retaliation is secretly at work. Yet those who are thus creating disaffection and disunion and planting the seeds of jealousy, all the while claim to be firm believers in the truth. Such do not practice the spirit of the truth, and the leaven of their evil surmisings permeates the companies where it exists. God is dishonored, the principles of truth are degraded, and the Christian experience of many is marred and dwarfed.

Now is it not high time to change this order of things and to seek true repentance? This unsanctified element has weakened the church and given large place to the devil. Is not this something to repent of, something to bring us to the foot of the cross, until Jesus be found of us and chosen as our Guide, our Counsellor, our Alpha and Omega? He is the Rock that is higher than we. He is our sun and our shield. He is our life and our wisdom. It is through His righteousness that we are saved, and His truth, as an abiding principle in the soul, sanctifies the man.

There is hope for the erring, for it is not too late for wrongs to be righted. The Psalmist inquired, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that back-biteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach



against his neighbor.” [Psalm 15:1-3.] Then should we not fear to be found sowing seeds of distrust, of jealousy, of enmity? Shall we not be afraid to transgress the Word of God?

“And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” [Ephesians 4:30-32.] What an appeal is this! We should heed it if we expect forgiveness of God for our sins. We must have the mind of Christ and forgive just as freely as we are forgiven.

The gospel of Christ is to be inwrought in our every day experience. The mind itself must be in a state to appreciate the divinity of the claims of the gospel. It must be girded about, trained, and disciplined to habits of self-control and obedience. If we read our Bibles with a spirit out of harmony with its sacred principles, we shall not be likely to bring from our research the spirit which it should impart. The true Bible reader finds that the teachings of the living oracles cast down imaginations and every high thing that exalteth itself against the knowledge of God and bring into captivity every thought to the obedience of Christ. Satan has great power over the soul to drag it down to a low level. Those who really want to learn of Christ will have to empty the soul of all its foul imaginings, that there may be room to enthrone Christ. Clothed in the robe of humility, we must take our place as children at His feet to learn of Him meekness and lowliness.

Will you not, my brethren, examine yourselves to see if there are not humble confessions to be made in regard to this sin of evil-surmising, watching for evil, thinking of evil, and talking of evil? If these things are cherished, God cannot bless you. All this must be put out of the heart. “Confess your faults one to another, and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins.” [James 5:16-20.]

“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 1:15, 16.] “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [1 John 1:8, 9.] “Who is a wise man and endowed with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter strife and envying 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 which cometh 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 peace is sown in them that make peace.” [James 3:13-18.] Let our

churches humble themselves with deep heart-searching, putting those things which have grieved the Spirit of God away from hearts, away from families, and away from churches.

Lt 16, 1888

Rice, Brother

Oakland, California

April 30, 1888

Dear Brother [Rice]:

I have had much burden of soul in your behalf, but at the same time, strong confidence in God that He would on this occasion lead you to see your mistakes and errors. I so much desire that you, for your own sake and for Christ's sake, should so humble your heart by confessing your sins that the burden shall be lifted from your soul and the prayers of your brethren be united with your prayers and you be healed from the wound sin has made.

"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:19, 20. "Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16.

I am made sad to see my brethren cherishing doubts and talking doubts in regard to the light God has been pleased to give them. We shall all have to wrestle with doubts, for this is a constitutional tendency with not a few, while others believe on the simple evidence that God has been pleased to give them. But doubt is the atmosphere which surrounds many souls at the present time. Unbelief and doubts come forth from the lips as readily as their breath, and it is dangerous for the weak in the faith to be in their presence, inhaling the atmosphere which is poison to the soul, for the seeds of doubt soon germinate and bear a harvest of fruit which is dangerous to the health of the soul.

I feel so grateful to God that it is not too late for wrongs to be righted. I ask you, my brother, will you consider the value of your soul? Shall Jesus Christ have died for you in vain? Will you, after you have preached to others, yourself, become a castaway? May God forbid.

I have been looking over the testimonies of counsels and warnings written for you and Brother X while we were in Europe. My heart is sore and sad because you have not heeded the light you have had. You have had great light, great opportunities and privileges, in having your way so definitely marked out. A voice has been following you, saying, "This is the way, walk ye in it." Isaiah 30:21. Why, oh, why, have you disregarded the voice of warning and reproof? Why did you not receive the light and render to the Master earnest, sincere service? Had you been meek and lowly of heart, you could have reflected pure, steady beams of light upon the pathway of others. Those who receive the light that God

graciously gives them, with a heart to obey, evidence a more than common sensibility. They do not, in their simple, confiding trust, show weakness of character, but a strength of purpose that is of Christ.

God's people must be suspicious of their lower nature. They must war against fleshly lusts. The evil heart of unbelief is constantly at war with the purposes of God, tempting souls away from the side of Christ into forbidden paths. Unjust, cruel prejudice and cavils arise against the agencies God has seen fit to employ to reprove and correct the erring. This unbelief hinders those that are corrected from receiving the light that is given them, and therefore they do not submit to God, but work at cross purposes against God's will. Objections are listened to, received, and this leads to the arising of still more difficulties and the forgetting of the inherent evidence which comes with the message from God. Therefore, we do not receive the support and divine grace which God is ready to impart. The light is refused and darkness and unbelief accepted, and as the result he will bring forth fruit of that which is in his heart, which is evil fruit, "for ... out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7:21, 22.

My brother, you have walked away from the light into dark places. When I was laboring with you so earnestly, when in an agony of distress in your behalf in X, oh, why did you not there pity me as well as yourself! Why did you not lift this soul-crushing burden from my heart by acknowledging your sins? Why did you not consider Jesus, who was being by you pierced afresh and put to open shame? Why did you deny Christ? Oh, my brother, my soul feels deeply for you! I urged home upon you the light in which your case was presented to me, and I am not exaggerating when I tell you that my soul was wrung with anguish. Why did you stand back, as if unimpressed?

Why did you justify yourself at every point and let this weight press heavier and heavier upon your own soul and bring so heavy labor upon me? Why manifest this cold, icy hesitancy to acknowledge your wrongs? Is the high standard of God's holy law too severe? Is the self-denial, the lofty purity of thought that is demanded, too much of a constraint, too irksome to be endured? No requirement is given you which it will not increase your happiness to obey. I know you are suffering. I know you are not happy, and I suffer with you, because you are a member of the body of Christ.

You have enjoyed the love of Jesus, the peace of Christ, in large measure. Most terrible doubts and waverings are torturing your soul. Why not submit to God? Why encase your soul in barriers that will not let the light in? Will my brother see and appreciate the value of his own soul and Christ's work, that the gift of eternal life might be placed within his reach? There is great power in the atonement. Your mind is troubled, and the whole soul is in desperate need of a physician.

I cannot give you up. I must see you what God would have you to be, filled with repentance and remorse, which will be followed by a sweet sense of pardon and pure, holy joy. Jesus is sorry for you; He pities you; He wants to save you. He is not willing that you should perish but that you should have eternal life.

God has not separated from you, but your sins and your iniquities have separated your soul from God. You are sin-sick, and you need a physician. Look into the mirror, God's holy law, which is the only standard of righteousness. It is the sin detector. Will you see your sins in the light of the law? Will you have faith in Jesus as the sin-pardoning Saviour? The royal law is before you, and you must meet its requirements. It is the only standard of righteousness; it measures your life and your character. I am sad to be compelled to tell you that you are a transgressor of the law.

Practical faith in Jesus Christ is the only thing that will save you; the precious blood of Jesus alone will cleanse from every spot and stain or sin.

While in Europe the things that transpired in X were opened before me. A voice said, "Follow me, and I will show you the sins that are practiced by those who stand in responsible positions." I went through the rooms, and I saw you, a watchman upon the walls of Zion, were very intimate with another man's wife, betraying sacred trusts, crucifying your Lord afresh. Did you consider that there was a Watcher, the Holy One, who was witnessing your evil work, seeing your actions and hearing your words, and these are also registered in the books of heaven? She was sitting on your lap; you were kissing her, and she was kissing you. Other scenes of fondness, sensual looks and deportment, were presented before me, which sent a thrill of horror through my soul. Your arm encircled her waist, and the fondness expressed was having a bewitching influence. Then a curtain was lifted, and I was shown you in bed with X. My Guide said, "Iniquity, adultery."

I was shown unlawful things practiced by others; but it is you, my brother, that I now wish to help and save, if possible. It is your case I now wish to present before you, and I want you to lose sight of everybody but yourself and your God.

When I tried to show you the aggravated character of sin in the sight of God of a watchman upon the walls of Zion, you did not seem to feel or to sense the sin, but you seemed as unimpressible as a stone. I know you are seeking to cover your ways from the Lord. I did not then open them to you, as I have done now, with my pen. And I do not wish to have this opened to others, for I do hope that you will see and sense the evil and confess your sin to God and to your brethren and make clean work, that you may have this foul blot removed from you by the cleansing blood of Jesus Christ. You have not confessed your wrongs. You have done great wickedness; you have committed adultery, broken the seventh commandment.

I have carried this heavy load upon my soul all this time. When we had the meetings in X, you knew just what you ought to confess. You knew the warnings were sent of God; you knew the communications I sent to you from Europe were truth. And when I carried the burdens until my soul seemed crushed, you obtained [the] sympathy of your friends by leaving the impression upon their minds that I was not just, but partial, and very severe, that you were suffering under accusations which were very difficult to bear, that the testimonies I had given were my own judgment, my own words, that I had wronged you, and that false reports had been brought to me. But my brother, nothing could be more deceptive than this.

You stated at the camp meeting, and since then, that you had not been guilty of any moral wrong and that was the reason why you persisted in your course, notwithstanding counsel and warnings had been given you. You will remember I met your remarks promptly. I showed you that your position as a minister of the gospel would make any such course as you had pursued a reproach to the cause of God, a matter of scandal, and your actions a savor of death rather than of life. When the standard bearer falls, who will fight? When the cross is torn down by the ones who should point it out, whom will you believe? What can be more dreadful than a minister of Jesus Christ a commandment breaker?

I see only one way for your escape—break with the temptations of Satan at once and rush for the light! Even ministers who claim to believe the truth are only blind guides if the truth is not enthroned in the heart and a thorough transition from darkness to light has [not] taken place. They are clouds without water. I urge upon you, if you care for your own eternal welfare, the positive necessity of having the truth enthroned in your heart, for then its principles will sanctify your character.

You guiltless, my dear, erring brother? No, you are not. Your soul is spotted and stained with sin. God had His witness recording the most secret actions of your life. You have the Word of God. A voice is addressing you from the living oracles, testifying that one class of actions is right and just and doing them is righteousness; but the same voice is heard in reproofs and warnings, prohibiting and condemning another course of action that will lead to certain ruin of both soul and body, unless there is a reform. With the Bible open before you, inquire diligently, Is this the way of the Lord? There is a divine standard we must individually meet. “Have no fellowship with the unfruitful works of darkness, but rather reprove them.” Ephesians 5:11. Jesus took our nature and was tempted in all points as we are, yet without sin.

The salvation of your soul is the great question for you to be interested in. You have formed a union with Bro. and Sr. M. We have no objection to this, if it is a sanctified connection. But if this intercourse is to exchange ideas and strengthen doubts and frame plans that will help you in the wrong direction, then it is the special work of the enemy of God and man. Now I can state decidedly that this has been the nature and influence of that union. It has been no advantage, but a decided injury to your own soul as well as to them. They have not clear

discernment. Selfishness is mingled with their experience. They might be surprised, if I told them this, but it is so. Self-esteem and an idea that they know more than they really do have been a decided injury to the usefulness of both. You have all been walking in darkness. God's ways have not been your ways.

You have talked over matters as you viewed them, that the communications from Sister White are not all from the Lord, but a portion is her own mind, her own judgment, which is no better than anybody else's judgment and ideas. This is one of Satan's hooks to hang your doubts upon to deceive your soul and the souls of others who will dare to draw the line in this matter and say, This portion which pleases me is from God, but that portion which points out and condemns my course of conduct is from Sister White alone and bears not the holy signet. You have in this way virtually rejected the whole of the messages, which God in His tender, pitying love has sent to you to save you from moral ruin.

God presents to you His will and ways, which are in marked contrast, in just that way which your case requires. You are hereby tested whether you will accept the reproof, fall on the Rock and be broken, or will you become vexed over plain statements that come close to your soul, because it [the reproof] is the truth and condemns you, and then you feel at enmity with me. Hebrews 4:12. There is One back of me which is the Lord, who has prompted the message which you now reject and disregard and dishonor. By tempting God you have unnerved yourself, and confusion and blindness of mind have been the results. A fierce determination has sprung up in your heart in a spirit of defiance to brave it through.

Bro. X, you have so presented matters to others that you have gained their sympathy. Your friends and sympathizers have lost faith in the testimonies. You have gained their sympathies by misstatements and misapplication of that which the Lord has sent you to save you from ruining your soul and the souls of others. You have planted the seeds of doubt and unbelief, and when your own soul may be rescued and faith takes the place of doubts, can you gather up the evil seeds of doubt you have planted in the minds of others? Will you be pleased to meet this work in the judgment?

You cannot now see the work you have done. A power from beneath has taken possession of your soul. Shall your heart be the victim of the dupe of lies? Will the truth of God be kept away from the heart? Blind parental affection will easily give sympathy and encouragement, which will be a savor of death. This is a love that is un sanctified; it comes in to prevent the messages of warning and condemnation from God for a dangerous, sinful course which, if pursued, will work to the ruin of the soul. Such love is like the tender mercies of the wicked, only cruelty in disguise. Those who work under deception to gain this sympathy and support will surely meet with great loss and obtain the disfavor of God.

You have said that Bro. G. has told me things to prejudice me against you. My brother, it is exactly the opposite of this. You have had evil surmising and imaginings and hatred [toward] him, when he has not by word or action tried to injure you. He has treated you like a

brother. Your course of action has gone a great way in its influence to demoralize because you were a minister, a professed representative of Jesus Christ.

You have left a reproach upon the cause of God. Especially has this been the case in regard to the Health Retreat. How little you have considered the grief and sorrow you have caused others through whom the Lord has been working as His agents to create a healthy atmosphere in the H.R. You have acted as if you were the one who was abused, because the Lord has moved upon His servants to set things in order there.

Far and near the sound has gone forth of the management of those who stood in responsible positions, and this we have to meet with all the bitterness of feeling it has created, which falls upon those who are doing their best to bring in a better state of things. Your mother, on account of your wrong course which the Lord has reprov'd through His own appointed agencies, thinks very unkindly of me. I dared not suppress the truth, and yet I would not, I did not, bruise her soul by relating things which would bruise the soul.

Now look at your work and see if you are pleased with the outlook. You have created doubts in the minds of those who had but a limited knowledge of my work. And the very ones who had been the strongest in the condemnation of your course and had declared that they would have nothing to do with the sustaining of the H.R. while you were connected with it and Bro. and Sr. H. had a place there, listened to your statements, and your words have had an influence on them. Doubts were created and seeds of unbelief sown in regard to my work. Your only objection to the testimonies is similar to the objection of skeptics and infidels to the Bible; it condemns their course of sin and evil. The testimonies condemn your course, point out your transgressions, and will not vindicate or praise in you a course of sin.

I want you to see the part you have acted in the H. R., not what others have done, but the part you yourself have acted in connection with others which has had a demoralizing influence upon the H. R.—this much abused instrumentality of God—and see what a mass of corruption has to be cleared out of it. Those who have labored to the uttermost of their ability to keep it pure must be the sufferers. I am so sorry that you have acted the part of a traitor. You have been in communication with Bro. B. You have represented the case of Bro. G. in such an objectionable light that he uses this to justify himself in his traitor's work. You have, while professedly working for the interest of the H. R. been working against it. You have strengthened the hands of Bro. B. in an evil course. You have been envious and jealous, you have been doing the work of the great adversary of souls by suffering yourself to be the accuser of your brethren.

Last night I received increased light. The words were spoken to me that were spoken to Joshua, "Why are you full of distress and anguish? Arise and set things in order. There has been falsehood and dissembling and iniquitous practices. God cannot bless His people until these sins are put away from among you." [Joshua 7:10-12.] The lessons that you have given by precept and example have done a work, the results of which eternity alone will reveal.

While you were concealing your own wrongs, you have imparted all you knew that was faulty in others, purely out of bitterness and revenge, which strengthened and confirmed him (Bro. G.) to vindicate his unrighteous course, when you yourself were a far greater sinner in the sight of God.

You are preaching to others the binding claims of the law of God, but how does your own character stand in the light of that great moral standard of righteousness? You are weighed in the balance and found wanting. Will you now receive this light and humble your heart before God? Will you claim and accept longer the sympathies and the compassion and false estimate others will place upon you? Will you allow the cause of God to be burdened and reproached on your account? Will you confess your sins?

The true happiness of the people of God depends upon righteousness of life and purity of character and true benevolence of heart. When their will harmonizes with the will of God, when they act as they know is right toward God and their fellow men, then they may claim peace and rest in Jesus Christ—peace, the peace of Christ, not the peace the world gives, that peace which is the happiness which comes as the result of obedience to God and righteousness or right acting in this life. The heart is in harmony with God; they have the love of God in their heart and the love for their fellow men. Perfect love united to a perfect life constitutes true happiness.

A single unrighteous act of will or bitterness, envy, jealousy or evil surmising will quench the Spirit of God and banish from your heart true happiness. One emotion of hatred or ill will or of revenge, or an evil act or word towards one of whom Christ calls “the least of these my brethren” [Matthew 25:40], gives Satan the advantage over you, makes you a transgressor of God’s law, and will surely destroy the peace of the soul and will stand as an act done to Jesus Christ in the person of His saints. Even hatred to an evil worker will place you in a position where your judgment will be warped and you will not be a doer of the work of Christ to render good for evil. While you despise the sin, you should love the souls of those for whom Christ has paid the price of His own blood. The desire for revenge or any emotion but that of tender, pitying love as Jesus exercises toward us, fallen sinful humanity, injures the soul and is registered against us in heaven. Nothing short of perfection of character will meet the standard of God’s law. The great power of God will surely come to His people if they are obedient children and are living in accordance with the character of Christ.

The happiness of every soul depends upon the righteousness of Christ, and true goodness is above true greatness. Every teacher working in the name of Christ, who is really sent from God, will discern these principles and will respond to them both by precept and example. The light shining from God’s Word in reproofs, warnings, entreaties, and encouragements is ordained of God and designed and adapted to accomplish the sanctification of the entire man. But when reproofs come close and cutting, then the human, unsanctified, unsubdued will begins to find some excuse, some refuge, into which it can hide and conceal its deformity of character. They will not come to the light lest their deeds shall be reprov- ed. In



the place of setting their wrongs right, they begin to find fault with the message or the messenger, seeking to strip it naked of the divine power by calling it part human and part divine and thus create excuses that are in harmony with the carnal heart, lest it shall be subdued, lest it shall repent and bring forth fruit meet to repentance unto eternal life. The whole force of the teachings of Christ was adapted to the soul to produce righteousness and true sanctification.

Unless there is a humiliation of soul and true heart work in repentance, those who have been engaged in this work will surely be lost. You have the example of Achan. You know that because of Achan's sin all Israel was made weak. When Joshua was pleading on his face before God, the Lord said unto him, "Wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. ... Neither will I be with you any more, except ye destroy the accursed from among you." Joshua 7:10-12. Here we see that the sin of one man was charged upon the whole nation. Israel was defeated and brought into contempt. The enemies of God and of man triumphed, and some of the army of Israel were slain. These things are written for our instruction and admonition, upon whom the ends of the world are come.

We see God looking down upon the church with displeasure because there are those who claim to be God's representatives who have not in precept and example pointed to purity and holiness, but to earthliness and sensuality. Your sin stands charged against you in the books of heaven. We must labor in God to lead the people to the fountain of life. Your character is blotted and defiled by sin, and yet you have had messages sent from heaven to you which you have not heeded or appreciated. Now is your day; now is the time for you to humble your heart. Confess your sins. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13.

The truth is to be brought into the heart and to impress the soul and influence the life and transform the character, subduing the carnal nature. There are ways in which this work can be done through an intelligent knowledge of sin and faith in the message that warns and admonishes and rebukes sin. God conveys important truths to the heart and mind through perception and faith. Satan comes in to evade the work which an intelligent knowledge of sin will set in operation. He presents subterfuges of deceit and falsehood. This he is doing in your case to make of none effect the workings of the Spirit of God.

In your case false representations, taking the position that you have been misjudged and treated severely, have had their influence to deceive others, when you knew you were acting a lie. You knew that the True Witness says, "I know thy works." [Revelation 3:15.] Yes, and the works are placed upon records. Why do you compel me to use great plainness of speech? Why will you close the eyes of your understanding that I am obliged to force home upon you that which you know is truth, before you will humble your heart before God?

Christ says to you, Now is your day; now is your opportunity. Christ wept over the impenitent city and exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Shall the irrevocable sentence be uttered against you, "But now they are hid from thine eyes"? [Luke 19:42.] Jesus beheld the city and wept over it. The impenitent city was not forsaken because Jesus wanted to leave it to its doom. The child of His care had brought dishonor to God and in rejecting light, warnings, and entreaties, sealed its own doom, forged its own fetters, loaded its own cloud of wrath.

The words of Jesus were no mistake. He did not say, "O, Jerusalem, Jerusalem thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye could not"—no, but "ye would not." [Matthew 23:37.] Often did I seek to avert this now inevitable hour; but your defiant position, your resistance, [made] my warnings and entreaties to repent and be obedient and avert this terrible retribution of God all in vain—"Ye would not."

What a day of mercy and pleading love was that last day! For three years the divine Messenger had been knocking at the gates of the impenitent city. He had not sent merely servants and delegates, prophets, to whom they had turned a deaf ear; but He had come to them Himself. He had worked unselfishly, pleading for admittance, scattering blessings in His path, and the obdurate hearts had been closed against Him. There was no wearying of His patience. The waves of mercy beaten back by indifference, contempt, and rejection only returned again and again to break these rocky hearts. "But now they are hid from thine eyes."

What should we all learn from these lessons but to respect the agencies of God that come to us by His Spirit in reproofs and warnings and not incur the responsibility of rejecting God by refusing to listen and be corrected by His messengers? Shall the words of Christ be spoken, "Ephraim is joined to idols: let him alone"? Hosea 4:17. No tears, no sacrifices, no penitence of theirs could alter or prevent the certain doom. Then let those proud in spirit, lifting up themselves against the servants of God, learn a lesson of humility, learn that the only safe course for them is to bring their will into harmony with God's will and to submit to accept the messages that God sends them, to believe them and practice them. Should you turn from this agency of God, tell me what means He has left in reserve to reach you.

Jesus comes near to us individually every day by His agencies, inviting us to secure the things which make for our peace. The book of the recording angel is still unsealed. Will you individually now pay heed and be converted, that the curse that rested on the symbolic fig tree may not rest upon you, the deceptive leaves screening and masking the utter barrenness? Shall the outward work of man be attempted to be put in the place of the inner work of God? Plenty of knowledge, plenty of form, [but] destitute of repentance and faith? Plenty of foliage, but wanting in corresponding fruit?

We are living in these last days when lukewarmness and apostasy abound. The apostle saw in prophetic vision what should exist near the close of time, and if our hearts were not calloused by sin and iniquity, we should discern and sense the prophetic picture held up to our view. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5. I cry out in remorse of soul, But who shall be able to stand when Christ shall come? "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 fullers' 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. Who shall stand the proving of God? Only those will bear the test who have washed their robes of character and made them white in the blood of the Lamb.

Paul's picture that is presented before us should cause us trembling and anguish of soul. This is the state of a large share of those who have the form of godliness in these last days. The doom of the withered fig tree has a personal application. Who cannot see the living counterpart in the men and women who claim to have great light in advance of every other people on the face of the earth, whose daily life and unholy characters belie their profession of godliness? There is a manifestation of pride and selfishness in many ways, peevish, fretfulness, frivolity, discontent, uncharitableness, and censoriousness, thinking evil, speaking evil of brethren. There is no inward crucifixion of sin. The mold of Christ is not upon them. [They bear] leaves of profession to conceal their deformity, but no fruit. There is more hope [for] the open sinner than [for] such. The chambers of the soul are desecrated by sin to Satan's control. Will this people be Christians? Will they heed the counsel of Christ, be zealous, and repent? Will they have true contrition of heart? Will they humble their hearts before God before it shall be forever too late? Will they repent of their backslidings? May God help you just now, in this thy day, to confess your sins and be converted, that your sins may be blotted out and your name retained in the Lamb's book of life.

You have a work to do for your soul that no one else can do for you. Your course of error and wrong has been the means of helping others in the same direction. I feel deeply over the case of Bro. and Sr. X\_. Your course of sin has blinded their eyes. He has had feelings deep enough at times, but he has not considered that love must be cultivated in order to live and flourish. He has felt that if his wife was better pleased with your society and lovesick sentimentalism than her husband's, she might just as well share your bed. He has pushed her, as it were, on the enemy's ground and told her to go and sleep with you; for he was tempted, greatly tempted by the devil, and his own ways in the past have been corrupt.

There is a work for him to do to make confession and set things in order. He should have been without a taint of corruption himself, then he should have fulfilled his marriage vow and guarded his wife, as Christ guards His church. He has a work to do to take up his neglected duties, to bring love into his married life and to give expression to his love. There is more positive necessity of this now than ever before.

There must be more mildness brought into his life, less disposition to exercise sternness and authority, and more deep, earnest love. In some things he should exercise more authority, especially in those things which concern the family relation, binding them together as man and wife. His love must not be of a sensual order, but high, noble, and elevated. It is time for him to be practicing the graces of the spirit of Christ, which will reflect in his deportment the Christlike character. He must be kind, courteous, loving, and faithful to his wife, pure, and of good report, so that while he may require much he will give much.

The enemy will make determined efforts to incite them both to jealousy and unhappy thoughts of one another, and their only hope now is to be converted and confess their way out from the regions of darkness teeming with the miasma of temptation. Neither of them has been true to the other. Oh, that they now would repent and take a humble position as never before in the school of Christ, and be true, just, and honest. And while they are required to be all this in the light of the law, they may exhibit kindness and forbearance with one another.

He has not been an angel of mercy to his wife. The experience she has had is of a character that it cannot be repeated. This experience in connection with a shepherd of the flock, who opened the fold to Satan and became a tempter, has not strengthened her moral power to resist evil. But if they both solemnly renew to themselves their marriage vows in the presence of God and holy angels, God will accept this. But now they have forfeited the confidence of each other. Let them come to Jesus now, repent, and be converted—that is, change their course of conduct in every respect. The mould of heaven must be upon them, that they shall not, by thought or word, play themselves into the enemy's hands.

Sr. X\_ has been allured in an unaccountable manner to pursue a course that has been condemned of God, and in her turn she has become a tempter. Repentance, faith, and humility must do its thorough work on their hearts else they will be miserable in all their future life, for bitterness and jealousy will take the place of love and respect. The only way they can both become all that God would have them is to love God supremely and one another as themselves, to drink in daily the spirit of Christ, and act upon the teachings of Christ. Jesus teaches us all the terms of acceptance with God, and He secures for us mansions in heaven on conditions. The aim of the whole scheme of mercy is to soften whatever is harsh in temper, and smooth whatever is rugged in deportment. There must be an internal change before the external change will take place. When the truth is brought into the life and woven into the character, it will manifest its transforming power.

Bro. and Sr. X\_ both need the softening pencil of the Master Worker in the filling out of their characters, else they will become sour and uncivil to each other and to their fellowmen. While you all three were engrossed in lovesick attentions to one another, you were doing objectionable and unfaithful work in your connection with the institution. You were completely unfitted to receive patients and guests kindly and treat them with prompt courtesy. They were left waiting for the attentions and welcome they should have had. This ever soft affection in a forbidden channel unbalances the mind and deforms the character, so that kindness, cheerful words and attention which ought to be given to all with whom we come in contact are not bestowed but given to one or two special favorites. Kindness and condescension flow in a wrong direction.

The oracles of God are our lesson book in regard to good manners and the way we should treat others. The Lord does not merely give us the lessons as to how to deal with the grosser vices and the more refined virtues, but [His Word] takes up every phase of character. It moulds the whole man externally as well as internally, by abasing his pride and teaching him the grace of humility that he will, if a Bible Christian, be Christlike, kind, amiable, condescending. Christians must cultivate the habits of true politeness and courtesy to one another, and be tender and courteous to all. What a lesson does the life of Christ exhibit in genuine courtesy, giving shades of softness and beauty and heavenly beams to His whole life!

My brother, if you had heeded the words for counsel written to you all this weight of evil and its terrible results would have been evaded. While you were infatuated and bewitched by the spirit of Satan with love that was not lawful; you were perverting your senses and disqualifying yourself to make those that came to the H. R. feel that they were at home. Your wisdom and judgment were taken away, and impressions were made upon minds which have been carried to all places. There were those who were so entirely dissatisfied with your course in dealing with them that they became full of hatred and blasphemed God and the doctrines we believe which, they declared, led to such things. The H. R. has been more deeply and lastingly injured than if it had been consumed by fire and burned to the ground. And this is the sure work of the indulgence, flattering speeches, love-making, and illicit intercourse.

There was an unseen witness to all these doings. You were never alone. The same hand that traced the characters over against the wall of Belshazzar's place was registering in the books of heaven the deeds and words that made Christ ashamed of you. You had no respectful courtesy for those whom you should have treated with respect and to whose wants you should have been attentive. These unholy things unfitted you to do the work of the Lord; but in your holy hands you took your Bible and led the worship, and as mouthpiece for God you were foremost to preach to the people. Where was your conscience? Where was your humility? Where was your fear of God? Where was your faithful work to keep the H. R. up to the highest standard?

I have said much and have much more to say in regard to how others should be treated. But I learn that everywhere, far and nigh, it has been told that those who came to the H. R. were treated with neglect and indifference. After it seemed impossible with your past conduct to keep you connected with the Retreat, then your attitude was threatening, and abusing letters came, showing the spirit of Judas rather than the spirit of Jesus.

Now, my brother, I want you to see these things as they are. If you only will make thorough work, if you only will confess your sins, the Lord will forgive you your sins. But my soul is exceedingly troubled. I have carried this burden long, hoping to save your soul and the institution from appearing to the world as a house of ill fame, where people could not dare to trust their wives and children. But the time has come for something to be done. I must clear my soul; I must be free. I must state the things I know, unless you will speak out yourself. For your soul's sake do this, I entreat of you.

Wherever the will of God is violated by nations or by individuals, a day of retribution comes. Many set aside the wisdom of God and prefer the wisdom of man and adopt some human invention or device. David placed the Word of God beside him on his throne. He was then immovable. But forsaking its doctrines, he sullied one of the fairest reputations. Turning from inspired men and those who spread the Word before them praying God to shed light upon it, many make lies their refuge.

We have more than a royal path to heaven; we have a divine road. We are to stand before the great white throne and hear the decisions of the infallible Judge of the quick and of the dead. Some act as if they were at liberty to cancel the decisions of the Judge, to review them and take the warnings given of God, cut them up, choose one part and reject another, endorse or reverse at pleasure. In this way the messages of God are made void and made to bend to men's likings, ideas, and judgments.

Those who have the oil of grace in their vessels with their lamps will not be found on the side with those who pronounce judgment upon the works of God and His messages of reproof and warning. We must bring our religion to the Bible standard. We must not place ourselves where we claim wisdom to welcome or reject God's words at pleasure. Never let the world think that the Christian and the world are the same in mind and judgment. There is a line drawn between the eternal God and the church on one side and the world on the other. There is no unity between the two. One chooses the way of the Lord; the other, the ways of Satan. There will always be found a necessity to contend for the faith once delivered to the saints. With the spirit of Christ, the model character, before us, we must ever strive for perfection. Every soul has a character to form for everlasting life. The Christian's life is a constant warfare against the slavery of passion.

Men of the world hate the Bible because it will not let them sin just as they please and carry along with them their hereditary and cultivated traits of character. They want their own ideas to be cherished as the mind of God. They oppose the Word of God for the same

reason that the Jews cried, "Away with Christ!" [Luke 23:18]—because He rebuked their sins and lay bare their iniquities. In the same way will those who claim to believe the truth war against the testimonies in collision with their ways, their opinions, and when reproved, they will hate them with an intense hatred, will, like Canright, laugh at them and misconstrue them and pour all the contempt upon them that is possible.

We must, if we are true and genuine Christians, be diligent soldiers for Christ and listen attentively to all the warnings given us. The works of sin and all uncleanness must be forever removed, and we must put on the armor of Christ's righteousness, which is proof against all temptations. Then we shall have faithful sentinels.

I now beg of you for Christ's sake to make a decided change. Be true to your faith, true to your God.

Lt 18, 1888

Butler, Brother and Sister [G. I.]

Battle Creek, Michigan

December 11, 1888

Dear Brother and Sister Butler:

I sincerely hope that you will not leave Battle Creek until after the week of prayer. Let us together seek the Lord, place ourselves in the channel of light, and open our hearts to the divine Spirit. I believe the Lord will work for us. I cannot bear the thought of your leaving Battle Creek just now, for your leaving will not tend to draw our hearts any nearer in harmony. The Lord is waiting to be gracious, and I am desirous that you shall see matters in a different light than you now see them. I am very desirous that you shall not leave Battle Creek. Be assured that I will do all in my power to have that unity which Christ prayed might exist with His disciples. If we are wrong, we want to see the matter as it is and make things straight. I beg you not to listen to the tempter and leave this place until after the week of prayer. We want the favor of God. The Lord can do His work without us, but we cannot do His work without His divine presence.

We are nearing the closing up of this world's history, and we want to be right with God. I believe the Lord will work for us if we will do that which the Lord enjoins us to do. We are not above temptation. Satan tempts those strongly who are in responsible positions. I am sure that you have perverted ideas, that you have imagined many things that are without foundation. The cause and work of God which we represent requires us to place ourselves in the channel of light, that the Lord may communicate to us His will.

I beg of you, Sister Butler, as God has given you health, to praise His holy name. You have not only done your own soul injury but the soul of your husband in suggesting doubts,

criticizing, in evil speaking, in suspicioning [suspecting] evil, in gathering up that which appears to you to be faults and errors in others, and talking of these. You and Brother Butler have taken credit for having great penetration and discernment, when it is registered in the heavenly record as thinking evil, speaking evil, and harboring prejudice and evil-surmisings. This is not savoring of the spirit of Christ, but it is another spirit. Sister Butler, if you were indeed living in the light, you would have light to impart to others. You confuse your husband's mind, bewilder his judgment, and he has woven into his experience your ideas and your feelings. This has been brought into his work to a greater or less extent. The leaven of suspicion has made you both unkind in thoughts and uncharitable in feelings, and this is not pleasing to the Lord.

Now, Sister Butler, it is your solemn duty before God to learn the eloquence of silence, to have far less words, and to close your heart to these suspicious jealousies. If you do this, the Lord will be your helper. The peace of Christ will pervade your soul. This unjust criticism is just as much a sin as any other fault, and it is offensive to God. I hope you will both place yourselves where you will think no evil. The grace of Christ must come into the soul, then it will be revealed in the character. Be careful, I beseech of you, be careful that you be not found on the enemy's side, doing the enemy's work while you think you are doing God service.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. We must be Christians. Blindness of mind will come upon us if we fail to heed the injunction of the Spirit of God. We are in an enemy's land, and he is constantly tempting us that we may not keep our souls in subjection to the Spirit of God. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are also called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." [Colossians 3:12-16.]

I feel very solemn as I read the two last Testimonies, numbers 31 and 32. Will you please read these Testimonies again, for you may have forgotten some of the important appeals and warnings which they contain. If God has indeed spoken unto us, let us not turn away our hearts and ears from hearing the truth. Read in Testimony 31 the last three chapters, "The Seal of the Living God," "An Appeal," and "Christian Unity." Then you will see if those Testimonies do not sound the same notes of warning that are now being sounded. Please read these Testimonies carefully and prayerfully.

And for Christ's sake, Sister Butler, restrain your picking and criticizing, lest you lose the Spirit of God out of your heart. I do want [that] you both should have altogether a different



spirit, for I tell you in the fear of God you both need to have a work done for you, and every moment's delay is perilous. Testimony Number 31, page 172. Please read the article in the same Testimony upon "Brotherly Love."

I believe if our ministering brethren would only read the Testimonies that the Lord has graciously given them that they would reveal a different spirit. God will hold them accountable for neglect and disregard of the light which He has given them. My Brother Butler, you have had too many burdens upon you, but I tell you in love that the Lord has not been pleased with the spirit of warfare you have had on health reform. Had you been a health reformer in deed and truth, you would have had much better health and escaped many perils. God has given light upon this subject, but you have worked away from the light, and your influence has been opposed to the work that the Lord would do for this people upon this point. You have stood directly in the way of the work of God in health reform. You have suffered sickness because your habits in eating and in labor have not been according to the light which God has given to His people. I am sorry that I have to write in reference to these things as I do. Had you appreciated and heeded the light which the Lord has given us, you would not now be confused in judgment and so enfeebled in nerve and brain power. You attribute your sickness to erroneous causes. You put an incorrect interpretation upon many things. You are an erring man, defective in character, and need the grace of God at every step.

Your wife must come into a different attitude before God and in her feelings toward her brethren, else she will be overcome by the devices of the enemy and have a spirit that is not in harmony with Jesus Christ. I love you both. I want you to be helped and blessed in these meetings; therefore, let us together seek God.

Brother and Sister Butler, I know that your discernment is not clear. Do not then move hastily; if you do you will always regret it. You will be subject to strong temptations. It is always thus. You know how it has been in your experience with others, and you know how the enemy would lead the minds that are tempted to interpret everything in a wrong light. In the place of their trying to see their own hearts and set them in order, they will question and try and see if they cannot find some flaw in the Testimonies, and you have not one by your side who will help you into confidence, but one who will suggest many things to strengthen doubt and unbelief.

I again entreat of you to remain where you are during the week of prayer. The Bible, the Bible alone, laid up in the heart and blessed by the Spirit of God, can make man right and keep him right. All that I may say will have no weight with you or your wife unless a work is wrought upon your heart. You will make objections to the testimonies, and unless the Spirit of God shall have a controlling power, conscience will be warped. The heart, the fountain of the issues of life, is kept only when the Word of God is brought into the soul and rules there. The very position you have occupied will now prove a temptation to you, to keep you from seeking the Lord with all your heart. You are a very firm, determined man, not inclined to

make any confession. There is a pride of soul that has not been crucified. I beg of you, if you have difficulties, come with them. I know your danger; you do not know it, but it is great. I want you to attend this week of prayer. I want you to free yourself from Satan's grasp. Now, I love you both, but I dare not hold my piece, as I see you under temptation, just as weak as any other man. I beg of you to come and let us seek God together. You are not right with God. You are not in harmony with the Spirit of Christ. You have a large amount of self that is holding you from God.

I tell you, the work God has given me to do has not suffered and is not likely to suffer half as much from open opposers as from my apparent friends, those who appear to be defenders of the Testimonies but are their real assailants, who weaken them and make them of none effect. You ask, do you mean this for me? I do, my brother. I am sorry to say it, but I do most decidedly. If you leave this place as you are now, I shall have great fears that you will never see your way clearly to the light. If you had not been opening your mind to skepticism and unbelief and to envy, jealousies, and evil-surmisings, and [if you had not] had others to help you in this work, you would not be in the position you are now before God. Your health is shattered; but do not allow your mind to take a wrong bias, for when you once get set in the wrong direction, it will be difficult for you to change. You have been doing this, little by little, for years.

Brother Butler, I want to be in harmony with God and in harmony with you. I want you to fall on the Rock and be broken. Let self die; let Christ be enthroned in the heart. I tell you, my brother, it is not of the least use for me to attempt to set you right. I have had your case opened before me. I know your temperament, and I know if ever a man needed the converting power of the grace of God, you need it at the present time. I want you to come to this week of prayer, and let us all seek God together. Let self break. It must be done sooner or later if you are ever [to be] saved. Jesus loves you and will work for you and gather you in His strong arms, but how much you need your spiritual eyesight anointed! There are many things you do not see clearly, and your soul is in peril. I want Sister Butler to drink deep draughts from the fountain of life, that Christ may be in her a well of water, springing up unto eternal life.

Lt 20, 1888

Brethren who shall assemble in General Conference

Healdsburg, California

August 5, 1888

Dear Brethren who shall assemble in General Conference:

We are impressed that this gathering will be the most important meeting you have ever attended. This should be a period of earnestly seeking the Lord and humbling your hearts

before Him. I hope you will regard this as a most precious opportunity to <pray and> counsel together; and if the injunction of the apostle to esteem others better than ourselves is carefully heeded, then you can in humility of mind, with the spirit of Christ, search the Scriptures carefully to see what is truth. The truth can lose nothing by close investigation. Let the Word of God speak for itself; let it be its own interpreter, and the truth will shine like precious gems amid the rubbish.

I have been shown that there are many of our ministers who take things for granted and know not for themselves, by close, critical study of the Scriptures, whether they are believing truth or error. If there were much less preaching by such and far more time spent upon their knees before God, pleading for Him to open their understanding to the truth of His Word that they should have a knowledge for themselves that their feet were standing on solid rock, angels of God would be round about them to help them in their endeavors. There is the most wonderful laziness that is indulged in by a large class of our ministers who are willing others should search the Scriptures for them. They take the truth from their lips as a positive fact, but they do not know it to be Bible truth through their individual research and the deep convictions of the Spirit of God upon hearts and minds.

Let every soul now be divested of envy, of jealousy, of evil surmising, and bring their hearts into close connection with God. If all do this, they will have that love burning upon the altar of their hearts which Christ evidenced for them. All parties will have Christian kindness and Christian tenderness. There will be no strife, for the servants of God must not strive. There will be no party spirit; there will be no selfish ambition.

Our people individually must understand Bible truth more thoroughly, for they certainly will be called before councils; they will be criticized by keen and critical minds. It is one thing to give assent to the truth and another thing, through close examination as Bible students, to know what is truth.

We have been apprised of our dangers, the trials and temptations just before us, and now is the time to take special pains to prepare ourselves to meet the temptations and the emergencies which are just before us.

If souls neglect to bring the truth into their lives and be sanctified through the truth, that they may be able to give a reason of the hope that is within them with meekness and fear, they will be swept away by some of the manifold errors and heresies and will lose their souls. I beg you, my brethren, for Christ's sake, to have no selfish ambitions.

As you shall assemble together at this general meeting, I beseech you to make a personal effort to cleanse soul and spirit from every defiling influence which would separate you from God. Many, many will be lost because they have not studied their Bibles upon their knees with earnest prayer to God that the entrance of the Word of God may give light to their understanding. All selfish ambition should be laid aside, and you should plead with God

for His Spirit to descend upon you, as it came upon the disciples who were assembled together upon the Day of Pentecost. "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, and began to speak with other tongues, as the Spirit gave them utterance." [Acts 2:1-4.] Let every heart be subdued before God. Let there be a taking hold by living faith for victory over themselves.

If all who claim to believe the Bible did believe it as the oracles of God, as actually a divine communication teaching every soul what to do in order to be saved, what [a] different effect would follow their labors. It is because so many who handle the Word of God in opening the Scriptures to others are not diligent students of the Scriptures or doers of the Word themselves that they make so little advancement in growth of grace and [in] coming to the full stature of men and women in Christ Jesus. They take largely the interpretation of the Scriptures from others' lips, but do not put their minds to the tax of searching the evidences for themselves, to know what is truth.

All misunderstandings and controversies may be happily and successfully adjusted by the living testimonies of the Word of God. One of the greatest hindrances to our spiritual success is the great want of love and respect evidenced for one another. We should seek most earnestly, by every word and action, to answer the prayer of Christ and to encourage that unity which is expressed in the prayer of Christ, that we may be one as He is one with the Father. Every feeling of indifference for one another should be strenuously overcome, and everything that would tend to variance with brethren should be put away from us. The love of Jesus Christ existing in the heart will consume these little things, or greater things, which tend to divide hearts. Satan sees that in unity there is strength, <that> in variance and disunion there is weakness.

Heaven's enlightenment is what is needed, so <that> when we look upon the faces of our brethren, we may consider, "These are they that have been purchased by the price of the blood of Christ. They are precious in His sight. I must love them as Christ has loved me. These are my fellow laborers in the harvest field. I must be perfectly united with them; I must speak only words that will tend to encourage and advance them in their forward movement."

My brethren, you are Christ's soldiers, making aggressive warfare against Satan and his host; but it is grievous to the Spirit of God to be surmising evil of one another and letting the imagination of your hearts be controlled by the power of the great accuser, whose business it is to accuse them before God day and night. Satan has his soldiers trained for the special work of breaking up the union which Christ made so great a sacrifice to establish between brethren.

We are to be bound to one another in sacred bonds of holy union. But it is the work of the enemy to create a party spirit and to have party feelings, and some feel that they are doing the work of God in strengthening prejudices and jealousies among brethren. God would have a sacred order to exist among His co-workers, that they should be bound together by Christ in the Lord God of Israel. We are to be faithful, frank, and true to the interests of each other. We are constantly to be listening for orders from our Captain, but not be guilty of listening to reports against our brethren or imagining evil of our brethren.

Our interests must be bound up with our <brethren's>, and it is nothing but the decided work of the devil to create suspicion and jealousies between the two branches of the work in our publishing houses. We are working for the same cause and under the same Master. It is one work for the preparation of the people of God in these last days. The prosperity and reputation of these institutions are to be zealously guarded, and we would have our own honor and reputation preserved. Everything like evil speaking, every word that savors of sarcasm, every influence that would demerit <our brethren or any branch of the work of God,> are all working away from the prayer of Christ. Satan is at work in this matter, that the prayer of Christ should not be answered, and he has helpers in the very men who claim to be doing the work of God.

Everything that is said to create suspicion or to cast a slur or to demerit those engaged in these appointed agencies is working on Satan's side of the question. They bring only weakness to their own souls and is a great hindrance to the advancement of the work of God.

For years <it has> been shown <me> that everything of this character was grievous to the Spirit of God and was giving the enemies of our faith great advantage to have misconceptions of the truth that <God's laborers> were seeking to advance. Some who think that they are really doing the Lord's work are traitors in the cause.

Envy is more common than we imagine, and prejudice is encouraged and becomes strong by indulgence in the hearts of those who should discern its baleful influence and spurn it from the soul temple. Jealousy is as cruel as the grave, but Satan makes this masterly temptation to estrange not only friends, but brethren.

It is high time that every soul entrusted with responsibilities should examine his own heart diligently by the lighted candle of God's Word, to see whether he is indeed in the faith and in the love of the truth. The spirit of love for one another, as Christ has evidenced for us, will lead us to closely examine every impulse, every sentiment and feeling indulged, in the light of the holy law of God, that the heart may be opened to conviction whether or not we are keeping the principles of that holy law. It is a positive duty which God enjoins upon our souls, to bring our will and spirit under the control of the divine influence of the Spirit of God. When we do this, we shall rise above all these cheap and unconsecrated feelings, and

every victory that is gained by our brethren we shall be just as glad to see as if it were gained by ourselves.

Brethren, when we are doers of the Word and not hearers only, we shall think much less of self and esteem others better than ourselves. The greatest curse among our ministers today is seeking for the highest place. Full of self-importance and self-esteem, they do not feel their need of the constant grace of Christ to work with all their efforts. Whatever you are in character, in purity, in persevering energy, in devoted piety, will give you position and will make others appreciate you. We should closely examine the oracles of God. The garments of self-righteousness are to be laid aside. Let the Word of God which you take in your hands be studied with simplicity. Cherish for it reverence, and study it with honesty of purpose.

We are not to set our stakes and then interpret everything to reach this set point. Here is where some of our great reformers have failed, and this is the reason that men who today might be mighty champions for God and the truth are warring against the truth. Let every thought, every word, and the deportment savor of that courtesy and Christian politeness toward each other which the Scriptures enjoin. God designs we should be learners, first, from the living oracles and second, from our fellow men. This is God's order.

The Word of God is the great detector of error; to it we believe everything must be brought. The Bible must be our standard for every doctrine. We must study it reverentially. We are to receive no one's opinion without comparing it with the Scriptures. Here is divine authority which is supreme in matters of faith.

It is the Word of the living God that is to decide all controversies. It is when men mingle their own human smartness with God's words of truth in giving sharp thrusts to those who are in controversy with them that they show that they have not a sacred reverence for God's inspired Word. They mix the human with the divine, the common with the sacred, and they belittle God's Word.

We must in searching the Scriptures be filled with wisdom and power that is above the human, which will so soften and subdue our hard hearts that we will search the Scriptures as diligent students and will receive the ingrafted Word, that we may know the truth, that we may teach it to others as it is in Jesus.

The correct interpretation of the Scriptures is not all that God requires. He enjoins upon us that we should not only know the truth, but that we should <practice> the truth as it is in Jesus. We are to bring into our practice, in our association with our fellow men, the spirit of Him who gave us the truth. We must not only search for the truth as for hidden treasures, but it is a positive necessity, if we are laborers together with God, that we comply with the conditions laid down in His Word and bring the spirit of Christ into our hearts, that our understanding may be strengthened and we become apt teachers to make known to others the truth as revealed to us in His Word. All frivolity, all jesting and joking, all commonness,

and cheapness of spirit, must be put away by Christ's ambassadors. All pride, all envy, all evil-surmisings and jealousies, must be overcome by the grace of Christ, and sobriety, humility, purity, and godliness must be encouraged and revealed in the life and character. We must eat the flesh and drink the blood of the Son of God. This is in doing His Word, in weaving into our lives and characters the spirit and works of Christ. Then we are one with Christ, as Christ was one with the Father. Then we are partakers of the divine nature, having escaped the corruption that is in the world through lust.

There is no assurance that our doctrine is right and free from all chaff and error unless we are daily doing the will of God. If we do His will, we shall know of the doctrine. We shall see the truth in its sacred beauty. We shall accept it with reverence and godly fear, and then we can present that which we know is truth to others. There should be no feeling of superiority or self-exaltation in this solemn work.

All who have the truth can afford to be fair in discussion, for truth will bear away the victory. This is the only way the Word of God can be investigated with any success. If self is brought in, there will not be an investigation of truth in the spirit of Christ. All Phariseeism is to be put aside. All assumptions and preconceived opinions are to be thoroughly tested by the standard of truth.

The soul that is in love with God and His work will be as candid as the day. There will be no quibbling, no evading the true bearing of Scripture. God's Word is our foundation of all doctrine. Some think it is a mark of intelligence and smart in them to get up side issues, and they twist the Scriptures in a certain way which covers over the truth.

Lt 20a, 1888

Brethren who assemble in the Week of Prayer

[Healdsburg, California]

[August 5, 1888]

Week of Prayer reading for Sabbath, December 15, 1888

The Scriptures, A Sufficient Guide

Dear Brethren who assemble in the Week of Prayer:

We are impressed that this will be an important time among us as a people. It should be a period of earnestly seeking the Lord and humbling your hearts before Him. I hope you will regard this as a most precious opportunity to pray and counsel together, and if the injunction of the apostle to esteem others better than ourselves is carefully heeded, you can in humility of mind, with the spirit of Christ, search the Scriptures carefully to see what is truth. The truth can lose nothing by close investigation. Let the Word of God speak for itself; let it be its own interpreter, and the truth will shine like precious gems amid the rubbish.

It has been shown me that there are many of our people who take things for granted and know not for themselves, by close, critical study of the Scriptures whether they are believing truth or error. If our people depended much less upon preaching and spent far more time on their knees before God, pleading for Him to open their understanding to the truth of His Word that they might have a knowledge for themselves that their feet were standing on solid rock, angels of God would be round about them to help them in their endeavors. There is a most wonderful laziness indulged in by a large class of our people who are willing others should search the Scriptures for them. They take the truth from the lips of these as a positive fact, but they do not know it to be Bible truth through their own individual research and by the deep convictions of the Spirit of God upon their hearts and minds.

Let every soul now be divested of envy, of jealousy, of evil surmising, and bring his heart into close connection with God. If all do this, they will have that love burning upon the altar of their hearts which Christ evinced for them. All parties will have Christian kindness and Christian tenderness. There will be no strife, for the servants of God must not strive. There will be no party spirit; there will be no selfish ambition.

Our people individually must understand Bible truth more thoroughly, for they certainly will be called before councils; they will be criticized by keen and critical minds. It is one thing to give assent to the truth and another thing, through close examination as Bible students, to know what is truth. We have been apprised of our dangers, of the trials and temptations just before us, and now is the time to take special pains to prepare ourselves to meet the temptations and emergencies which are just before us. If souls neglect to bring the truth into their lives and be sanctified through the truth, that they may be able to give a reason of the hope that is within them, with meekness and fear, they will be swept away by some of the manifold errors and heresies and will lose their souls. I beg of you, my brethren, for Christ's sake, to have no selfish ambitions.

As you shall assemble together at these general meetings for prayer, I beseech you to make personal efforts to cleanse soul and spirit from every defiling influence which would separate you from God. Many, many will be lost because they have not studied their Bibles upon their knees, with earnest prayer to God that the entrance of the Word of God might give light to their understanding. All selfish ambition should be laid aside, and you should plead with God for His Spirit to descend upon you, as it came upon the disciples who were assembled together upon the Day of Pentecost. "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 fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." [Acts 2:1-4.] Let every heart be subdued before God. Let there be a taking hold by living faith for victory over ourselves, victory over Satan.



If all who claim to believe the Bible did believe it as the oracles of God, as actually a divine communication teaching every soul what to do in order to be saved, what a different effect would follow their labors. It is because so many who handle the Word of God in opening the Scriptures to others are not diligent students of the Scriptures or doers of the Word themselves that they make so little advancement in growth of grace and in coming to the full stature of men and women in Christ Jesus. They take largely the interpretation of the Scriptures from others' lips, but do not put their minds to the tax of searching the evidences for themselves, to know what is truth.

All misunderstandings and controversies may be happily and successfully adjusted by the living testimonies of the Word of God. One of the greatest hindrances to our spiritual success is the great want of love and respect evidenced for one another. We should seek most earnestly, by every word and action, to answer the prayer of Christ and to encourage that unity which is expressed in the prayer of Christ, that we may be one as He is one with the Father. Every feeling of indifference for one another should be strenuously overcome, and everything that would tend to variance with brethren should be put away from us. The love of Jesus Christ existing in the heart will consume these little things, or greater things, which tend to divide hearts. Satan sees that in unity there is strength, that in variance and disunion there is weakness.

Heaven's enlightenment is what is needed, so that when we look upon the faces of our brethren, we may consider, "These are they that have been purchased by the price of the blood of Christ. They are precious in His sight. I must love them as Christ has loved me. These are my fellow laborers in the harvest field. I must be perfectly united with them; I must speak only words that will tend to encourage and advance them in their forward movement."

My brethren, you are Christ's soldiers, making aggressive warfare against Satan and his host; but it is grievous to the Spirit of God for you to be surmising evil of one another and letting the imagination of your hearts be controlled by the power of the great accuser, whose business it is to accuse them before God day and night. Satan has his soldiers trained for the special work of breaking up the union which Christ made so great a sacrifice to establish between brethren.

We are to be bound to one another in sacred bonds of holy union. But it is the work of the enemy to create a party spirit and to have party feelings, and some feel that they are doing the work of God in strengthening prejudices and jealousies among brethren. God would have a sacred order to exist among His co-workers, that they may be bound together by Christ in the Lord God of Israel. We are to be faithful, frank, and true to the interests of each other. We are constantly to be listening for orders from our Captain, but not be guilty of listening to reports against our brethren or imagining evil of our brethren.

Our interests must be bound up with our brethren's, and it is decidedly nothing but the work of the Devil to create suspicion and jealousies between each other. We are working for the same cause and under the same Master. It is one work, the preparation of the people of God in these last days. The prosperity and reputation of our brethren are to be zealously guarded, as we would have our own honor and reputation preserved. Everything like evil-speaking, every word that savors of sarcasm, every influence that would demerit our brethren or any branch of the work of God, are all working away from the prayer of Christ. Satan is at work in this matter, that the prayer of Christ may not be answered, and he has helpers in the very men who claim to be doing the work of God. Everything that is said to create suspicion or to cast a slur or to demerit those engaged in appointed agencies is working on Satan's side of the question. It brings only weakness to our own souls and is a great hindrance to the advancement of the work of God.

For years it has been shown me that everything of this character was grievous to the Spirit of God and was giving the enemies of our faith great advantage to take misconceptions of the truth that God's laborers were seeking to advance. Some who think that they are really doing the Lord's work are traitors in the cause. Envy is more common than we imagine, and prejudice is encouraged and becomes strong by indulgence in the hearts of those who should discern its baleful influence and spurn it from the soul-temple. Jealousy is as cruel as the grave, but Satan makes this a masterly temptation, to estrange not only friends, but brethren.

It is high time that every soul intrusted with responsibilities should examine his own heart diligently by the lighted candle of God's Word, to see whether he is indeed in the faith and in the love of the truth. The spirit of love for one another, as Christ has evidenced for us, will lead us to examine closely every impulse, every sentiment and feeling indulged, in the light of the law of God, that the heart may be opened to conviction whether or not we are keeping the principles of that holy law. It is a positive duty, which God enjoins upon souls, to bring [the] will and spirit under the control of the divine influence of the Spirit of God. When we do this, we shall rise above all these cheap and unconsecrated feelings, and every victory that is gained by our brethren we shall be just as glad to see as if it were gained by ourselves.

Brethren, when we are doers of the Word and not hearers only, we shall think much less of self and esteem others better than ourselves. The greatest curse among our people today is seeking for the highest place. Full of self-importance and self-esteem, we do not feel our need of the constant grace of Christ to work with all our efforts. Whatever you are in character, in purity, in persevering energy, in devoted piety, will give you position and will make others appreciate you. We should now closely examine the oracles of God. The garments of self-righteousness are to be laid aside. Let the Word of God which you take in your hands be studied with simplicity. Cherish reverence for it, and study it with honesty of purpose.

We are not to set our stakes and then to interpret everything to reach this set point. Here is where some of our great reformers have failed, and this is the reason that men who today might be mighty champions for God and the truth are warring against the truth. Let every thought, every word, and the deportment savor of that courtesy and Christian politeness toward each other which the Scriptures enjoin. God designs we should be learners, first, from the living oracles and secondly, from our fellow men. This is God's order.

The Word of God is the great detector of error; to it we believe everything must be brought. The Bible must be our standard for every doctrine. We must study it reverentially. We are to receive no one's opinion without comparing it with the Scriptures. Here is divine authority which is supreme in matters of faith. It is the Word of the living God that is to decide all controversies. It is when men mingle their own human smartness with God's words of truth in giving sharp thrusts to those who are in controversy with them that they show that they have not a sacred reverence for God's inspired Word. They mix the human with the divine, the common with the sacred, and they belittle God's Word. We must in searching the Scriptures be filled with wisdom and power that is above the human, which will so soften and subdue our hard hearts that we will search the Scriptures as diligent students and will receive the ingrafted Word, that we may know the truth, that we may teach it to others as it is in Jesus.

The correct interpretation of the Scriptures is not all that God requires. He enjoins upon us that we should not only know the truth, but that we should practice the truth as it is in Jesus. We are to bring into our practice, into our association with our fellow men, the spirit of Him who gave us the truth. We must not only search for the truth as for hidden treasures, but it is a positive necessity, if we are laborers together with God, that we comply with the conditions laid down in His Word and bring the spirit of Christ into our hearts, that our understanding may be strengthened and we become apt teachers to make known to others the truth as it is revealed to us in His Word. All frivolity, all jesting and joking, all commonness and cheapness of spirit, must be put away by the people of God. All pride, all envy, all evil surmisings and jealousies, must be overcome by the grace of Christ, and sobriety, humility, purity, and godliness must be encouraged and revealed in the life and character. We must eat the flesh and drink the blood of the Son of God. This is in doing His Word, in weaving into our lives and characters the spirit and works of Christ. Then we are one with Christ as Christ was one with the Father. Then we are partakers of the divine nature, having escaped the corruption that is in the world through lust.

There is no assurance that our doctrine is right and free from all chaff and error unless we are daily doing the will of God. If we do His will, we shall know of the doctrine. We shall see the truth in its sacred beauty. We shall accept it with reverence and godly fear, and then we can present that which we know is truth to others. There should be no feeling of superiority or self-exaltation in this solemn work. The soul that is in love with God and His work will be as candid as the day.

Lt 21, 1888

Butler, [G. I.]

Minneapolis, Minnesota

October 14, 1888

Brother [G. I.] Butler:

I have read your letter with surprise, and yet I am not altogether in the dark in regard to your feelings. I fail to discover in your letter the right ring. I do not see in your expressions in regard to others the love and respect that should exist between brethren. If you think you can indulge in feelings of contempt for men whom God has been raising up to fill important places in His work for this time because you are the president of the General Conference, you do not understand your true position. We all need, rather, to encourage these men who are evidencing that they are bearing burdens in the work—even if they are younger men in years and in experience, even if they were mere children when we were active in the work and standing in the forefront of the battle.

I tremble for you and Eld. Smith, for I know from the light God has been given me from time to time for the last forty-five years that you are working upon principles that are not altogether after God's order. Your understanding has become confused upon some things. You must not think that the Lord has placed you in the position that you now occupy as the only men who are to decide as to whether any more light and truth shall come to God's people. The spirit and influence of the ministers generally who have come to this meeting is to discard light. I am sorry that the enemy has power upon your minds to lead you to take such positions. They will be a snare to you and a great hindrance to the work of God, if God has ever spoken by me. I do not hesitate to speak to you decidedly, because the position you occupy is a responsible one and your relation to the cause and work of God makes it important that you be entirely clear and correct in your ideas of what is truth and what is light. While many are looking to you to lead the way, be very careful that you do not lead in the wrong direction.

There is not the least need, my brethren, of disunion and variance among us. No such thing should exist among Christians. When you speak, let your words savor of unity and love. We are Christians, how can we be in the least perplexed in regard to the course we should pursue toward each other? Christ has given the plainest rules for us to follow in (Matthew 5:22), "Therefore if thou bring thy gift to the altar and there remember that thy brother hath aught against thee, leave thy gift before the altar, and go thy way, first be reconciled to thy brother and then come and offer thy gift."

Why is it that our personal feelings are stirred up so easily? Why do we cherish suspicion toward each other? One of the terrible fruits of sin is that it separates very [close] friends,

puts brother at variance against brother, and neighbor against neighbor. Those who have enjoyed sweet union and love become cold and indifferent toward each other because they do not hold, in all points, ideas alike. Our blessed Lord came into the world to bring peace and good will to men and prayed that His disciples might be one as He was one with the Father. He prayed for His immediate disciples and said, "Neither pray I for these alone, but for them also who shall believe on me through their word, that they may all 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 that thou hast given 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.] It is the absence of Christ in the soul and the cherishing of self-sufficiency that lead to dissension.

I have felt so grateful to God that He was qualifying men to carry the heavy burdens which have rested with crushing weight upon a few men who have been the standard bearers. Shall not we, my brother, acknowledge that God in mercy has been raising up other workmen besides ourselves to devise and plan and gain experience? Shall we regard them lightly because they may differ with us, honestly and conscientiously, upon the interpretation of some points of Scripture? Are we infallible? The spirit that controls the attitude of a large number at this meeting evidences that they are led by another spirit. The church at Battle Creek, which is the great center, will either be advancing to greater light, or it will be retrograding.

How men claiming to be led of God can feel at ease when the church is so destitute of the grace of Christ is a marvel to me. The truths of God's Word are elevating and stirring if really acted upon. They are truths of eternal moment. The application of Scriptural truths to the heart and conscience by the Holy Spirit must have a power upon the life and work a transformation of character, else the truth is no truth to us. The fruit we bear should testify that the truth has sanctified the soul, that the receiver is ever learning in the school of Christ to be more and more like the divine teacher, and that the grace of God has fallen upon the soul like the warm, bright rays of the sun upon the earth. And God gives the weary wrestler rest.

I cannot be pleased with your spirit, Bro. Butler; it is not Christ-like. I am sorry for you that you have not kept pace with the opening providence of God. You have mingled your own natural traits of character with your work. Sometimes your spirit has been softened and melted with tenderness, but false ideas of what belonged to your position in the work has turned your mind into wrong channels. There have been continuous mistakes made in devising and planning. If one man has been deemed capable to stand in a position of trust, manifold responsibilities have been laid upon him, so that nothing was done with thoroughness. This was not wise. The Lord did not move upon you by His Holy Spirit to write

upon inspiration. That was not your work. While you may regard it as light, it will lead many souls astray and will be a savor of death to some.

You have special union with those who consider your work and your way of doing it all right. They seek your favor, confide in, and work to sustain you, while there are many who are far more acceptable than these men in the sight of One who is infinite in wisdom and who never makes a mistake, but upon whom you look with suspicion because they do not feel obliged to receive their impressions and ideas from human beings [who] act only as they act, talk only as they talk, think only as they think and, in fact, make themselves little less than machines.

God wants both pupils and teachers to look to Him for light and knowledge. Christ is always sending fresh and profitable messages to those whose minds and hearts are open to receive them. It is not for the Lord's delegated ministers to look to other minds to plan and devise for them. They must use the ability God has given them and make God the center and source of all their wisdom.

Has God given these light? Has He given them knowledge? Go yourself to the same source from whence they received that light. In God is strength and power and all blessing. We must carry the minds of all away from poor, defective self and present Jesus as the fountain of all grace and all wisdom. We must teach young and old to search the Scriptures and obtain an experience for themselves, that they may be rooted and grounded in the truth. They are not to copy any man's peculiarities of speech or of spirit or his ways and manners of working, but are to be their own simple selves, looking to God to put His divine impress upon the character. We are pained to see the defects existing in men entrusted with weighty responsibilities being copied as virtues by those who look up to them. This makes us afraid. We say, Go to God for your own selves and obtain His mould upon you.

The Lord has presented some things before me in regard to the prejudice and jealousy which has existed in your mind and which you have communicated to others both by hints and in plainly expressed words, showing that you were not seeking to promote harmony and unity with the workers upon the Pacific Coast. Just as precious are they in the sight of the Lord as are workers on this side of the Rocky Mountains. Unsanctified ambition is always abhorrent to God. It reveals itself in seeking to be first because they have borne burdens and, unwisely, too many responsibilities. Let these things be corrected, and let each man bear his part in thinking and in planning and gain an experience.

You are not doing God's will in depreciating those who are fellow workers in the same cause and for the same purpose as yourself. Give them the same chance to obtain an experience and to act as you have had. God enjoins upon us to guard the reputation of our fellow laborers in the harvest field as we desire our own reputation to be guarded. If carnal ambition holds the supremacy, God is displeased, for His name is dishonored where it should be magnified. A man may be looked upon as under the controlling influence of the

Spirit of God while he may be deceived, for it is his own natural tendencies that control his judgment and bear sway, so that a look, a hint, a mean smile, a word from him, though he may be apparently suppressing his own feelings, goes a long way in suggesting doubts and suspicion to other minds when, in order to meet the approval of God, his every word, his whole soul, should be thrown in the opposite direction from that to which he gives it.

Now, God notes all this human sinful ambition, and it is an offense to Him. One will express a hint or make an assertion unadvisedly; another repeats the impression made upon his mind, and another gathers it up and adds a little more of his human imaginings. Before any of them are aware of what they are doing, they have built up strong barriers between God's workmen. They make it very unpleasant for themselves, for Satan enters into, and figures largely in this kind of work. He leads these deluded ones to think their own convictions are true beyond a question or doubt. Now, against Satan's schemes of this kind, there is but one safeguard—that is, to have truth as it is in Jesus planted in the heart of every man engaged in the work of God, not merely in theory but by the Spirit of God. They should feel the truth in its power and know by experience its sanctifying and elevating influence upon the soul.

You speak of the affliction that came upon you because of the "way this matter (the question of the law in Galatians) has been pushed and urged by responsible men in the cause and by your seeming attitude which has brought me to my present condition more than any other one thing." I have no knowledge of taking any position in this matter. I have not with me the light of God had given me on this subject and which had been written, and I dared not make any rash statement in relation to it till I could see what I had written upon it. My attitude therefore could not be helped. I had not read Dr. [E. J.] Waggoner's articles in the Signs, and I did not know what his views were.

You speak, dear brother, of that terrible conference, the last held in Battle Creek, while I was in Switzerland. That conference was presented to me in the night season. My guide said, "Follow me, I have some things to show you." He led me where I was a spectator of the scenes that transpired at that meeting. I was shown the attitude of some of the ministers, yourself in particular, at that meeting, and I can say with you, my brother, it was a terrible conference.

My guide then had many things to say which left an indelible impression upon my mind. His words were solemn and earnest. He opened before me the condition of the church at Battle Creek. I can only give here a meager portion of what was said to me. He stated that the church needed the "energy of Christ," that all must cling close to the Bible, for it alone can give a correct knowledge of God's will. A time of trial was before us, and great evils would be the result of the Pharisaism which has in a large degree taken possession of those who occupy important positions in the work of God. He said that the work of Christ upon the earth was to undo the heavy burdens and let the oppressed go free, to break every yoke, and [that] the work of His people must correspond with the work of Christ. He stretched out his arms toward Dr. Waggoner and to you, Elder Butler, and said in substance as follows:

“Neither have all the light upon the law; neither position is perfect.” “Light is sown for the righteous, and gladness for the upright in heart.” Psalm 97:11. There are hundreds that know not why they believe the doctrines they do.

Let all search the Scriptures diligently for themselves and not be satisfied to have the leaders do it for them, else we shall be as a people in a position similar to that of the Jews in Christ’s time, having plenty of machinery, forms and customs, but bearing little fruit to God’s glory. It is time for the church to realize her solemn privileges and sacred trust and to learn from the great Teacher.

The spirit which has prevailed at this meeting is not of Christ. There is not love, there is not sympathy or tender compassion one toward another. Dark suspicions have been suggested by Satan to cause dissension. Roots of bitterness have sprung up whereby many will be defiled. Christians should harbor no jealousies or evil surmisings, for this spirit is of Satan. There must be no strife between brethren. God had made this people the repository of sacred truths. Ye are one in faith, one in Christ Jesus. Let there be no lording it over God’s heritage. Let there be no such oppression of conscience as is revealed in these meetings. It is God that scrutinizes every talent, and it is He who will judge every man’s work. He has not laid this work of judging upon any man; they have mistaken their calling. There must be no exalting one’s self above others.

God has not committed to any finite man the work of judging others, for man’s judgment would be biased by his peculiar traits of character. Neither has He laid it upon any man to bind the conscience of another or to pass judgment upon His holy Word, defining what is inspired and what is human. Unless sanctified, soul, body, and spirit, man will be in danger of manifesting an unkindly spirit toward his brother who does not agree with his ideas. There is no such narrowness with God.

The enemy of God and man is here on the ground where important interests are centered, at the heart of the work, to misrepresent, to create suspicion and misapprehensions. From this night’s work there will arise false imaginings, cruel and unjust misunderstandings, that will work like leaven in every church and close hearts to the strivings of the Spirit of God. Unless the Lord in His mercy shall lift up a standard for us against the enemy, kindness will be requited with suspicions and insults; faithful warnings and admonitions sent from God will be scorned by some, unheeded by others, and the influence of this meeting will be as far-reaching as eternity.

The spirit manifested is not of Christ. The outgrowth of this will be that some will turn away from light and others will come to a standstill in spiritual growth, because from this hour blindness of mind and self-righteousness will take the place in their experience of justice, mercy, and the love of God. The seeds of disaffection and disunion will be scattered broadcast, and all because men allow their own spirit to control them and make them unsympathetic and unimpressible, like moral icebergs, cold, sunless, dark, and forbidding.



The result will be ruin to souls. The church at Battle Creek has been blessed with great privileges, but the work that should have been done in it, to make these privileges and opportunities tend to spiritual health and growth, has been neglected.

The Lord is willing to bestow great light upon those who open their hearts to its divine rays. Those who have marked out a certain course in which the light must come will fail to receive it, for God works in His own appointed way. It will be said of some here, unless they quickly change their present attitude, "Ye took away the key of knowledge; ye would not enter in yourselves, and those who would enter in, you hindered." [Luke 11:52.] The church needs earnest and persevering labor.

If those who are placed in responsible positions are faithful, living in daily communion with Christ, they will learn to place the same estimate upon man that God does. Personal preferences manifested for a few will give way to a true spirit of charity toward all. You know not whom God may have chosen to be heirs of His kingdom. They may be the very ones you would not think at all qualified for the work. The Great Shepherd will call His own sheep by name, [and] one by one will lead them out. The men upon whom you place so low an estimate may be those whom God will choose to do a special work for Him, notwithstanding your judgment to the contrary.

The churches have been cherishing a spirit which God cannot approve, and unless they humble their souls before God and possess a different spirit, they will reject God's light and follow spurious lights to the ruin of their own and many other souls. They must have the converting power of God to transform them. This power needs to come into your heart, my brother, and mould you over anew. You are passing a crisis in your experience and are in great danger of self-deception.

You have made grave charges against me in your letter sent to me at this place, but as yet I do not see their justice. I wrote to you from Switzerland in the fear of God. I was doing a work in this matter that was not pleasant to me, but I felt it my duty to do this work. If my letter caused so grave consequences to you as five months illness, I shall not be held accountable for it; for if you had received it in the right spirit, it would have had no such results. I wrote in the anguish of my soul in regard to the course you pursued in the General Conference [Session] two years since. The Lord was not pleased with that meeting. Your spirit, my brother, was not right. The matter in which you treated the case of Dr. Waggoner was perhaps after your own order, but not after God's order. The course you took was not excusable, even if his views were questionable. We must not crowd and push one another because others do not see just as we see. We must treat others with Christ-like courtesy, even if they differ with us. Matthew 5:43-48; 1 John 2:9-11; 3:16-18; 4:7, 8.

You refer to your office as President of the General Conference, as if this justifies your course of action, which you deemed wholly right, but which, from the light the Lord has been pleased to give me, I deem to be wrong in some respects. The very fact that you are

standing in a position of responsibility I urge upon you as the reason why you should show a forbearing, courteous, Christlike spirit at all times and under all circumstances. Your brethren in the ministry, who respect you and your office, will be very apt to follow your example in the treatment of such cases. You are to be an example to your brethren, worthy of imitation. Your words, your spirit, your deportment, even the manner in which you treat your brethren, are sowing seeds for good or evil. It is both your privilege and duty, especially in your position of trust, to be like-minded with God; then you will be strong in His strength and meek and humble as a little child.

Cling close to your Bible, for its sacred truths can purify, ennoble and sanctify the soul. You must hold the truth and teach it as it is in Jesus, else it is of no value to you. Before the light of God's truth, let human opinions and ideas and human wisdom appear as they are in the sight of God, as foolishness. Let no man feel that his position as president either of the General Conference or of a state conference clothes him with a power over the consciences of others that is the least degree oppressive, for God will not sanction anything of this kind. He must respect the rights of all, and all the more because he is in a position where others will pattern after him. Your position binds you under the most sacred obligations to be very careful what kind of a spirit you entertain towards your brethren. They are acting a part in God's cause as well as yourself. Will not God teach them and guide them as well as yourself? You are not even to allow yourself to think unkindly of them, much less to climb upon the judgment seat and censure or condemn your brethren, when you may be yourself, in many respects, more deserving of censure than they. Your work is bearing the inspection of God.

If a brother differs with you on some points of truth, do not stoop to ridicule; do not place him in a false light or misconstrue his words, making sport of them; do not misinterpret his words and wrest them of their true meaning. This is not conscientious argument. Do not present him before others as a heretic, when you have not with him investigated his positions, taking the Scriptures text by text in the spirit of Christ to show him what is truth. You do not yourself really know the evidence he has for his faith, and you cannot clearly define your own position. Take your Bible, and in a kindly spirit weigh every argument that he presents and show him by the Scriptures if he is in error. When you do this without unkind feelings, you will do only that which is your duty and the duty of every minister of Jesus Christ.

There were thrusts in your pamphlet which the Lord did not prompt you to make. You have no right to wound the feelings of your brethren. You speak of them in a manner which I cannot sanction, because I have been shown many times in the case of others that it was not right. You call Brethren [A. T.] Jones and Waggoner fledglings, and you make reference to the words I spoke at the conference in California. I am surprised, my brother, to read such things from your pen. I was not making thrusts at you, Eld. Butler. I was speaking upon general principles, and I felt that the cause before us required me to speak. I have been shown, in reference to Dr. [J. H.] Kellogg and his work, that which warranted me in speaking.

I had been shown more than once that he was regarded in a wrong light by many in Battle Creek, that they were unchristian in their feelings and treatment of him, and that he was even regarded by some as a dishonest man.

Some have come to me to inquire if these reflections from you upon the doctor were correct, if it was true that he was a scheming and designing man. I had always labored to remove this impression, for I knew it was not just to have it prevail in California among those who knew him not. I simply did that which I knew to be my duty in that conference. I would not dare to say I acted in my own spirit or spoke from mere human impulse or wisdom, for I knew better than my brethren how the Lord looked upon this case. My remarks were not hasty, and I spoke only as I knew that I ought to speak. I have nothing to retract in that matter.

It will be seen sometime that our brethren and sisters have not been inspired by the spirit of Christ in their manner of dealing with Dr. Kellogg. I know that your views of the doctor are not correct. Your attitude toward him will not bear the approval of God, even if he is the man which you think him to be. You cannot be any help to him while you maintain this position, but you can pursue a course that will so weaken his confidence in his brethren that they cannot help him when and where he needs to be helped.

He is placed, as I have been shown repeatedly, in a peculiar position in his relation to the world, respected by men of highest intelligence and yet holding the faith and doctrines of Seventh-day Adventists. Now, as the doctor is situated, standing on the high eminence that he does in his profession, he can, by firmly holding the truth, exert a wide influence in its behalf. The position he occupies affords him many privileges and opportunities to reach with the truth a class which we could not otherwise reach. Dr. Kellogg is a man of opportunity, a man who needs the wisdom of God to bless and guide him every step in his position of trust, if he will serve God faithfully, just as He will you in your position of trust, if you serve Him faithfully.

Your work and Dr. Kellogg's lie in altogether different lines, and you have no more right to depreciate him because he does not meet your ideas and do just as you think he should do, than he has to depreciate you because you do not work in his way. In the providence of God, Dr. Kellogg has influence. Like yourself, he was taken from among the laboring class, and by his indomitable will and persevering energy and with one object in view, he has reached a position among the honored men of the world. This position did not compel him to sacrifice one principle of our doctrines of faith to make a success. He has signaled himself as a man of wisdom and aptitude to [make] plans and execute them, and his high standing in the medical profession has an influence to remove from a large class the false impressions which have prevailed with regard to Seventh-day Adventists' being an ignorant class of people.

Whatever course he may take, he is only a man liable to make mistakes and give some a chance to find something to criticize. Because you do not always think and speak and act as one having the mind of Christ, you will not consider that you make mistakes and that others may criticize you. The position the doctor occupies in medical circles leads him amid scenes of temptation, where he needs a constant hold upon God and brethren who can help him, pray for him, advise and counsel him. If he has this hold, he will be the means of great good. Some of the worldly wise will at first disapprove; lawless and designing ones and those who are disaffected and men who have apostatized from the faith will plot against him, but if [he] maintains his integrity as did Daniel, God will give him favor among men in order that true hygienic principles and appliances may prevail to a large extent over drug medication. Shall those who claim to be reformers cease to reform? Shall they set themselves in array against the work of reform and these men to whom the Lord shall entrust a certain work?

Dr. Kellogg is a finite man and has his errors as well as other men, but God has done a work through him and has been giving him strength. He does not now feel exasperated, as he once did, when he is misjudged. He needs wise men for counselors, for their wisdom will be required to set things right and keep them right. Men are needed in the Sanitarium and out of the Sanitarium who can appreciate the situation on all sides, who will take in all in their hearing and not say Yes, Yes, to every proposition, but who, if they see danger of wrong moves which will injure the reputation of Dr. Kellogg and the Sanitarium, will not be afraid to speak frankly and honestly. This is just as much a part of their duty as to approve and sanction, but they shall do this with a Christian spirit and in such a reasonable way that the words will not appear a thrust or condemnatory but will have a right effect.

There is no reason why his brethren should stand away from him and criticize and denounce and condemn him when they have no real knowledge of his work and what they are talking about. They gather from him or supposition the idea that Dr. Kellogg is a designing, dangerous man, and acting upon that idea, they unjustly and with an unchristian spirit place themselves directly in the way of his efforts, thus counteracting the good work he is trying to do, and their course is not fair and just. It may produce a condition of things to drive him to the very things they condemn. The opposition that has existed in reference to Dr. Kellogg is contagious and is hostile to the health of the soul. This is not the spirit of Christ and will have no saving influence upon Dr. Kellogg. In the fear of God we say to all such, Keep silent, speak no evil thing, keep your mouth as with a bridle that your lips will not offend God, and when you do speak, let it be to some purpose to set things in order, as is your duty as wise sentinels of sacred trust. The very same course that some are pursuing towards the doctor might as justly be pursued towards themselves, but they do not think of this; they do not see their own course is open to criticism.

God is displeased to have brethren suspiciously pick up an item here, and a jot and tittle there and construe these tidbits into grave sins. Complaining, faultfinding and backbiting will be carried on to a large extent among the people when encouraged by the influence of

the men engaged in the solemn work of the ministry. To disdain another's work because it is not in your line of work is an offence to God. It is no less a sin when men who occupy positions of trust engage in it. If you, my brother, were to go into a field where are precious things, shrubs and flowers, and pass these by unnoticed and begin to complain of the thistles and the briers and unsightly shrubs and present these as the representation of what was in that field, would it be just? Should you not rather have gathered the roses, the lilies and the precious things and carried these away, thankful that such blessings did exist, acknowledging that there were things of precious value in that field?

Dr. Kellogg has done a work that no man I know of among us has had qualifications to do. He has needed the sympathy and confidence of his brethren. There should have been a tender compassion for him in his position of trust, and they should have pursued a course that would have gained and retained his confidence. God would have it thus. But there has been, instead, a spirit of suspicion and criticism. If the doctor fails in doing his duty and being an overcomer at last, those brethren who have failed in their want of wisdom and discernment to help the man when and where he needed their help will be in a large measure responsible, for there have [been] but few [who have] faithfully warned him in kindness and love for his soul, but hurt him with their thrusts behind his back. His brethren do at times really feel that God is using the doctor to do a work that no other one is fitted to do, but when they meet so strong a current of reports to his detriment, [they] are perplexed; they partially accept them and decide that Dr Kellogg must really be hypocritical and dishonest. They do not consider the good he has done and that he is doing. They do not look at his efforts to elevate the religious and moral tone at the Sanitarium and keep it up to a high standard. How must the doctor feel to be ever regarded with suspicion? Can nothing be done to change this order of things? Must it ever be thus? I know that it is not right. There are things that will occur in connection with the Sanitarium that will need much wisdom to plan and arrange, and here is where other minds must come in to place things as God would have them.

I did not have one thought at the General Conference at Oakland of making thrusts at you, Bro. Butler. I sustained the proposition to have such a building as has been erected on the Sanitarium grounds, and as the plan was set before me, I could not admit that Dr. Kellogg was doing anything unfair or dark in this move. It was a work which was much needed if it could be successfully and wisely managed, and no one would have had reason to doubt the doctor's integrity in the matter if his brethren from Battle Creek had not planted the seeds of doubt and suspicion on the Pacific coast. I have not hesitated to speak plainly to the doctor when I have seen him in the wrong or in danger of taking a wrong course, because his soul was of value. Christ paid the redemption price for his soul, and the Devil will do his utmost to ruin his soul. Let none of us help him in his work.

I am very sorry that you should have allowed yourself to think that because he has treated me with great kindness and respect, he was prompted in this by motives of selfishness. I

believe he has confidence in me and in the work God has given me to do. He has treated me with all the courtesy that he would show toward his mother, while at the same time, I have not shunned to reprove and warn and entreat when he was in danger or under temptation. I am grieved at these words coming from your pen. If the Lord puts it into the hearts of my brethren, especially those whom I have known from their childhood, to show me respect and to bring, if possible, a little sunshine into my life, I thank the Lord for this. When I have been at Battle Creek I have been always worn down with labor. I have had no home and I have needed care. In my widowhood I have had sorrows and trials which God alone knows, and I have felt grateful that the Lord has put it into the heart of Dr. Kellogg to show me kindness and to seek to do me good physically. And not Dr. Kellogg alone, but many others of my brethren and sisters. I do not forget one of their favors and hope they will receive a full reward for what they have done for me.

And why should not those who represent the Sanitarium show me some respect? My husband and I labored hard to establish it, and I have felt the deepest interest in its prosperity. I should not breathe a murmuring word if I were neglected and unnoticed, but I thank God I am not left to be thus wounded. But am I the only one whom the doctor treats with courtesy and favor? Why did he invite Brother and Sister Hutchins to the Sanitarium to remain as long as they would? Was it because they were popular? They were feeble and worn, but they were Christians and their influence would be in favor of godliness. This is just as it should be. Has not Dr. Kellogg shown the greatest respect to our ministers, and has he ever given the least evidence that he was ashamed of his brethren? I believe he has done this to you—shown you favors—more freely than he has to me, because he loves the cause of God. I hope, my brother, that you will no longer cherish such thoughts. They are unworthy of a Christian.

You speak of neglect being shown towards some. There will always be such complaints in such institutions. While great care should be exercised to avoid it, such cases will sometimes occur, and yet the blame may not belong to the doctor personally but to those employed to do the work relating to these cases, and he not know anything about it.

When we look at these matters without prejudice, we shall see some things to excuse and some things to commend and fewer to censure. "Finally brethren whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." [Philippians 4:8.]

Lt 21a, 1888

[Butler, G. I.]

[Minneapolis, Minnesota]

[October 15, 1888]

## General Interest of the Cause

Dear Brother [G. I. Butler]:

At half past two in the morning, while the house is locked in slumber, I commence penning these lines to you. I think of the large church at Battle Creek and of the important interests centered there, which make it a missionary field in the highest sense. People are coming from all parts of the world to the Sanitarium, and many youth from the different states are attending the College. That field requires the very best methods of labor, that the strongest religious influence may be constantly exerted upon all. God would have men cultivate their abilities, that they may have broader ideas in planning and executing His work. When this is done, the saving power of the grace of Christ will be manifested to those who believe present truth.

As the work grows, if the workers will rely firmly upon the wisdom and power of God, their minds will expand to keep pace with His opening providence. Those who possess piety and ability should be encouraged to obtain the necessary education, that they may assist in the great work of spreading the light of truth. Progress will then be seen in the great closing message for these last days.

God has different sets of workmen for the different branches of His cause. When those whom He has called to do a certain work have carried that work along as far as they can with the ability He has given them, the Lord in His providence will call and qualify other men to come in and work with them, still making advance moves that together they may carry it farther and lift the standard higher. He will never allow His work to diminish in strength or efficiency if those to whom He has given their work will act their part with unswerving fidelity. There must be no [belittling] the men who God has accepted as his workmen.

This great and solemn work is not to be carried to its completion by a few men who have been selected as opportunity has offered to bear responsibility. There are some minds which do not grow with the work, but allow the work to grow far beyond them, and they find themselves tired and worn before they comprehend the circumstances. Then when those whom God is qualifying to assist in the work take hold of it in a little different way from that in which these responsible men have tried to do it, they should be very careful not to hinder these helpers or to circumscribe the work. Since they did not see the work in all its bearings and did not have the burden which God has specially laid upon others, why should they say just how that work should be done? Those who do not discern and adapt themselves to the increasing demands of the work should not stand blocking the wheels and thus hindering the advancement of others.

The case of David is to the point. He made large provisions for building the temple for the Lord, but the Lord told him that he was not the one to do that work; it must devolve on

Solomon, his son. He could advise, counsel, and encourage Solomon because of his large experience, but the younger man must do the work.

The weary, worn minds of all the older brethren do not take in the greatness of the work in all its bearings and are not inclined to keep pace with the opening providences of God. Therefore, the responsibilities of the work should not rest wholly with them, as they would not bring into it all the elements essential for its advancement, and thus the work would be retarded.

The work in Battle Creek and in the state of Michigan is far, far behind. For several years there has been on the part of the conference committee and the laborers, a want of wise planning and indiscreet management in regard to it. While the president of the General Conference was willing to do much work, he did not see the necessity of training the powers of mind and qualifying himself to plan to discern the talents of young men and set them to work, associating with himself those who could help him. It is well to see and understand the situation and the needs of foreign missions so as not to neglect them. We should also be able to comprehend the needs of the work at our very doors. Home missions should not be neglected. There has been an oversight in doing this.

There is a sad neglect at Battle Creek in not using the many advantages right at hand to keep the heart of the work in a healthy condition. Vigorous heartbeats from the center should be felt in all parts of the body of believers. But if the heart is sickly and weak in its action, its inefficiency affects all branches of the work. A sound, healthy working power at the center of the work is positively essential in order that the truth may be carried to the world. It must be diffused through families and communities. This will require wise generalship in devising plans and educating others to assist in the work. Persons of talent must be sought out and encouraged to labor in various places according to the capabilities that God has given them. Let every instrumentality of God that is brought within the reach of those older in experience be encouraged by them to find a place in the work and to be educated with the advancing work.

Much ability has been lost to the cause of God because many in responsible positions were so narrow in their ideas that they did not discern the increasing responsibilities. They did not have extended vision to see that the work was becoming altogether too large to be carried forward by the workers then engaged in it. The work had outgrown them. Much, very much, is now left undone which should have been done, because men have held things in their own finite hands instead of proportioning the work to a larger number of workers and trusting that God would help them. They have tried to take all branches of the work upon themselves, fearing others would not prove as efficient. Their wills have therefore controlled in everything, and through some unwise decisions, made because of their inability to grasp all the wants of the cause in its various parts, great losses have been sustained.



The work has been bound about, not from design, but from not discerning the necessity of a different order of things to meet the demands for the time. This is largely due to the feeling of Elder Butler that position gave unlimited authority. Greater responsibilities were pressed upon him and accepted than one person could carry, and the consequence was the demoralized condition of affairs, notwithstanding he may have done the very best he himself could do under the circumstances. But the infinite God saw there were different kinds of qualifications needed to place a different mold on the work. On the part of his brethren, there was a fear that others desired Brother B's place, which has caused suspicions and has resulted in keeping in the background those men whom God would have used could they have had sufficient encouragement and an opportunity to work.

God has not wrought as He would because of surmisings and suspicion and because there was not discernment and planning to let every man do the work that God was fitting him to perform in an understanding, intelligent manner. The lesson must be learned that when God appoints means for a certain work, we are not to neglect these means, put them aside, and then pray and expect that He will work miracles to supply our neglect. To every man God has appointed his work, according to his capacities and capabilities. Wise planning is needed to place each one in his proper sphere in the work in order that he may obtain an experience which will fit him to bear increased responsibility.

In God's dealings, in temporal as well as spiritual things, blessings come to man through the use of means. If the husbandman neglects to till the ground, God works no miracle to make up for his neglect, and when the harvest time comes, he has no crops to gather. As in the natural world, so in the spiritual, God always honors the use of the means He has ordained to do His work. It is by practice that men must be qualified for any emergency that may arise. Men need to become better acquainted with themselves and be discerning in regard to their own weak points of character and then make every effort to strengthen these points, for God makes this their duty.

No one should lean wholly upon another's mind, but as God's free agents, each should ask wisdom of Him. When the learner depends in a large degree upon another man's thoughts and goes no further than to accept his plans, he sees only through that man's eyes and is so far only an echo of the other. God will, by His own Spirit, work directly through the mind He has put in man, if the man will only give Him a chance to work and will recognize His dealings with him. God designs that men shall use their minds and consciences for themselves. He never designed that one man should become the shadow of another and utter only another's sentiments. But this error has been coming in among us, that a very few are to be mind, conscience, and judgment for all God's workers. The foundation of Christianity is "Christ our Righteousness." Men are individually responsible to God and must act as God acts upon them, not as another human mind acts upon their minds, for if this method of indirect influence is kept up, souls cannot be impressed and directed by the great

I AM. They will, on the other hand, have their experience blended with another's and will be kept under a moral restraint, which allows no freedom of action or of choice.

God deals with His creatures as with responsible beings. He has issued no command that the leaders of the Battle Creek church shall remain anchored until by some mighty miracle-working power the church is sent forward and upward to the harbor God has appointed. If we would be wise and use diligently, prayerfully, and thankfully the means whereby light and blessings are to come to His people, then no voice or power upon earth would have authority over us to say, "This shall not be."

The Lord has presented before me that men in responsible positions are standing directly in the way of the workings of God upon His people because they think that the work must be done and the blessing must come in a certain way they have marked out, and they will not recognize that which comes in any other way. "We are laborers together with God." [1 Corinthians 3:9.] Copy the ways of the Lord Jesus. He was a perfect character.

May the Lord place this matter before you as it is. God works, not as men plan or as men wish, but "in a mysterious way, His wonders to perform." Why treat God's ways as worthless because they do not coincide with our private ideas? God has appointed channels of light, but these are not necessarily through the minds of any particular man or set of men. When all shall take their appointed places in God's work and not allow others to mold them at will, then one great advance will have been made toward letting the light shine upon the world.

The efforts made here to close every avenue to light and truth which is supposed to disagree with the opinions of some leading men are very unreasonable. Are these men infallible? Has God appointed them supreme judges of how light shall come to His people? I answer, No.

During the conference at Battle Creek, when the question of the law in Galatians was being examined, I was taken to a number of houses and heard the unchristian remarks and criticisms made by the delegates. Then these words were spoken, "They must have the truth as it is in Jesus, else it will not be a saving truth to them." "Without me," says Christ, "ye can do nothing." [John 15:5.] When finite men shall cease to put themselves in the way, to hinder, then God will work in our midst as never before.

It was shown me that broader plans should be laid, but at the same time the work in each branch of the cause should be harmoniously united with that in every other branch, all making a perfect whole: but now, selfish ideas and principles are interwoven with the plans of the workers, which make the work defective. One man, who has the oversight of a certain line of work, magnifies his responsibilities until his one branch, in his mind, is above every other branch, when in reality all are equally important. When this narrow, selfish idea is received, all his energies are set to imbue the people with the same idea. This is human

nature, but not after Christ's order. Just in proportion as this policy is followed, Christ is pushed aside and self appears prominent. When the Saviour is allowed His part in the work, none will become entirely absorbed in any one branch of it, but all will have broad ideas and will attribute to all parts of the work their due importance.

The Jews in Christ's day, in the exercise of their own spirit of self-exaltation, brought in rigid rules and exactions and so took away all chance for God to work upon minds, until mercy and the love of God were entirely lost sight of in their work. It was this which caused rulers to lay upon the people the heavy burdens of which they justly complained, which our Saviour condemned. Do not follow in their track. Leave God a chance to do something for those who love Him, and do not impose upon them rules and regulations which, if followed, will leave them [as] destitute of the grace of God as were the hills of Gilboa, without dew or rain.

Your very many resolutions need to be reduced to one-third their number, and great care should be taken as to what resolutions are framed. Ours is missionary ground, having many advantages. If wisely improved, a much larger number of workers would be fitted to go out into the field as pastors and evangelists, but shortness of vision and the narrowness of mind in some have circumscribed the work. There is need of having vigorous efforts put forth in the churches in every conference. A living message, showing the living features of our times, should be presented to them, not in a tame, lifeless style, but in the demonstrations of the Spirit and in the power of God. Responsibilities must be laid upon individual members of the church. A missionary spirit should be awakened, and wise workers appointed as they are needed, who will be active pastors, making personal efforts to bring the church up to that condition where spiritual death will not be seen in all her borders.

There was much said to me in reference to other departments of the work which I will not at this time write. When I came to know where I was, I was sitting up in bed, weary, and my heart very, very sad. I arose and prayed and tried to write. The knowledge, Brother [Butler], communicated to me at that time and since then in regard to your positions and feelings has distressed me beyond measure. The positions and ideas also which are entertained by Elder [Smith] are of that character to lead you both to occupy incorrect positions, where it would be impossible for me to stand with you. If you maintain these positions, I shall be compelled, not only to differ with you in some things, but to withstand your ideas and your influence. I was never more conscious of this than during the experience I have had here at this meeting. I have not the least hesitancy in saying that a spirit has been brought into this meeting, not of seeking to obtain light, but to stand barricading the way, lest a ray should come into the hearts and minds of the people through some other channel than that which you had decided to be the proper one.

Lt 23, 1888

Daniels, Brother and Sister E. P.

Oakland, California

April 24, 1888

Dear Brother and Sister,

At times I feel much burdened on your account. I am fearful that you will not keep self under control, that you will not move discreetly in all things, and so lose the confidence of your brethren. I do not wish them to feel at one time that you are a man of great value because you are led and taught of God and at another time to be disappointed in you because of your unconsecrated life and your great want of spiritual wisdom. I want you to preserve your influence with the people, and I know that you can do it if you put the power of your will on the right side, if you will ever feel your weakness and the necessity of constant help from God.

I was very much surprised at the remark you made to Bro. and Sister Maxson, referring to your mistakes in Healdsburg. You told them that Sr. White said, "Stop just where you are, or you will meet with disappointment and failure." And when you presented the interest that you had in real estate and in the mine, you said Sr. White did not advise you to have nothing to do with them, but said, "Yes, it will prove a success." And it has proved just as she said. Have you forgotten, my brother, that I urged many reasons why you should not connect yourself with these financial speculations? But you presented the matter with so many words and said so much about its being no tax to you, as you claimed to be only a figurehead in the real estate business. You had nothing special to do, your brethren did the work, and it was through the interest they had to help you that you were induced to engage in it, hoping to make money—that I concluded to say no more just then; but I thought that when I was rested, I would lay it open before you just as I viewed it from a Bible standpoint.

I have tried to study over this matter to find out where or when I sanctioned your engaging in real estate business or in the mining, but I cannot remember even an assent of my mind and hence could not have given you any encouragement. You had no authority for making that statement. I shall need to be very careful of my words, not to say anything in conversation that can be taken by any of my brethren as an assent to their plans in entering into financial enterprises. From the light the Lord has been pleased to give me from time to time in regard to your case, I know your dangers and the peculiarity of your temperament too well to give you any encouragement to interest yourself in business of this kind, for you are not successful as a financier. You had already entered into this business when you asked counsel of me, and I knew that anything I might say in direct opposition to your plans would only create unpleasant feelings. I had a large amount of work on hand just then, for I had to make many personal efforts for individuals whose feet had wandered away from the right way. I knew it would be difficult for me to obtain from you the real bearings of the case, because you would see great success where I would only see peril to your soul. It is perilous for you to engage in or even to taste of these enterprises. And as I understand matters more

fully, I am more and more convinced that these business enterprises will bind about your testimony and greatly injure your influence.

Have you not been set apart by the Lord to do a special work, to be a representative of Christ upon the earth? Then it is your duty to give yourself wholly to His work. Your heart, your mind, and your body belong to the Lord and should be entirely subject to Him. You cannot engage in any of these business transactions and keep your heart and mind unaffected and uninjured. The Lord wants all there is of you. I believe this to be a scheme of the enemy to weaken your influence as a minister of Christ and to imperil your soul.

Your business entanglement in Michigan injured your influence there as a representative of Jesus. Had you attended to the preaching of the Word in Healdsburg, had you wisely brought your own habits in domestic life in harmony with the holy law of God, you would today stand in a position before the people there where you could do them great good. You should feel the necessity of working perseveringly day by day to overcome the natural defects in your character. If you would do this, you would not be so strongly tempted to branch out and devise plans to make more money to meet your increasing expenses. With your present remuneration for your labors and the consideration which will be made in regard to your wife's wages, if her influence is what it should be, you will be supplied abundantly with means, if you will only study to live within your means. But you seldom do this. You use money altogether too lavishly. Jesus is your example in all things. You ought to be careful that your expenses do not exceed your income. Bind about your wants. <Take yourself in hand, and have your conversation without covetousness.>

It is a great pity that your wife is so much like you in this matter of expending means, so that she cannot be a help to you in this direction, to watch the little outgoes in order to avoid the larger leaks. Needless expenses are constantly brought about in your family management. Your wife loves to see her children dress in a manner beyond their means, and because of this, tastes and habits are cultivated in your children which will make them vain and proud. If you would learn the lesson of economy and see the peril to yourselves and to your children and to the cause of God in this free use of means, you would obtain an experience essential to the perfection of your Christian character. Unless you do obtain such an experience, your children will bear the mold of a defective education as long as they live.

Your expectations in a business line have always been large and flattering. You are a man who talks things out just as they appear to you, and when you are engaged in financial enterprises, you present them in such glowing colors that you injure yourself and those with whom you associate. Your conversation has savored of covetousness. It is not your business to lead men and women to invest means in worldly enterprises. Your eager hopes and pursuits in worldly matters have proved a curse to you spiritually, and you really mar the work of God that is in your hands. You have not only been reproved, but faithfully warned in the Word of God and by direct testimony in regard to your individual errors. "If the Lord be

God, follow him; but if Baal, then follow him.” [1 Kings 18:21.] “Ye cannot serve God and mammon.” [Matthew 6:24.]

My brother, you know but little about voluntary self-denial. God has held a firm, restraining hand upon you all your life, because He loves you and wants to save you. But with morbid views and impulses, you have sought to break away from these barriers that were holding you—you thought cruelly—away from good. It is your salvation to be saved from yourself. You must be sanctified to God, soul, body, and spirit. This is your only hope.

God has given to everyone his measure of power. He has entrusted him with light which is to shine forth to the world. No one lives to himself. We each compose a part of the great web of humanity. We are to draw nigh to God daily and hourly, to contemplate the life and work of Christ, and then [to] deny self, take up the cross, and follow Jesus, our Pattern. We must practice the truth that we preach.

You do some good, but if you were a Christian in every sense of the word, what a power you would take with you in your ministerial labors! You profess to love the truth; I believe you do love it, but you do not reach the Bible standard. God wants all there is of you and yours. Your children are the Lord’s property, the younger members of the Lord’s family, to be brought up, not in the ways and customs of the world, but in the nurture and admonition of the Lord. It is your place to learn what the Lord approves and what He disapproves and not to follow the wishes and pleasures of your children. You should ask, What is God’s will concerning me and my children? Has He not admonished my children in the course they are now taking?

A voice spoke to me in the night season while I was in Europe, “Write the things which I shall show you.” Your children and yourself were presented before me in connection with things that had transpired in Healdsburg. A portion of this I wrote to you, but not all. Now these things are before me when I see the very same condition actually existing which I saw would meet the disapproval of God and counteract your influence.

God said, “His children are My children, purchased at an infinite cost. The eldest daughter is an offense to Me, and her parents are deceived and being deceived and know not that Satan is seeking to obtain full control of her. She is corrupting her ways before God, doing discredit to her parents, dishonoring her God. These parents are not wise stewards of the souls of their children.”

The Lord holds the parents responsible for the souls of their children. You have neglected your duty, been unfaithful in your homework. Truth is one of the loveliest virtues, but it has not been cherished. Her [your daughter’s] course is not upright and truthful. God reads every species of dishonesty. I cannot even now say some things to you that were open before me, for you cannot bear them yet. When you made some statements to me in regard to the foolishness of your daughter’s course in Healdsburg and admitted that she was

wrong, I thought to myself, "He does not know; he does not understand the heart of his child." Evil is carried forward right in your presence, and you do not seem to see or realize it. You are not a faithful watchman to discern wrong. You have taken altogether too worldly and commonplace a view of the characters that your children should have.

I had not seen the face of your oldest daughter and did not know her by sight (until since coming to California) for her face was covered or where I could not look into it, but the words spoken of her I shall never forget. "Her heart is not right; her lips are not truthful; her habits are not correct. A child of truth is one who is open in all his dealings. There will be no betraying of sacred trust, no double dealing, no insinuations. The words of the lips and the conduct of the life will agree with each other."

The child [of truth] will not have one appearance in your presence and, when out of your sight, do and say things she would not have you know. When before you, she [your daughter] will utter smooth things as though her heart was filled with truth, when she has no love for the truth. You are and have been asleep. You are just as much deluded as Eli was, and this is why I write to you so plainly, for unless I do, you will go on as indifferent, as blindfolded and deceived, as you have been in the past.

Should your daughter lose her life as she now is, she would surely come up with the wicked in the second resurrection, for every sinner will find his true place then. Can you not discern the peril she is in? I do not write these things to sting and burn into your heart; I write them that you may recover your daughter from the snare of the enemy, in place of fastening her forever in his power beyond remedy. God says, "I know thy works." [Revelation 3:15.] Should anyone else mention these subjects to you as I have done, you would, perhaps, deal with them without mercy. But I must speak, I must tell you these things. The Scriptures declare, "Be sure your sin will find you out." [Numbers 32:23.] There is nothing covered that shall not be revealed, neither hid that shall not be made open as the day. Attend earnestly to the welfare of the souls of your children. The presentations and representations made to you by your daughter are fair, but if you knew all, you would not feel as easy as you do. I am surprised at your blindness and at the course you both pursue.

The Lord declares, "Whoso covereth his sins shall not prosper." [Proverbs 28:13.] The all-seeing eye is upon each of us. Every secret thought and action are known to God. Darkness and night cannot hide them. If this thought does not lead you to arouse and to be watchful and faithful stewards to guard the younger members of the family of God entrusted to you, then I may have to press the matter more decidedly upon you, whether you will hear or whether you will forbear. Whatever position you may take, I must be faithful. Not one of your children is in Christ; not one of them is in the truth; not one of them is in a position to represent our faith. The relation you sustain to your children places you under the most solemn obligation, an obligation which is plainly enjoined in the Word of God. Parents may indulge their natural affection at the expense of God's holy commandment, you may allow what God has forbidden, you may neglect what He has enjoined, but you must meet your

work in the judgment. You are not only to remonstrate with your children, but you are to command them to keep the way of the Lord. You must wake up, for duty imperfectly understood will be imperfectly performed, and unless you heed the true Counselor and teach your children to walk in the ways of the Lord, when it is too late, you will see reason for great sorrow and realize your fatal mistake.

It is not enough to have a knowledge of Bible doctrines; the truth must be brought into your home life and have a sanctifying influence upon the character. I cannot justify your inclination to mix up with business matters or say it is well for you to place the hand of your children in that of the world. You have your work to do, and if you do your duty as parents and teach your children obedience and economy, you can support yourselves comfortably, without receiving presents as you have done from your brethren. This practice is a snare to you. Your conversation is too often prompted by selfishness. You seek to draw upon your brethren for sympathy and gifts. You should stand in the sight of God as a true, unselfish Christian, ready to practice as well as preach self-denial. I would not influence you to hoard up means—it would be difficult for you to do this—but I would counsel you both to expend your money carefully and let your daily example teach lessons of frugality, self-denial, and economy to your children. They need to be educated by precept and example.

You should learn to be just, before you are generous with yourself. Principle must be observed in making donations for the cause of God. Your brethren's stewardship belongs to them, and you have a stewardship of your own. God does not make you a steward of their means. May God help you to look upon all these matters in the right light. Wherever you go to labor and the Lord gives you success, many become attached to you. When God works with your effort, you can accomplish much good, but when your weakness is developed and the brethren see that your practice is contrary to your teaching, it throws them into confusion and begets doubt and suspicion in their minds in regard to your whole ministry and the arguments you have presented. Those who have genuine belief in the truth say, "I cannot see how Eld. Daniels can preach as he does and retain his influence with the people when he does not practice what he teaches." Although you may have the sound, ennobling doctrines of the Bible, although you may preach the word, presenting line upon line and precept upon precept, yet if your discourses are not backed up out of the pulpit by personal piety and devotion, if you do not practice your own teachings, you become a stumbling block to those who are weak in the faith.

I have been shown that you could do a greater and more substantial work if your life practice were in close harmony with the principles of truth. The power of the Spirit shown in heart and conscience in your home life and in association with your brethren will have a decided influence upon others. "Out of the abundance of the heart the mouth speaketh." [Matthew 12:34.] You cannot be mixed up in financial matters without giving the burden of your thoughts to worldly plans and calculations. As soon as you are out of the desk, you



become enthusiastic over business ventures and show that you are intoxicated over the matter of obtaining means.

An important work has been given you of the Master, to preach the gospel of the Old and New Testament. You are to feed the flock of God. Do not flatter anyone's imagination with high hopes of earthly treasure; point men to the heavenly inheritance; call their attention to the mansions Christ has gone to prepare for those who love Him and keep His commandments. As a faithful watchman, you are to warn the souls that are in peril through worldliness of their danger.

Supposing it is no sin for those whom God has not called to minister in word and doctrine to engage in real estate business and mining stocks, would it not be altogether another matter for you, a watchman upon the walls of Zion, to do so? Your mind should be on altogether different themes. Eternal interests demand your whole soul, your whole might, mind, and strength. You need to be constantly digging in the precious mine of the Scriptures, that you may bring forth from the treasure house of God's Word things new and old. Great light is opening to all God's people whose hearts are open to receive it, but those who are satisfied with their present knowledge will not desire the rich blessings God has for His people.

Now, my brother and sister, will you not come into a different position in your family that you may give the right lessons in religious life to your dear children and become living epistles at home? By your circumspect conduct, teach them to have solidity of character, for we are forming characters here for the future immortal life. Teach them to deny appetite, to be grateful for the plain, simple diet God gives them. It is not for you to allow them to dictate to you what they shall eat, but you should dictate to them what is best for them. It is a sin for you to allow your children to murmur and complain about good wholesome food just because it does not suit their depraved appetites.

Practice self-denial yourself. It is sin to use the Lord's money in selfish indulgence. I have been shown that the Lord has had pity upon you and used you not because you were defective in character, but notwithstanding these defects. He has connected you with Himself that through His grace you might perfect a Christian character. How much better service you could have done for the Master, whose servant you are, if you were well balanced and sound where now you are weak! Will you not remember that it is the Lord's money you are handling and that He requires you to use it wisely? You must render an account to God for your expenses.

You have been self-indulgent in your travels, for you do not generally study to save expense to the cause of God. In many ways you needlessly expend entrusted means. You are very deficient in keeping track of your outgoes. You trust too much to memory, which is very defective, in keeping your accounts. If you can command money, you will use it for your own gratification and to please the desires of your children. You do not remember that you are handling another's means. I cannot see how you can have any valid excuse in the sight

of God for letting Zua attend Snell's Seminary. Either you or someone else must bear that expense. Your children have both their father's and mother's traits of character transmitted to them as their legacy, and how carefully should you educate and train them that these defects may be overcome.

I cannot let this matter stand before the people in the light in which they now view it, as though I sanctioned and approved of your management. You have the blessed Bible, you have the testimonies which have appealed to you to correct your deficiencies, but if you walk in the light of your own understanding, what excuse can you offer when the books of heaven shall reveal your great loss as God's hired servant? While you should appear free from everything like stinginess, you must remember that justice in dealing with your brethren comes before liberality.

Conference officers are not favorably impressed with the way matters have developed in regard to you. Wages have been paid to you by the conference, and other means has flowed from its true channel in gifts to you. You keep yourself embarrassed by your own management; you talk discouragingly and groan over your situation, and your brethren, who are grateful to see that you have success in the pulpit and that souls are brought into the truth, give you, not only their sympathy, but their money. Although they have thought that they were doing God's service in so doing, they have done you a great wrong. You may say, "I put a portion of it into the cause." Would it not be well to say, "Brethren, will you not place this means which you propose to give to me in the treasury of God yourselves, that you may not lose your reward, but lay up for yourselves a treasure in the heavens?"

All the heart is to be given to God, all the mind, all the soul, and all the strength. Until this is done, we come far short of loving God supremely and our neighbor as ourselves. Unless the law of God is written in the heart, we do not obey it in truth. The truth of God can only profit and illuminate the soul when it is taken into the heart. There is much guile and selfishness in human nature, but the truth must expel these; then it will become woven into the character, and the possessor will become a partaker of the divine nature, having escaped the corruption that is in the world through lust.

I felt sad as I was shown how little you resemble Christ. Instead of being self-denying, you indulge and gratify self on every hand. My brother, you must reach a higher standard, that the truth you preach may be sustained by your influence and example. You cannot remain in your present condition and reach the hearts of the people, for many will stumble into perdition over your defects.

Men who profess to be watchmen on the walls of Zion may preach the gospel as well as the law; they may bring to bear on the minds of sinners the love, pity, the self-sacrificing compassion of Jesus; they may make the most touching appeals and urgent entreaties and mingle them with the most cheering promises, and yet souls may not be reached, hearts may be proof against them all. The Bible truth will not be received, the love of Jesus may not

exercise a constraining power, and these souls may perish in their sins. This will sometimes be the case when the Lord's co-workers do all they can do in the fear and love of God. But if such is the case, they will be blameless. But if God's ambassador brings the precious saving truth to bear upon the heart, and yet in his deportment errors are made prominent, then he lays a stumbling block before the feet of his fellow men over which they may stumble into perdition.

If souls do accept the truth, the defects in the messenger are in many instances reproduced in their conduct, and the Heart Searcher knows that His professed ambassador is perpetuating sin. The reason of this is that the Word of God has not been received into the heart, has not done its office work upon the soul. The Word of God and the testimonies that have been given for the enlightenment of God's people are as a dead letter. A nominal assent may be given when the truth is presented, but the heart's undivided affection is not given to the Lord. God's Word is perverted; the affections are not set on things above. The heart is the citadel of the man, and unless it is wholly given to the Lord, the enemy will come in and establish himself therein and make it his stronghold, from which no power on earth can dislodge him.

There must be a trimming up with you. You are not guilty of outbreking sins, but it is the little foxes, the little neglects, the little deficiencies, the little dishonesties, the prevarications and misstatements, the little departures from the principles Christ has given us, that blind the soul and separate it from God. These little things become larger, and others see the man who is guilty of these things professedly a messenger of God, a watchman on the walls of Zion, a co-laborer with Christ, and they think that they can follow his example in saying and doing things not at all in harmony with the will of God. The practice of evil is positively ruinous to your influence. Christ is dishonored, His name is brought into disrepute, [and] the standard for the ministry is not elevated or sanctified by such a course.

My brother, I must urge these things home upon your soul. You should disconnect with everything that would have the least influence for evil upon your mind and character as a minister of the gospel of Christ. You should drink deeper and still deeper every day of the water of life. You should be imbued with the spirit of Jesus Christ. You are greatly lacking in devotion and faith. I cannot lend my influence in any way to prompt you or any of my brethren to gain wealth by speculation and extortion; you are not to be united with those who certainly do this. The men of solid worth are most apt to be found with those who possess little of this world's goods, and what they do possess they have gained by diligence, honesty, and economy, and not by speculation. Those who are suitably remunerated for their labors ought not, if they practice economy, to be in rags or on the verge of pauperism or overwhelmed in debt.

Paul charged Timothy to be "strong in the grace that is in Christ Jesus, and the things that thou hast heard of me among many witnesses, that commit thou to faithful men who shall

be able to teach others also." "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. ... Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [2 Timothy 2:1, 2, 3, 4, 15.]

My brother and sister, much beloved in the Lord, I do not want you to lose your reward. Please read and put into practice the following words, "Know ye not that those who run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." [1 Corinthians 9:24-27.]

It is the privilege of every minister to consider these words. They are full of warning, counsel, and reproof for those who go contrary to the principles here laid down. "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:16, 17.]

"Godliness with contentment is great gain." [1 Timothy 6:6.] There is danger that ambition will lead to presumption. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil, which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." [Verses 9, 10.] "But thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness, fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hath professed a good profession before many witnesses." [Verses 11, 12.]

My brother, I wrote the foregoing while at the April meeting in Healdsburg and Oakland, and then so many and severe burdens came upon me, I could not venture to gather more upon my soul. I am sorry, very sorry, that I did not give it to you then and there, without further delay.

I again caution you in reference to your children. Do not indulge them. How does it agree with our profession of faith and your teaching to others to do as you are doing? Zua has qualities that with proper education and training would make her a useful woman. But her parents' false ideas of life and their vanity in regard to their children are in danger of spoiling her.

You now have light on this point and should work together in harmony. Will you heed this light? I encouraged Sister Daniels to go with her husband in his work, for I thought, yes, I

knew, that another influence must be brought to bear upon the children if they were to be saved for the future immortal life. When you take your children with you and encourage them in self-indulgence and give to others an example of lax government, then I know the influence will not be as God would have it, and you would do better to all remain at home. You are not able to get your daughter a saddle pony and necessary equipment, neither are you able to get Paul a pony. You should encourage your oldest son to work with his hands. You should encourage your daughter to take up domestic duties. As a poor man's daughter, she should be useful and bear her own weight. Work will not be unhandy or disagreeable to her unless your own instructions and the society you place her in shall give her an education that will mar her prospects for both worlds.

Lt 24, 1888

Haskell, S. N.

Healdsburg, California

January 24, 1888

Dear Brother Haskell:

We received and read your letter with interest. We feel very sad that your health has not been good. We do not cease to pray for you and for Bro. and Sister Ings.

We have not lost our faith in you or in the work in England. We know that there is a great work to be done. The Lord has revealed to us that by the most simple means He can do wondrously, as in the casting down of the walls of Jericho. His people then were to do as He told them and God would do the rest. God so planned it that His name should receive all the glory. The same God is willing to work by whom He will. "Not by might nor by power, but by My Spirit, saith the Lord." [Zechariah 4:6.]

We need faithful Calebs in the work at this time. We need Jesus, the Captain of the Lord's host, to be with us. We need to follow His directions and to have faith in Him.

We are fighting with unseen foes, more formidable than giants. It is hard to conquer the devil. He cannot be overcome with any weapon save the sword of the Spirit. Oh, that there were a larger number who would speak for Jesus anywhere, and always act for Him.

I have not been really sick but rather let down after my constant labor. I find it difficult to confine my mind to writing, but I have had most wearing labor at the Rural Health Retreat. We returned from there a few days ago. We have urged Bro. Rice to resign, which he has done. Bro. and Sister Maxson have closed their labors at the Retreat and will probably go to Ohio.

We find that great evil has been existing at the Health Retreat because of lovesick sentimentalism. It is difficult to weed it out. The evil heart of unbelief and the fascinations

and wiles of certain young women have turned the hearts and minds of otherwise sensible men and marred the piety and purity of some who claim to be God's commandment-keeping people. The services of God cannot unite and harmonize with this element, and that which makes the matter more grievous in the sight of God is that it is those in whom has been reposed sacred trusts who are found guilty and have been overcome by the wiles of Satan. Instead of working out their own salvation with fear and trembling, taking Christ as their pattern, they are working out their own degeneracy to their own ruin.

There has been very close work done at the Health Retreat. During my last visit I spoke to them four times besides being present at their board meetings every day. The Lord helped me to speak with freedom and power.

I know the end is near. Everything betokens this. The set time to favor Zion is about come. There will be a mighty revival of the church of God. I tried to enforce upon the people that sins not repented of are sins not forgiven. Those who think themselves forgiven for sins of which they have never felt the sinfulness and over which they have never felt contrition of soul, only deceive themselves.

They are saying, Peace, peace, when there is no peace. Now is the time when we must be copying and cultivating the traits of character that will fit us for the society of heavenly angels. We must work with the Spirit and cry as Gideon's army, "The sword of the Lord, and of Gideon." [Judges 7:20.] Like Gideon we must be distrustful of self. Our strength lies in our own conscious weakness.

When I am weak, then am I strong. In self-distrust we cry to God for help and work out our salvation with fear and trembling. Casting away all confidence in the arm of flesh, we cling with firm grasp to Jesus. The soul cry will harmonize with that of Moses, "Unless Thou go with us, let us not go up," and with [that of] Jacob, whose sole urgency was demonstrated in his words, "I will not let thee go unless Thou bless me." [Exodus 33:15; Genesis 32:26.]

Bro. Haskell, Bro. Ings, only believe. Cast your souls on God. Substitute for your human weakness, divine power. We must have our faith strengthened. We must not think of defeat, but of victory. However forbidding may be the circumstances, lay hold on the promises of God. They are for us. We are none of us of ourselves adequate for the work. In our connection with God lies our success. Faith, living, active faith, must be brought into our labors as never before. Faith is the medium of connection between human weakness and divine power. Sore temptations and heavy trials will be experienced by every soul that is saved. We must seek to have our faith strengthened. The iniquity that abounds must not for one moment lessen our faith and love for God or weaken our implicit trust in His sure promises, else some mighty storm of temptation will sweep us away from the true foundation. We have a great work to do, and we need a greater faith.

Every Christian will act his part in this great work. If the righteous shall scarcely be saved, where will the ungodly and the sinner appear? Through communion with God our faith will be strengthened, and the trial of our faith may prove our signal triumph. Our spiritual vision will grow clearer and brighter as we overcome difficulties obstructing our path. There is help for us in God.

Remember we are praying for you. We will test the promises of Jehovah. Not one word that He has promised will fail.

Heaven will never be reached by an easy-going people, merely professing to be Christians. God calls for thorough work on the part of every one of His followers. Shall we be honored by being fellow laborers with God? By resolute self-denial, by constant watchfulness, by earnest prayer, by the diligent use of every means of grace, and by the help of Jesus Christ our Redeemer, we shall come off victorious. The rest in heaven is for the weary; the crown for the brows of the warriors. We have no time to sit down now, no time to devote to self-pleasing.

My brother, Jesus will lift upon you the health of His countenance, if you only believe. As soon as you shall leave England, you must come to California, where there is a good climate. But until that time, believe and trust God and go forward.

Let us have perfect trust and confidence in Him. Everyone can work, expecting to see everything give way before him, because God does the work.

I close this hastily written letter with regret that I cannot say or do something to comfort you.

Lt 24a, 1888

White, Mary

Healdsburg, California

February 6, 1888

Dear Mary:

We thought best to have Sister Webster come up now, for it may be we cannot get to St. Helena before the last of this week or the first of next week. We feel anxious to hear how you are getting along.

When I come, I will bring you a little Angelica wine and sweet wine and some apples I have purchased from Pecks. There is a heavy frost on the ground this morning.

I wish you would say to Anna Loughborough that if she can make it so that Sister Webster can have a little room all by herself it will be a great favor to her. She has some difficulty with the bladder which causes her to get up many times in the night.

We think of you all and every pleasant day wish we were on the way to St. Helena, but Marian [Davis] holds onto us now, for her writings are of that character that she must have the judgment of Will [White] and myself, so that we are held here at present, although we want to go. I want to see Ella [White] and the baby very much. May Walling does not come. Neither do we see Addie Walling yet, but we expect to see both any day. Addie writes that her father has broken his leg, and this detains her some longer. She seems to think that there is considerable attachment between Miss Walters and her father.

She, Aggie Walters, waits on her father as nurse. She calls herself a superior nurse but Addie thinks she would prefer someone else to nurse her. We think we shall have warm weather soon.

We do not fail to pray for you every night, and we believe that the Lord will work in your behalf, and we hope you will cling to the promises and not let the enemy weaken your faith. Jesus lives, Jesus reigns. He says, "Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you; for whosoever asketh receiveth, and whosoever knocketh, it shall be opened unto him." See Matthew 7:7, 8.

Now, continue to trust, to believe. The Lord's promises are verity and truth, and the Lord will honor His promise. I hope we shall see you soon. I hope Ella will try to be pleasant and cheerful and not whine, as when I was there before. I hope she will be Jesus' little one, mind quickly and have self-control, for then she can please Jesus.

Love to all the household.

Mother.

Lt 25, 1888

Haskell, S. N.; Ings, Brother and Sister

Healdsburg, California

February 13, 1888

Dear Brother Haskell and Brother and Sister Ings:

It may seem strange to you that we have not said more in regard to Elder Ings and his wife's coming to America. We believe the Lord's hand was in their going to Europe. We were very fearful that they could not stand the climate, but the Lord in His providence has sustained them. They may even have had better health in the dismal climate of London than if they had been in California. We cannot say in regard to this matter. We would not limit the Holy



One of Israel; He can do mercifully abundantly above all that we are able to think. And although we have pitied you and prayed for you and Elder Haskell much, I am convinced that we have had too little faith and too limited a vision of God's power to protect and save you in the dark and dismal fogs of London.

I have felt so great assurance when opening my mouth before God in behalf of you, [being] concerned particularly [for] that mission which we all know needs far more helpers than it already has, that I have felt forbidden to say, Come to America. The Lord will work by whom He will. Brother Ings may be annoyed by his old tormentor, rheumatism, but if he will only remember, he had the same, perhaps fully as severe, here in California! It has seemed to me that no special lasting harm would come to you. If you only have faith, living faith, only as a grain of mustard seed, then what wonderful things you might claim!

So I cannot say to you, Come to America. Under the circumstances, Elder Haskell is fully as much in need to change climate as you, my Brother and Sister Ings. I could not see that it would be consistent or merciful. How do you know but England is just the place for you? Has He released you? Then come any moment. I write you this as explaining why we have not at the General Conference lifted up our voices and called you to come from London. It is not because there is no room for you to work in this good field of California, and it is not because we do not love you and desire your labors. It is because we feared we should meddle with God's arrangements, even as Uzzah tried to put his hand on the ark, fearing the jostling might hurt it.

God will take care of you both. He is blessing you, and He wants you to be hid as in the secret of His pavilion, to lean wholly on Jesus and look alone to Jesus. There are blessings for you all, and the Lord sees every peril that threatens you, every disagreeable duty that you have to meet. But He who tempers the wind to the shorn lamb will not leave any one of you who have given yourselves up to do His gracious will. Cling to the arm that is mighty to save. Let His name be magnified. Come near to Jesus every morning.

Nearly every night we supplicate the Lord in your behalf, calling you by name in our family devotions, and I have felt assurance that He who pleads in the courts of heaven in your behalf calls you by name in His work as your Advocate. I know the Lord is nigh; only believe, and you will see the salvation of God. We have so little faith that I wonder how the Lord can be pleased with us or do much for us. I have been somewhat worn since I returned from Europe, but I am full of love to Jesus and of gratitude for His great goodness to me.

Elder Haskell, will you look away from your own merits? Will you trust the merits and righteousness of Christ? Will you look to Him and trust in Him as a loving and mighty Savior? Will you believe just now? Will you fall all broken upon Jesus and say, He saveth me? I am wholly without reserve the Lord's? Oh, look and live! The Lord has blessings for you. He will help you. "A bruised reed shall he not break, and smoking flax shall he not quench, till He send forth judgment unto victory." [Matthew 12:20.]

My heart yearns to see you stand in the strength of the Mighty One. Will you, oh, will you take God at His word? Will you believe He means just what He says? I pray that your whole spirit and soul and body may be sanctified. Lie low at His feet, at the foot of the cross, subdued, broken, but taking hold of His strength. That is all that you need. I tell you, we must work in greater faith, we must fight the good fight of faith, we must break the force of Satan's suggestions by living, actual faith. God has said it, and it will be done. His word is pledged that He will be to you a present help in every time of need. Be strong in the Lord, yea be strong.

We have not had the most pleasant labor altogether since coming to California. It has been a kind of labor that tries the soul and that naturally brings discouragement. It has been most trying to my soul. My heart has been grieved within me to have to labor on every hand against this freedom [of] married men with women and girls. Oh! it has caused me intense pain. I have tried to labor to correct these evils and have seen the depths of Satan's working, but I try to be faithful. I get but little encouragement.

Elder Rice left the Rural Health Retreat because we urged him to resign, not because of his imprudence with this too great commonness with a married woman, but because of his being so inefficient as a business manager. He has cost the institution thousands of dollars that might, with wise management, have been saved. But now he has worked upon his mother's and sister's sympathy until they charge his separation from the Health Retreat to me rather than to his course of action.

Dr. Maxson and wife left, and all three are, I think, in harmony. Where the devil will break out next at the Health Retreat, I cannot tell. But they seem to be doing well now; patients are coming in, and within a few days they have had twenty-two ladies to give treatments to. If the golden wedge and the Babylonish garment can only be searched out and rebuked and put out of the camp, we believe that the Lord will do something for the Retreat. We think that as soon as the vacation of the school comes, Dr. Caldwell will go to St. Helena and take hold with Dr. Gibbs. We are having some tokens for good.

At the commencement of the Sabbath, A. T. Jones was with us. We had a refreshing from the presence of the Lord. Our hearts were melted into tenderness, and the subduing Spirit of the Lord was in our midst. Sabbath, I spoke to the people, and I had much liberty in speaking from 2 Chronicles 30. I was deeply moved as I addressed the people in regard to the position of God's people at the present time. The dear Saviour seemed to be very near and exceedingly precious. I asked those who wished to give themselves wholly to the Lord to come forward, and we had quite an army of children, [and] those of all ages. Many of them spoke with much feeling. Oh, the Lord is good! My soul was just hungry for the blessing of the Lord, and He did bless me. I can say I know that "my Redeemer liveth." [Job 19:25.]

We are pressing with all our might the Volume 4 to its completion. The printers are driving us fast, and I believe we shall have hard work to keep up with them. I have next the Volume 1 to get out, then to revise Volumes 2 and 3. If the dear Lord will help me, I shall be able to do this work. Marian [Davis] has a heavy load upon her. She seems to stand it well as yet, but at times the pressure comes quite severe on her, poor child. She works real hard. I think Cecelia will plant her feet upon the Rock. I think she is improving. Fannie Bolton is a treasure to me. We are all harmonious, all working unitedly and in love.

May Walling came home to me last Friday morning, from Nevada. She looks strong, and I think her stay there has not done her any harm. I am glad to have her here. Sister Lockwood and May do the work together. I tell May, I will give her two dollars per week with which she can get her clothing, or a portion of it.

Brother Lockwood, Sister Lockwood, and I will go over to St. Helena tomorrow or Wednesday. Willie is at Oakland. He left Healdsburg this morning in answer to a call to attend an important business meeting in Oakland. W. C. White has also received an earnest invitation to go to Battle Creek and act as vice-president of the publishing house there and see if they cannot set things in order, but what move he will make, we cannot yet tell. He has no desire to go, but the question is, What does the Lord want?

Brother A. T. Jones speaks every Sunday night on the signs of the times and the lawmaking powers who are trying to exalt Sunday.

The school here seems to be moving smoothly. Brother Butcher has sold out, and we intend to go to Vacaville if the roads are not too bad. I have two powerful horses that can take me across the country. We have had much rain, and it has made the roads bad in some places. The last I heard of Elder Whitney was that he was some better, and yet they entertained little hope of his recovery. I now must close my letter. I have written this after having written much today, so if you see mistakes, as I know you must, excuse me.

Love to you all in Jesus Christ.

Lt 26, 1888

Rice, Brother

Healdsburg, California

February 20, 1888

Dear Brother Rice:

My mind has been much troubled in regard to the situation of things, more on your account and that of your mother and sisters than anything else. We have been compelled to press

home upon you quite earnestly and positively, hoping you would be able to see yourself and the mistakes that have been made by you in your management at the Rural Health Retreat. But we have had to be disappointed every time in your seeing the matter as it really is. You had an excuse for everything; you have justified yourself on nearly every point.

We felt as sorry as we could feel that your management was not of that sort that we could have any hopes of the Health Retreat making a success under it. You were so self-confident that you felt you constituted the board. Your mind, your ideas, you considered of more value than that of the board, and you acted in accordance with your own confidence in your management. If you could have reasoned from cause to effect, you would have seen that you were leaving impressions upon the minds of outsiders deleterious to the institution and that you were closing the way of patronage by your exorbitant prices and in the manner you settled their bills, by the extra charges for every trifle done them, and by your want of courtesy and Christian politeness. I sent you testimonies that had been given for Battle Creek that would have met these points, and published a pamphlet for their benefit. Complaints were made of the way visitors were treated, and I thought the reading of these cautions and counsels would help you, if you wanted to see the true and right way.

The prices charged at the Health Retreat were high enough; but besides that, you charged the patients for little extras, such as hot water bags and a variety of little things. Does not this come under the treatment and the care that are to be given to the patients? It is a wise thing to make good and righteous rules, but it is a still wiser thing to know how to use these rules in a manner not to cut off the patronage and send the report from east to west, in every direction, that Seventh-day Adventists are a set of swindlers who put on their heaviest charges and [that] you cannot obtain the slightest favor without paying twice or three times what it is worth. Sound reflection and wise forethought must be exercised. Iron rules and iron treatment must not be found in such an institution. Particular pains should be taken that no impressions shall go out that Seventh-day Adventists are a company of schemers who will rob you of your money if they have any pretense for so doing.

You have been very zealous to exact in little things. This has left most disagreeable impressions upon minds. No doubt you have thought that you were working for the good of the institution, but it was an error, a great want of discernment. This penny-wise management, this supposed dollar-saving principle, by grasping every supposed advantage, has kept hundreds of dollars from the institution that otherwise would have come to it. You do not now see these things; you have a decided want of discrimination, true tact and discernment in dealing with men and women. You do not know how to deal wisely with human minds. You do not have intuition that you can discern what is best to be done to have right impressions made upon unbelievers as well as believers.

You do not discern how principles and sound maxims must be combined with enlightened rules that unite us together in the great web of humanity. These will not be exacting, cold, rigid rules to be followed whatever the consequences.

You are to always place yourself in the position of the one with whom you deal and see how you would feel under similar circumstances, then act as you would have others act toward you, that no shadow may be cast upon the precious cause of truth. It must not be reproached for the sake of gaining a few dollars or cents. Let no occasion be given for anyone to say that Seventh-day Adventists will ever do mean actions. Contempt will be what they will reap. Let all our business transactions stand in a pure, untarnished light before the world and with those of our faith. Do not let your course of action be of that character that they require explanations in order to make them appear any way in a favorable light.

Let all see this institution standing as an institution to promote the happiness and well-being of our fellow men. Better, far better, to submit to some inconveniences and losses than to become mercenary and create angry feelings and leave the unhappy impression on minds that they have been taken advantage of and cheated, and they go away hostile to the institution. The principles and morals of the institution must ever be governed in all relations, to believers and unbelievers, with generous, well-defined principles of nobility and consideration, especially toward those who are suffering affliction. It is worth everything to the prosperity of the institution to pursue such a course toward all its patrons on all occasions that no occasion may be given for anyone to say that Seventh-day Adventists are a dishonest set and that they will take advantage of you if they possibly can do so, and let this impression go forth to the world. The institution had better burn to the ground than be the cause of such feelings as have been created in minds because of mismanagement.

Brother Rice, it has been a sorrow to us all to be thoroughly convinced that you were not in your place as superintendent of the Health Retreat. We can see that it is not in your character to manage such interests. There has been not merely want of reflection of the right character, but of enlightened discretion of fixed rules of conduct by which you should be governed under all circumstances and which should place you above temptation, feeling that your name and deeds would, on every point in connection with your brethren's, leave impressions that it will be difficult to erase. Write your name by kindness on the hearts of all you are brought in contact with. Let love be without dissimulation, and let love and mercy, gentleness and strict equity and reasonableness leave impressions on minds that will never fade. Good, unselfish deeds shine as brightly on the earth as the stars in the heavens. You need, Elder Rice, to pitch your tent nearer heaven.

Honesty is approved of God and all the heavenly angels and all upon the earth. You need a clearer comprehension of what constitutes honesty and integrity. You need to learn that at the same time [that] there must be cultivated strict rules, there must [also] be an accommodating disposition, full of friendliness to all. Those who wish the friendship and good will of others must have accommodating habits themselves. The Saviour's golden rule is of highest value to us, "All things whatsoever ye would that men should do to you, do ye even so to them." [Matthew 7:12.] If this is carried out, impressions will be left on hearts

that will soften and subdue the soul. Truth and goodness and usefulness, in purpose, in deeds, or in words, will be as enduring as eternity.

It is positively essential that all who have a part to act in the association with the Health Retreat should act with true-hearted Christian politeness. None can be otherwise while influenced by the Spirit of Christ. Christian men and women are not harsh, dictatorial, commanding, not haughty and exclusive. They show their Christlike disposition in being kind and respectful to all. They study to make all within the sphere of their influence easy and happy. Those who cultivate universal kindness will make themselves agreeable and pleasant to all whom they meet, and yet not condescend to flattery or deception, not encouraging any undue familiarity with men or women. It is natural for the well-disciplined Christian to be kind and attentive, as well to the plain and modest and unassuming as to the most wealthy. These are Christian principles which are to be constantly observed.

I feel deeply, because I know that the Lord has given you light which you have not respected or heeded. I am sure, had you made earnest work with yourself to separate sin from you, you would now have spiritual discernment. But now I look for your mind to become stronger and stronger in following your way and not God's way, and this will lead you away from the light into darkness and clouds, because you have not grasped the light that God has given and acted upon it. You have gone away from where the light shines into darkness and deception, self-righteousness, and self-sufficiency. You will go farther and farther from God, and we shall expect the enemy to use you as his agent, to do his special work.

Lt 27, 1888

Haskell, S. N.

Reno, Nevada

May 29, 1888

Dear Brother Haskell:

I did not think I would attend this camp meeting, but try to get rested. I labored six weeks in the southern part of the state and was exposed to malaria and was obliged to work most earnestly to break it up, and by the blessing of the Lord, I was successful.

We decided to take Mary [White] to Burrough Valley, thirty-five miles from Fresno, and here she would be protected from the strong winds. We have had unusually cold weather this spring and very changeable. Mary has not improved as I hoped she would, and we left St. Helena. W. C. White could not accompany Mary and attend the Reno meeting and then the Oregon meetings, so he said if I could go to Reno, he could accompany Mary to Fresno and thirty-five miles up in the mountains. I am therefore here and have just received a letter from Mary that she endured the journey well.

Was about two days getting to the valley and, although they have had rain day and night since arriving, there seems to be no chilly dampness and Mary feels no worse for going. She left her little Mabel in St. Helena with her niece. Sister McOmb accompanied her.

I intend to go to Burrough Valley in a few days after the close of this meeting and remain until the last of July and do up some writing. I have had but little time to write since coming from Europe. It has been one succession of meetings that have called forth labor from me. I do want to rest, for I need it so much. The perplexities that we have had to meet in St. Helena, Fresno, and other places have taken all joy out of my heart, and I have thought perhaps this work would continue till we reach the end.

The labor I have had with Dr. Burke, Elder Rice, Brother and Sister Heald, Dr. Maxson and wife, and Brother Church has called forth much writing and many personal testimonies, and this individual independence to go ahead just as one pleases without the least thought or care how it would result in its influence upon the cause of God, or whether the church could harmonize with them, has cost me sleepless nights and midnight hours employed in earnest work. But I will not dwell upon this. Brother Church I fear will lose the balance of his mind. He is reading books and laying plans to invest his money which he expects to be paid him from the ditch. He talks and talks, and if Dr. Maxson and wife had not urged him up to go on a wrong track, he might have been managed, but I expect he will not submit to counsel. But this case, like many others, will have to be left to develop.

We had a private meeting where humble confessions were made by Elder Rice and Brother and Sister Heald. Dr. Burke has confessed in a general sort of a way but has not made clean work, and I fear for him that he will delay too long.

My heart was made sad to learn of the apostasy of Brother Ramsay; but you know I was expecting this by the letters I wrote to him. I am sorry for every soul who gives up running the race for the crown of life. I feel sure that another will take his place and win the crown he has lost. The only course we can take is to keep working faithfully and earnestly and humbly, trusting not in our own power, but in the Lord God of Israel. The sweet and sure benediction is to be given to those who do His commandments that they may have right to the tree of life. I am not the least bit discouraged, but I am so sad and almost heartbroken as I see the abominations in our midst. I do indeed feel remorse of soul and sigh and cry for the abominations in our very midst.

It has been one continual scene of labor and distress. I have not been able to sleep but a few hours at night, waking up at two o'clock or a little after, and many, many nights have been burdened with writing. I could not do anything at all on Volume 4 [The Great Controversy], although I tried; but the weight upon my spirits was so great that I could not work upon the book. I saw so many dangers, so great evils, such plottings of the enemy, that no sooner would we fence him off in one direction than his workings would be revealed in another. I praise the name of the Lord that He has wrought in my behalf. I tell you frankly, I do not

know what I should have done had it not been for the sympathy and prayers of Brother and Sister Lockwood. I seldom have any help from W. C. White. He is away so much. Oh, how my heart longs for one with whom I can counsel; and it may be in the order of God that there is not a soul to help me at all to carry my burdens, except it be Brother and Sister Lockwood, who are ever kind, sympathetic, and true.

Well, the Lord lives. I have had a hard battle and some precious victories gained. Elder Rice is clothed and in his right mind, humble, tender, and broken before God—humble as a child. I see no way but to keep bearing the plain testimony in love, in patience.

For four weeks back I have worked mostly in St. Helena with the exception of speaking Sabbath and Sunday in Healdsburg. I attended meetings first in [the] St. Helena meetinghouse. There was upon the Sabbath a full house. I labored right to the point to cure the division in the church made by Dr. Burke. He was present. I read to all the light I had received in Europe and arose at two in the morning to write and send to them [that] which they had set aside as nothing more than a letter. It made so deep an impression upon all who heard it, even Dr. Burke himself, that he told Elder Rice he could not think the communication sent him was the same, but he went home and with his wife read over the counsel and reproof received and found it the same. Well, the church was so confused they could say nothing, especially those who had been talking and creating division.

I appointed a meeting for the next Sunday to continue the same work in St. Helena. Dr. Burke was present. I read still other communications that laid out distinctly their dangers and the course they might pursue to avoid everything that has taken place because they did not respect the counsel given them but set it aside as “Sister White’s opinion,” which was of no more weight than their own ideas and judgment. They did not care to critically read and take in the words of warning to see if there was any danger, but they went on blindfolded by the devil until they had done all these things the Spirit of the Lord had opened before me that they would do unless they should humble their hearts before God greatly and be converted that He should heal them. After carefully reading the testimonies, I held them up and said, Are these warnings from above or from beneath? Many responded, “From heaven.”

Then Dr. Burke made a break and said he saw matters in altogether a different light, and he would state to all present that he recognized that Sister White had spoken by the power of God to them both on Sabbath and this Sunday afternoon. He had been blinded by the devil. He would not dare to resist the convictions of the Spirit of God which was making loud calls to his soul. He said that he took his position on the testimonies, all of them, and if he had not been blinded by the devil he would have seen them and acted upon them. He surrendered then and there. Other confessions were made in regard to the spirit of prejudice against the work the Lord was trying to do through Sister White while she was in Europe. Elder Rice labored hard for them and the Spirit of the Lord did come in.



Sabbath in the afternoon after speaking in St. Helena I also spoke at the retreat to over one hundred, and here the Lord gave me a message for the comfort and encouragement of the sick and afflicted ones. Many hearts were deeply touched and many precious testimonies were borne, well wet down with tears. Certainly the presence of Jesus was there.

I was obliged to return to Healdsburg and remain there over one Sabbath and Sunday. I spoke both days to the church and the Lord was very nigh us. Several friends of believing Sabbathkeepers visited them from a distance, and in the place of remaining at home to visit with them, they persuaded them to come to the meeting. I had a message for the people and gave opportunity for all who desired the prayers of God's servants to come forward. Many responded, and many hearty confessions were made. I spoke Sunday evening for the benefit of the outsiders at the request of many of the citizens.

The next Friday Brother Lockwood, Sister Chinnock, and I went over with my team to St. Helena. Again I spoke in the church in town and bore a close yet earnest testimony upon unity, the necessity of co-operating with Jesus Christ, and carrying in their daily practical life the prayer He made to His Father that His disciples might be one as He was one with the Father. I again spoke to another congregation at the retreat in the afternoon, and again we were all broken down, and the tender, melting Spirit of God was softening and subduing hard hearts. It was a very precious occasion to many souls. We knew that we had indeed had a manifestation of the power of God in our midst.

On our way to St. Helena, we left an appointment at Calistoga for Sunday afternoon. We rode nine miles to our appointment and found the little new church filled with our people and outsiders. I had here a precious speaking upon Christ riding into Jerusalem. There were several men of noble appearance with grey hair who felt deeply and wept freely. It was indeed a respectable congregation of intelligent-looking people. I was earnestly entreated to come again, which I shall do.

This church of thirty members has been raised up during our absence to Europe, and this was the first time I had spoken to them in Calistoga.

Tuesday Mary and Sister McOmber started for Burrough Valley and Sara McEnterfer and I started Wednesday for this meeting. I have now spoken five times. Sunday I spoke upon temperance. There were present, unknown to me, several temperance workers. They said they never heard anything like it before and begged me to come and speak to them in their hall. Afterwards they decided that they could not get a full attendance at hall. Wednesday was Decoration Day, and they said if I would speak in the evening in our tent, many more would come out. This just suited us, so tonight I speak on temperance again to the outsiders—anything to bring them to the tent and remove their prejudice. We want to get the ears of the people to hear what we have to say to them, and we are getting hold some here. I dreaded this meeting for I knew it meant hard labor for our own people, but I have

tried to keep as much as possible the burden upon the people and not let it crush out my own soul.

The bell is ringing for morning meeting. It is five o'clock. I have been writing some hours. I must attend this meeting. I have wanted to write to you time and again, but it is impossible for me to explain or make anyone understand that every day I have written and worked so that it seemed that I must break down under the pressure upon me, doing these things that had to be done for different ones on this Coast to prevent the deep working of Satan and to keep many of our people from becoming demoralized and some from apostatizing. I have said day after day, I can do no more. I have gone to the very extent of my strength. Anxiety, remorse, and burden of soul for those who were going wrong and those who were working in an underhanded way to bring about certain results I knew would be for the injury of the cause of God have nearly worn my heart out. But there are many encouraging things, and I feel deeply humbled in view of the goodness and mercy of God to me. I will not cease to praise His holy name.

After morning meeting:

We have had an excellent meeting. I dwelt upon the blessed privilege which was ours of coming to God with full assurance of faith. This is that which will bring us into close connection with God. God has taken man into copartnership. What an excellent privilege to be laborers together with God! This condescension on the part of God, this divine compassion calls for returns on our part that we should pledge ourselves to dedicate ourselves to God, soul, body, and spirit, with the devotion of a martyr and the courage of a hero. I sought to have them contemplate what might have been accomplished for the salvation of souls in our world had the church individually a mind to work, putting forth personal efforts. God calls for hearty co-operation on the part of every member of the church. He has a right to expect it of us. I know that there is a piety and earnest devotion to be exemplified to promote piety and earnest, active co-operation from every member of the church. The influence of true Christian character will be a clear, steady, shining light to those who are in darkness.

We must awake, we must put forth positive efforts, and we will increase in general efficiency and Christian accomplishments in proportion to our practically exercising what grace we have in proportion to our growth in grace and the knowledge of our Lord Jesus Christ. Many excellent testimonies were borne, and we hope to see the hearts more deeply stirred yet. Purity, holiness, and usefulness should be the burden of every sermon, the burden of every prayer. Let the children be instructed line upon line and precept upon precept. Let them have piety that Jesus can abide in our homes.

I hope that you will have health and strength that your faith may increase and grow stronger and stronger. I want constantly patience to wait and trust and trust and wait for our Lord's return from the wedding. We must work as well as wait. Now my dear brother, I hope you

will be of good courage in the Lord and consider that the work is the Lord's and that you are only an instrument in His hands, and it is your business to do your best always, and that is all any of us can do. We are almost home and our toils and trials are almost ended; then do not let us lose hope or faith or assurance.

In much love.

P. S. Evening of the 30th. We had a full tent last night, and I occupied one hour and three quarters in talking to the people on Christian temperance, and they listened with great attention; and when I asked how long I had spoken and said I must close, they said, "Go on, go on," so I told them I had much more to say but would speak again on the same subject.

Lt 27a, 1888

White, Mary

Reno, Nevada

May 29, 1888

Dear Mary:

I was more glad than I can express to receive your letter from Burrough Valley. You must know that I became very anxious before receiving your letter. I feared greatly that you might be sick, but what a relief to find that you arrived at your destination and were able to write me as you have done. Willie sent word by Sara [McEnterfer] that I had better go to Oakland and see the closing up of my book. If I go, this of course will delay me a few days. I will try to get letters in season that you can meet me. I was real anxious to know how Brother Sawyer liked Burrough Valley; but I may know all in good time.

We shall leave here Sunday night next for Oakland and shall arrive there 10 a.m. next day. Our meeting is small, but I have felt freedom in bearing my testimony and think it was really needed here.

In regard to the fruit, we have quite a considerable amount on hand, and I will write to have a small trunk filled with fruit and sent to Oakland, so do not buy any fruit till I come. If you think it is best for me to bring my adjustable lounge or any other thing that you think may be wanted from Healdsburg, just say the word. You will have to write to Healdsburg because you will see it takes some time to get a letter from Burrough Valley. It is a roundabout way to get communications from even Fresno here, and worse from Burrough Valley. Whether you write or not, I shall write today for fruit to be sent to Oakland.

Lt 28, 1888

Burke, Brother

[Fresno, California?]

April 5, 1888

Dear Brother Burke:

I received your letter and will endeavor to answer it. You say that you receive the testimonies, but the portion in regard to deception you do not receive. Nevertheless, my brother, it is true, and hearsay has nothing to do with this case of reproof.

As a faithful messenger from God, I have tried to tell you the truth because I love your soul, and I do not want your record to stand in the books of heaven as it now appears. I do not desire you to take such a course that you will be ashamed to meet your life record when the Judge of all the earth shall reward both saint and sinners according as their works have been. I am not your enemy because I speak plain truth to you. I would not injure you in any way, but my dear brother, you are doing injury to your own soul that will be as lasting as eternity.

It is no evidence that you are a child of God and in harmony with the Bible standard because you have the praise of those who love not God and who do not keep His commandments. Many of our brethren and sisters are deceived in this matter. They judge you from the outward appearance, while the Lord looketh upon the heart. The Lord never makes a mistake. He judgeth righteously and accurately. I have told you the truth. Because you do not see and understand yourself, the Lord has graciously presented the matter before you. Will you reject the light of the message of God to you and say it is hearsay? Dare you do this? You know better.

There has been a Witness to every word you have uttered, to every impression you have made upon minds by presenting matters that have not been in accordance with truth. You may have striven hard to make yourself believe that you had the correct side of these things, but the Lord has shown me that your words, your representations, were not all in harmony with truth.

The Lord would not repress your activity, but He would give it the proper direction. God would have your ambition sanctified and worthy of the Christian name. Both old and young have some object, some aim to pursue. That object may involve destruction because it is not in harmony with God, and it may tend to dignify and ennoble the whole man because it is pure, unselfish, and holy.

The Bible is our guidebook, and every motive, every action is to be tried by the moral principles contained in the Word of God. The Bible is our light, our adviser, and to those who deviate from the path of right the Bible presents warnings and reproofs, pointing out the right course to pursue that we may become heirs of God and joint heirs with Jesus Christ.

The Bible presents to our view the unsearchable riches and immortal treasures of heaven. Man's strongest impulse urges him to seek his own happiness, and the Bible recognizes this desire and shows us that all heaven will unite with man in his efforts to gain true happiness. It reveals the condition upon which the peace of Christ is given to men. It describes a home of everlasting happiness and sunshine where no tears nor want shall ever be known. But in order to gain this home, we must comply with the conditions upon which it is promised. But God never compels any man to serve Him. He would direct the aspirations that the soul may be ennobled and sanctified.

Now, my brother, because the world is taking you in its arms with flattery and applause, it is no evidence that you are right, but rather a matter of alarm that you should have such an experience. The enemy of God and of man is ever on the lookout, and if he can ensnare a soul by any device, even by the means of praise and sympathy and by flattering inducements, he will do it. He will appear to be the best and strongest friend a man could have; but the apostle says, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be the friend of the world is the enemy of God." [James 4:4.] It is no evidence that a man is right because the world places its confidence in him. The work of Christ in our world was not recognized. He was misjudged and maligned, and His words were misinterpreted and His lessons perverted.

Jesus said, "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." [John 15:17-21.]

The Lord has plainly shown us in His Word that if we are loyal to God and to His truth, we shall not have the friendship of the world, the Lord's enemies. And of the work of the Comforter, Jesus says, "When he is come, he will reprove the world of sin, and of righteousness, and of judgment." [John 16:8.] And in His last prayer for His disciples, Jesus said, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. ... And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. ...

“Neither pray I for these alone, but for them also which shall believe on me through their word; that they 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 believe that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.” [John 17:9-24.]

The words of Christ plainly reveal the fact that the followers of Christ are to be a unit and that in that unity there is strength. Satan will seek to the utmost of his power to prevent harmony among those who profess to be Bible Christians. If confidence is given to any but God, your expectations will be blighted. Deceived by our own hearts, or by the hollow maxims that exert such influence around us, we may seek the support and sympathy of the world; we may lose sight of the frauds of men as well as of the truth of God, and we may bind up in bundles with the world, but all this will separate us from the source of our strength. Words may be spoken, deeds may be done that will gain the confidence of the world, but if they do not bear the signet of heaven they will gain nothing of permanent worth for the soul. The Lord can and will bless His own work wherever it is done.

Selfishness prompts many of the deeds that men do, and it is a terrible evil. It exists in all ranks and is destructive in its influence in proportion as it is cherished in a greater or less degree. It casts a baleful influence over the individuals that do not resist its terrible encroachments. In some its working is seen in their strife for supremacy. They look upon others who stand above them in position, and they begin to plan to gain a position above their superiors to win popularity and power. They will not scruple to use unfair means in order to win their point and will continually be seeking for something that can be construed into evil that they may bring condemnation upon those whom they would supplant. Whatever evil they can find in the course of others they use as something that will justify them in their underhanded work of creating distrust and suspicion against those over whom they would stand superior.

My brother, as far as it has been in your power, you have made capital of the mistakes and errors of your brethren. You have reported their sins and opened up their weaknesses, both to those of our faith and to unbelievers, and you have done this all through a spirit of revenge, depreciating others and extolling yourself in your self-righteousness. With neither my pen nor my voice can I portray the way in which God looks upon this kind of conduct. You are putting Christ to an open shame. You are making the truth, which your brethren profess to believe, a byword and a jest. How have the angels of God looked upon this work?

God Himself has drawn strong and clear lines of separation between His people and the world, and He is greatly dishonored when one professing His name so far forgets the principles of love and right that should govern the conduct of a brother to his brethren as to

publish the defects of those of like faith with himself to those who believe not the truth. How much will this manner of conduct guard men from the temptations to unbelief and infidelity? In exposing the weakness and errors of those who are of the same faith with yourself, are you not acting the part of a traitor? If a soldier in the army should do as you have done, give the enemy an advantage by pointing out the weakness of some file or rank in the troops, he would be thought worthy of death and would immediately be put to death. And what have you done? I have been shown that you have done a work that the Lord abhors. You have brought contempt on the doctrines entertained by this people.

I have been shown that every word of your free and uncalled-for confidences and disclosures has weakened the confidence of unbelievers in the truth which we hold sacred and has turned aside the people from the doctrines set forth in the living oracles of God's Word. You have become very liberal and have formed alliances with unbelievers. Through the door of your undue confidences to unbelievers you have polluted and corrupted the doctrines of the Bible. Did the Lord, the Captain of your salvation, give you orders to follow the course you have been pursuing?

The standard of our faith is one that requires a pure life, a pure association; and communicating to unbelievers that which they should not know, have no right to know, ought not to know, has sapped your spiritual vitality and made you guilty before God.

Did you think that God has forsaken your erring brethren? Could you not realize that, though erring, they might yet recover themselves out of the snare of the devil? If you were in greater light than they were, if you were in connection with God, why, I ask you, did you not try to save your brethren? "Brethren, 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.]

Christ requires separation from the world. God's warnings were ever given to oppose such a course as you have been taking. He says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" [2 Corinthians 6:14.] "Be ye not unequally yoked together," letting unbelievers into your secrets; for all alliances that give undue influence to those who do not love God over those who profess His name must be strictly avoided.

All combinations with unbelievers that bind as a yoke must be broken. These words apply not only to making a marriage covenant with an unbeliever, but to the making of all unions where the worldly element can have a prevailing influence over believers. For "what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the

Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [Verses 15-18.]

You have been doing the very work in which Satan is engaged. He is an accuser of the brethren and accuses them before God night and day. You have worked not on the side of Christ, but on the side of the enemy. Will you call to mind the lesson which Christ gave the Pharisees when they brought to Him the woman guilty of adultery? While they vehemently accused her, Christ stooped down and wrote on the ground, and one after another beheld their sins written in the sand, and the accusers were accused; for the life and character of each one was laid open before him as if written in an open book. And when they urged Christ for His decision and condemnation, He said, "He that is without sin among you, let him first cast a stone at her." [John 8:7.] And one by one they turned from His presence, guilty and condemned of greater sins than the poor woman whom they had thought worthy of death.

The members of the church of God should be well organized, for they are to be as one. Their bond of union should be the living oracles of truth, for they should be united under the yoke of Christ. The yoke of Christ is the only yoke they should take upon them. The church is the Lord's, even though all within its covenant circle are not perfect in character. Judas was among the twelve, yet he was not perfect, for he betrayed his Lord. Any confederacy with the world is strictly forbidden by the Scriptures. God would have His people distinct from all worldly confederacy.

If charity work is to be done, the church is its own almoner. We do not need to unite with societies of a worldly character in order to visit the sick, clothe the naked, or help the needy. This work we can do through God's own appointed agencies, and in the name of Jesus Christ. God does not design that we shall be placed in any subservience to the world in this regard, or that any communication shall be made by us to them that will give them an advantage over us.

Now, my brother, as near as I can trace them, words similar to these were spoken to you, and I must judge from this that you have mingled with the world, and that it has proved a snare to you. May the Lord reveal to you just what this matter is. There is a work to be done for you, my brother, for you have separated from your brethren and have united with worldlings. A spirit of self-righteousness has come upon you. There is abundant opportunity for pride to work in the hearts of those who have made but few attainments in the Christian life, who have given up little for their Redeemer. They are ready to receive flattery and are ever gratified with the thought that they are esteemed as among those who have wonderful qualifications and are jealous lest they shall not be esteemed as first among their brethren. Pleased with self, they are gratified that they are ... [page missing here] ... to his vanity, his pride, his desire for supremacy and self-exaltation. To cherish these selfish desires is fatal to spirituality and will place the soul in a position where it may become hopelessly deluded and imperil others in the same delusions. Those who have sympathized with him who would



exalt himself, praising and flattering him, have helped him to take it for granted that he is all right, and what he thinks himself to be.

If the Lord corrects this self-important man through any of His acknowledged agencies, He also corrects those who have helped him on in his sad course of self-sufficiency which has led him to disrespect the church, to disregard the agencies God has employed to correct the erring. Those who have flattered him think that they are his best friends, but in this they are deceived, for they are his greatest enemies. They stand in a position where they make of none effect the message which God sends by His delegated servants and interpose themselves between God and the one He would undeceive, and these equally deluded ones will misinterpret, misconstrue, and prevaricate, that they may carry out the line of work upon which they have entered. They are drawing off from the body and constantly casting about in their minds as to how to promote the schemes in which they take such interest. The root of bitterness is continually springing up in words and actions, and many are defiled. Envy, jealousy, evil surmising, evil thinking, and hatred all rankle in the heart; but all these will break forth under one pretense or another and make manifest what is in the heart.

Selfishness is the want of Christlike humility, and its existence is the bane of human happiness, the cause of human guilt, and it leads those who cherish it to make shipwreck of faith. Those who encourage others in drawing off from the body are doing Satan's work. While they will not submit to the delegated authority of the church, they will place their necks under a yoke of bondage in subservience to the rules and regulations of some manmade order in lawful contract with those who are wholly on Satan's side of the question.

Desire for exalted position will become more and more manifest as we near the judgment, and the grace of humility will be less and less revealed. If men would seek for usefulness in life, for true goodness of heart, if they would sever every cord that binds them in unholy alliance to the world and would stand wholly upon the Lord's side to be led and taught of God, then the life of Christ would be imitated. Those who profess Christ would not then seek to meet the world's standard, and the spirit of rebellion, discord, and apostasy would not be found in the church. Men would not worship man and receive in faith his boastful words in which there is not truth. It is just in proportion as a man's heart is devoid of meekness and lowliness that he esteems and exalts himself. But those who receive and honor Christ as their Redeemer will put away everything like pride of heart, check every selfish tendency, curb every desire to elevate self by depreciating others.

The fact that the world becomes your advocate is nothing that bespeaks your favor, Dr. Burke; for the favor of the world fosters the pride that is inherent in your nature and encourages you to reach beyond your measure in boastful pretensions. The favor of the world is no help to you in receiving the mold of Christ upon your character.

In His life upon earth, Christ continually exerted an influence to destroy selfishness and pride in the human heart and to encourage tenderness, pity, and compassion toward others, manifesting meekness and fidelity. Those who would have contentment and rest must come to Christ and learn of Him meekness and lowliness of heart. We have a work to do to follow Christ. Jesus had startling, sublime truths to reveal to the world, and yet there was nothing boastful in His words or manner. His whole influence was against vain boasting and pride in human wisdom. Jesus blessed His followers by humbling their pride, by giving them large sympathy with their fellow men. He never did encourage men in their admiration of men.

Jesus clothed His divinity with humanity, and it was fitting that He should bring the whole weight of His influence against the revealings of human pride and self-esteem. His own life was a constant rebuke to every ambitious feeling, every manifestation of pride.

The world did not know or love Him, for He was unlike men and did not seek for their praise or applause. His tastes, aims, and pursuits were so unlike the world's that the world did not think Him worthy of notice. Men did not call the attention of people to Jesus, although His works were such as no other man could do, not even the greatest of the earth. No one could have fellowship with Jesus and could acknowledge Him as their Teacher and Master until the pride of the human heart was subdued. No one can have fellowship with Jesus unless he humbles himself, for in no other way can he have the mind of Jesus and be able to sympathize with His feelings.

Jesus says, "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." [Matthew 11:28, 29.] Jesus took such a position of humility that in order for man to come into union with Him he also must become meek and lowly of heart. All ambition for supremacy in His disciples Jesus rebuked and gave lessons in humility to His disciples that are written for our admonition and warning. Jesus asked His followers, "What was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me." [Mark 9:33-37.]

The soul finds rest only in cherishing meekness and lowliness of heart. The peace of Christ is never found where selfishness reigns. The soul cannot grow in grace when it is self-centered and proud. Jesus assumed the position that man must take in order that the peace of Christ may abide in the heart. Those who have offered themselves to Christ to become His disciples must deny self daily, must lift up the cross and follow in the footsteps of Jesus. They must go where His example leads the way.

The followers of Christ cannot be in conformity to the world, in harmony with the enemies of the Lord. For Christ's sake, for the truth's sake they will be grieved when they are misrepresented by the world, and they will be misinterpreted because the world will not be able to understand their motives of action, but they will not resent the injury but will seek grace to bear it patiently.

“For it became him (was expedient for Him) for whom are all things, and by whom are all things, in bringing many sons into glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all one: for which cause he is not ashamed to call them brethren.” [Hebrews 2:10, 11.] The humble self-denial of the life of Jesus must characterize the life of His followers. The only way to counteract the work of the enemy upon the hearts of men which leads them to praise and flatter and glorify themselves and others, is to lead a life of humility after the example of our Saviour.

Jesus would have His followers become one with Him. Their life is not to be bound up and controlled by worldly influences until they receive the mold of the world. The fruits borne upon the Christian tree are not the fruits of vain and selfish ambitions. There is less and less spiritual power among those who claim to be the commandment-keeping people of God, because of strife for supremacy. When a man loves God supremely and his neighbor as himself he will have a kindly, sanctified affection toward all others, and heart will respond to heart where the Spirit of the Lord reigns. All envy, all heart burnings, all strife, all hatred will be expelled from the soul, and perfect love will take possession of the breast. No thought of evil will be encouraged toward any of God's creatures when the soul is the temple of the Holy Ghost. The Spirit of God will rule the man, and he will drink of the blood of the Son of God and become a partaker of the divine nature.

We claim to be keeping the commandments of the Lord. Shall we who profess to believe the same faith, to be united in the same church fellowship, shall we give ourselves to Satan to become his servants to do his errands as did Judas the betrayer of the Master? Those who yield to Satan's temptations to do this kind of work will take up the most objectionable features of a brother's character and place his mistakes and errors in the worst possible light; but Christ says, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” [Matthew 25:40.] Christ identifies Himself with His people.

Those who exalt themselves misstate and misinterpret the actions of others that they may make their own course look justifiable; but if they are not converted, they would do to the Master as did Judas when he betrayed his Lord. Those who are doing this Judas-like work have had the privileges and advantages that a knowledge of the truth brings to its possessor, and they claim to love and fear God. They have an outward appearance of devotion, but their hearts are far from God.

Those who have a connection with secret societies, who take secret vows, are binding themselves up with the tares, although they may think that they are the pure grain. This class do not discern their danger; they do not feel the necessity of separation from the world in order that they may stand in the light as the children of God.

Lt 30, 1888

Butcher, Brother and Sister

St. Helena, California

March 1, 1888

Dear Brother and Sister Butcher:

We have had rather a long, hard time getting home. We left Brother Daniells at 9 o'clock. He gave us the directions how to go, but we were lost. As we advanced the road was impassable, so we decided to take the directions given us to go through Pope Valley, which brought us on Mountain ascent. It took us till night to cross the mountains, bringing us into Pope Valley after dark. The moon was shrouded in clouds, and we were apparently lost on the mountains for there was not one signboard anywhere to show us our way. A man, Major Selwell, holding the office of postmaster in Montecello, appeared, going the same way as ourselves to Pope Valley. He took Sister Lockwood into his carriage, and we drove on. In many places it was very dangerous. This man seemed to us as an angel of God. He guided us and found a place for us to stay overnight at a farmhouse.

We were glad to shelter with Mr. Sweitzer, who kindly entertained us. We paid him \$1.50 for our lodgings and feed for the horses. We found that both these persons knew Dr. Burke, and they did not express much confidence in his large boasting of doing such wonderful things. He reported that he had taken off half of a man's kidney and that the man recovered. This is simply false, for no such thing could be done, and all who know anything of the human organism know this to be the case. These wonderfully exaggerated statements are really working to his own injury, and skepticism is taking possession of minds in regard to the truthfulness of these marvelous cures reported.

We did not, of course, say anything of the existing state of things between the [Rural] Health Retreat and Dr. Burke. We chose to keep still. I have less and less faith in the Christianity and honesty of the man. I believe him to be a fraud by applying the test that our Saviour has given, "By their fruits ye shall know them." [Matthew 7:20.] We cannot see how any can have discernment and not see and sense the true spirit of the man. Well, we think Mr. Sweitzer will come to the Health Retreat and see for himself.

We find the Health Retreat is quite well filled up with patients. There are also patients in the house of Sister Foelhurst. I remained so short a time at the Health Retreat, being delayed nearly an entire day on the journey, that I am not well informed as to its conveniences. If

you feel like having Alice go there, I think they will do their utmost for her. I find no place where she could have two rooms and cook for themselves. There are so many who have children that they dread to have an additional child in the family. Brother and Sister Harris were not retained at the Health Retreat. I have no doubt [that] if you were willing to take the means, you would expend it wisely in sending Alice to Battle Creek. She might be placed in the institution or in a cottage and have all things convenient and favorable. She could take treatment and would be helped and made quite comfortable, and we hope quite well. But if you do not do this, send her as soon as possible to St. Helena.

I know that some things have transpired at the Health Retreat, and there will be, in all probability, things of an unpleasant character that she will have to meet wherever she goes, at whatever institution she may be. But unless we make up our minds to endure some things not exactly to our mind, we will find constant difficulty.

We have had to labor just as hard to set things in order at the sanitarium at Battle Creek as we have had to labor here. Where persons of different stamp of character associate together there must be some things transpire of an unpleasant character; but if all are striving to be a help and a blessing to each other, these apparently objectionable features will be overcome. This earth is not heaven. We are not associating with angels, but with failing human beings. There are all kinds of characters and temperaments to be dealt with in the invalids that come to our health institutions.

Those who are discerning must and will see the trying position many of those in responsible places are occupying. They are obliged to deal with all kinds of persons, diseased in both body and mind, and those who are Christlike will sympathize with and give them their support.

We know that great wrongs have existed which have been displeasing to God; and those who, in the name of Christ, have borne the burden of patiently and kindly investigating these errors and mistakes have been trying to correct them. They deserve at least the help of all those of like precious faith. From a Bible standpoint they have a right to expect the support of all those who are light-bearers in the cause of God. They have a right to expect of all the true believers solid help in their efforts to set things in order. All who are laborers together with God should be of one mind, of one judgment.

We should not rest easy and be content to be carried by this institution while others of the brethren are lifting the heaviest load, planning and praying and working and counseling to make a success of the work which God has said should be done for the good of His people. While Satan works to demoralize by taking the control of minds, leading them to make mistakes in their plans, in their management, in their deportment, and trying to take advantage of every opportunity to reproach Jesus and cause the enemies of our faith, by their unwise course, to blaspheme, shall Christians stand back as spectators, acting only as critics, and be found on the side of Satan as accusers and yet make no truly interested

efforts to bring in a better state of affairs? Shall Satan have everything as he pleases because he has obtained some advantage over those who should have been proof to his temptations, resisting the first approach to wrong?

Shall we stand back and make no efforts to expel the enemy, to resist him, steadfast in the faith? Some are doing this work, seeking to correct the evils that have existed and that still exist. Then, I inquire, why not come to the help of those who are laboring very hard in the fear of God, to point out the mistakes, the errors, and the sins which, if left unreproved, will taint and corrupt many souls and bring the institution under divine displeasure?

The erring ones who have their sins laid open before them, many of them—not all, thank God—will feel that they are misjudged. They will vindicate their own course, justifying themselves, and will become alienated from those who, in the fear of God, tried to do the very work the Lord had given them to do, namely to reprove, to rebuke, to exhort with all longsuffering and doctrine. The reproved ones who do not humble their hearts before God will not confess their sins, which are not all specified, but will cover them up and make light of their errors and grievous transgressions which have been a stumbling block to saints and sinners and have corrupted souls.

They will place the matter in a false light before their friends and relatives. The very thing that gained for Satan the sympathy of one-third of the angels in heaven was this spirit of self-justification. The angels were deceived by Satan's misrepresentations and by his artful power of accusing those who would not unite with him. Satan has kept up this work ever since his fall, and he has large numbers of men and women who follow in the very steps he has taken, until they fall from the truth, give up their steadfastness, and stand on Satan's side as accusers, criticizing others, while they seem to think their own ways are hid from the Lord, that God doth not know, that He doth not take knowledge of their ways or their crooked works.

Now this very work has been going on at the Health Retreat, and shall a few carry the heavy load and all [others] be spectators? Shall there be none who will feel an interest in every part of God's plans and His instrumentalities because there have been men and women who by their want of devotion and piety have imperiled the cause and work of God—men and women who have been so circumstanced that they have developed character and revealed that all was not gold, but dross and tin? Shall not this be the time when all who are in connection with God shall come to the front and show their colors? Shall it be seen that men and women step back and show no interest, no zeal, no earnest effort when help is needed? When the car drags heavily, then is the time for everyone to push, put shoulders to the wheels and not stand back giving orders or accusing the ones who are trying to push the load or criticizing everything they do because it is not done in their way and after their ideas.

One thinks things should be done after his way, another shouts out his orders to do things after his way, and there is not concerted action. Let everyone do his level best to move the load with might and strength. It is the duty of all to do this. If the Lord should treat us as some that claim to be Christians treat one another, we should have a sore, hard time. If He should look upon the selfish, the erring, or crooked ones as they look upon one another and deal with one another, what would become of us? But I am glad the Lord is not man. He bears with our crooked ways, our selfishness, our separation from Him, our defects of character, and seeks to inform us, sending message after message of mercy, encouragement, warning, reproof, and correction, to bring us into a right position before Him that we may have His love, His care, His blessing abiding upon us. But if we choose our own selfish, perverse ways, then the Lord, after every means is exhausted, says, "Let them alone. They are joined to their idols." [Hosea 4:17.]

We have each a work to do for the Master. Will we do this work? Will we labor with unselfish, self-sacrificing interest to build up His cause, to advance His work? I am determined to do the will of God, to make straight paths for my feet lest the lame be turned out of the way. There are halting, lame ones enough to be stumbled by the unchristian doings of many who name the name of Christ. But God forbid that any of those who have had a knowledge of and an experience in the workings of God, in His ways, should themselves be halting and need to be carried. Let them come up to help; let them become spiritually strong by doing the will of our heavenly Father; and then they can help the halting, lame ones.

But I want to impress upon you that you should hurt not the oil and the wine because some have proved to be more dross [than] gold. I will not give them up; I will cling to them; and because these are unfaithful to large responsibilities, shall we be a dead weight, a drag on those instrumentalities ordained of God? Those reprov'd will, some of them, be corrected. Some will not, but will have a spirit of revenge. They will try to injure the work and the workers because their unfaithfulness has been discovered and faithfully reprov'd.

There will be those who will accept their misrepresentations, who will drink in of their spirit, who will not only imperil the souls of those to whom God has in mercy sent messages of warning, but by representing them as innocent, abused, mistreated, they will make naught [of the] counsels of God, giving unsanctifying sympathy to those who were wholly undeserving of it, all because they put confidence in erring mortals more than in God and the working of His Spirit through His appointed agencies who correct wrongs and errors in His people. They put out their own eyes and cannot discern the workings of the enemy, any more than they could discern the workings of the Spirit of God to set things in order. They make impressions upon other minds that have not a knowledge of the real workings of evil or the positive workings of the Spirit of God. Therefore, they call good evil, and evil good.

Now this is a condition of things we have had to meet from time to time all through our experience of the last forty years. And it requires faith and patience to meet all the wily

workings of the enemy in all His windings and turnings. But very few can appreciate the difficulties under which a health institute has to labor, especially where there is but little capital. Everyone connected with such an institution needs the preciousness of pure and undefiled religion, and the solemn truth of God sanctifying the heart, the life; and the character of the followers of Christ will make men and women discrete, level-headed to take in the situation of the instrumentalities of God, and they will do their level best to sustain these institutions.

There is so little sympathy even among our people, so little true backbone to lift when God would have them lift. If all had personal religion, a living faith in Jesus for themselves, then we would see solid, unselfish work done under a pressure of difficulties. My heart is often almost broken with sadness and grief as I see the little real harmony cultivated among believers. We have a solemn work before us. Ye are laborers together with God, and may we work intelligently, heartily, with decision and positiveness, that we may be blessed and may bless others.

The greatest service we can render to the cause of God, and which will reflect steady beams of light upon the pathway of others, is to be patient, kind, steadfast as a rock to principle, God-fearing. This will constitute us the salt of the earth, the light of the world. We shall be often disappointed, for we shall not find perfection in those who are connected with us, and they will not see perfection in us. It is only by agonizing effort on our part that we shall become unselfish, humble, childlike, teachable, meek and lowly of heart like our divine Lord. We must bring our hearts and minds up to a high point of education on spiritual and heavenly things.

This world is not heaven, but it is the workshop of God for the fitting up of His people for a pure and holy paradise. And while each one of us is to feel that he is a part of the great web of humanity, he must not expect that others in that web will be without a flaw any more than himself.

Mistakes will be made, and if the erring are willing to be corrected, a valuable experience is gained, so that their defeat is turned to victory. You should consider that many of our own errors are not brought to light, [and] be careful not to make the mistakes and imperfections of others appear in their worst light either to yourself or to others. No man is perfect, and unjust criticism indulged towards others is not wise or Christlike. All of us must learn, and then in a Christlike manner impart that knowledge to those who really need it.

We have a serious, solemn work to do for ourselves to cleanse our own souls from spot and stain if we will stand before the Son of man when He shall appear, acquitted of Him. We must be educators as well as reformers. To cut loose from everyone who errs and does not follow our own ideas is not doing as Christ is doing for us. We are all fallible and need pity, forbearance, kindly consideration, and sympathetic love for those [with whom] we are connected. We are all unworthy of the love and confidence of God. If one errs, then, after



doing our whole duty to him or her in a Christlike manner, we are not to keep the disagreeable and objectionable things before our mind's eye, but to see what is good and praiseworthy in them that we can think of and ponder over and speak of.

Let me tell you that there is no work that will tend to the upbuilding of the kingdom of Christ in this world that will not receive the deadly assaults of the enemy. There will be a continual wrestling. Walls of difficulty will arise, and objectionable things will appear to discourage those who can be discouraged so that they will not fight on the side of truth, but unite their forces on the enemy's side, to question, to find fault, and to let unbelief come in, and then they will be of no help to push when every help is needed, at the very time when discouragement is likely to take the place of faith.

To rejoice in success when everything seems to be flourishing is an easy thing; but to act as did the builders of the walls of Jerusalem, building with one hand and fighting with the other to preserve their lives and ward off the enemies of truth, is a more difficult matter. You will have to obtain just such an experience in the work of God. We are laborers together with God, and if we sit down with the suffering Man of Calvary upon His throne, we must be partakers of His sufferings in this life.

Did Jesus meet with no discouragement? Was He never disappointed in men? Oh yes, again and again and again! He kept steadfastly to the work of saving humanity. We must do as Christ did, with confidence and love for those for whom He died. All coldness and indifference in regard to the souls of our fellow men is a condemning sin. We must connect with Jesus Christ and be like Him in character, unselfish, pure, holy, undefiled. We must be wide-awake to the interest and advancement of Christ's work.

I write these things to you because I cannot rest. I feel that you are in danger of losing eternal life through the many perplexities and cares that overwhelm you in this life. Arise and shine, I beseech you, before your light shall go out in darkness. I shall meet these warnings given to you in the day of God, and you also will meet them again.

Lt 31, 1888

Butcher, Brother and Sister

Healdsburg, California

March 2, 1888

My dear Brother and Sister Butcher:

I do feel to tremble for you both. God has done much for you. He has wrought in a marvelous manner for Brother Butcher. He has done a miracle for him as verily as He did for the afflicted ones when He was upon the earth. He has restored Sister Butcher to health,

raised her up from a long and dangerous sickness. He has heard prayers again and again for Alice, and what returns have you made for all His wonderful mercy and goodness?

While under the influence of the Spirit of God, under the Divine enlightenment, you have made pledges set on paper of what you would do in returning to the Master to advance His cause a certain portion of the means He has made you stewards of, to be returned to Him again. But your love and zeal have grown cold, and you have made some excuses for yourselves why you have withheld from the Lord His own in devoted service and in entrusted talents of means. Will you closely examine your own hearts and see how much of a spirit of self-denial you have had, how much of a spirit of self-sacrifice you have had for Christ's sake?

Christ's church is to be a blessing, and the members of His church are to be blessed as they bless others. The world has absorbed your thoughts in saving earthly things. "Ye cannot serve God and mammon." [Matthew 6:24.] God requires the undivided affection. The object of God before all the world was not only to adopt them as sons and daughters of God, but through them to confer on the world especial benefits in divine illumination.

When the Lord chose Abraham, He did not elect him simply as His special friend but as His medium through whom He would confer special and peculiar privileges to communicate the same to the world. He was to be a light amid the moral darkness.

When God blesses His children with light and truth, it is not for their own sake that they may have the gift of eternal life, but for the world's sake. "Ye are the light of the world." "A city set upon an hill cannot be hid." "Ye are the salt of the earth" [Matthew 5:13-14], and when God makes you salt, it is not merely for the preservation of yourselves, but that, like salt, you may leaven the whole lump.

The religion of Jesus Christ will not be a selfish thing. It is not to be kept under lock and key, but it is to be a power going forth from every genuine Christian as a means of blessing to those who are in darkness. Every soul connected with us will be made better thereby if we are as God's light-bearers, reflecting light upon others. It is through Jesus Christ that all our temporal blessings are given us to enjoy. The salvation of Jesus Christ was placed within our reach that we should grasp it by faith, weave it into our life, and practice it that we may be a blessing to the whole human race. None of us can let light shine upon others until we first gather the divine rays of light ourselves from the precious Word of God. We must have the divine mould of character before we can be a true representative of Jesus Christ.

I am forcibly impressed that the truth as it is in Jesus will surely leak out of your hearts unless there is an entire change in your religious life. What can you do without God's help? We want the Spirit of God working with our efforts. If God's blessings attend you and your efforts, you will be a channel of light. God could not prosper you in the way you have served

Him, and He may see [that] the only way to save you [is] to strip you of your riches and bring you to poverty because you do not learn the lessons He has given you to learn.

God has given you both an experience which, if improved, would bring you up from the lowlands of the earth into close and heavenly relationship with God, which will uproot every fiber of selfishness. Do you shine as living stones in God's building? Oh, you may say, I am so full of business I cannot give time to religious things. Neither will the Lord give time and command His angels to make all things prosper in your own hands.

Now let me set some things before you which grieve me. I have always taken an interest in Nettie. I have inquired into her circumstances because I know she is capable of earning from 16 to 20 dollars a month, and when I learned that you gave her only ten, I was sad, more on your account than on hers, because you were not doing your duty to her. If she has that care of Alice, which the afflicted child demands, it is all she ought to do, all the draw upon her she should have, and you could get no one to do that which she does for less than 16 or 20 dollars per month. But in addition to this, [there] is the work done in your house by her. This may all look small to you, but place yourself in her place and see if you would call it a small matter or light burden to bear.

I asked her if she nursed Alice when she was so much worse, so very sick; she said [that] she did. I said, "How many weeks?" She said, "Ten." "Well," I said, "I suppose you had, then, the usual nurses' wages which never are less than \$16 and [are] generally \$20 in our institutions where there are those who share the grave responsibilities." She answered, "I received no wages for those ten weeks, only my own and my son's board."

Now, Sister Butcher, I cannot feel that this is doing justice, loving mercy, and dealing with Christian principles. Our religion is not of the genuine article unless it has a controlling influence upon us in every business transaction. You want practical religion. Weave it into all your life practice.

My sister, you want the transforming grace of Christ upon your heart—a great deal less of self and far more of Jesus. In the first place you want the Spirit and impress of Christ upon your heart. When you are sick you want the very best care and attention, and you should not have this care and attention without being willing to pay for it fully. You are, when afflicted, quite exacting.

Now Alice is sick—sick in mind, sick in body. She needs attentive, skillful nursing, for her disease is of a character that is very taxing to the nerves, and she requires much attention; and those who take this care from you, releasing you of it, should get what they deserve, for you are not able, neither are you constituted to give to the sick that sympathy, that careful tact and attention which they require, when you are sick yourself. Never begrudge means that is well earned. All means kept in your possession that ought to be paid to those who

honestly earn it will be just as surely on the losing side, both as far as means is concerned and as far as spiritual growth is concerned.

You must not be tried with me for speaking plainly. This is my work, and I dare not hold my peace lest that blindness shall come upon you and you lose your soul. You know the truth, but you deal too closely with your hired help, and God is not well pleased and cannot bless you in prosperity in your business. You need the converting, sanctifying power of the truth upon your souls. You need to become Christlike. Much more I will not say on this point. Just make the case of others your own, for just as you deal with them will God deal with you. You are dealing with Christ in the person of His saints.

May the Lord speak to your hearts is my prayer. The truth of God must sanctify the soul, refine and elevate the character, and we be obtaining the heavenly mould in order to be fitted for the heavenly court above.

You are situated where you are brought in contact with believers and unbelievers. All the lower lights must be trimmed and burning that others can catch rays of light from your shining light. We want plenteous of grace for this time of spiritual declension among the churches. We want plenteous of grace to keep us humble, plenteous of grace to make us prayerful, plenteous of grace to make us pitiful, tender-hearted, practicing the Christian courtesy that is essential for us in dealing with our opponents.

Have you let your light shine to your workmen laboring for you, that they shall be laborers together with God? The light and advantages God has given you, you must improve; the blessings He has bestowed upon you, you must let be a blessing to others. What a large missionary field close at home, to speak a word of God's promises to revive the poor souls who are compelled to labor hard with small wages—men and women struggling in poverty, with scarcely the bare necessities of life! God has given you your speech that you might speak forth His praises, that you might glorify His name. You are Christ's representatives. Teach those connected with you in regard to the higher, holier interests. Ezekiel 34:26. "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in His season; there shall be showers of blessing."

God has a work for you to do at your own doors. God has given you tongue and utterances for a purpose. Every consideration has been swallowed up in your farming interests. The Scriptures have been neglected. Our Savior said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added." [Matthew 6:33.]

Make the eternal welfare of your workmen your very first and most important consideration. They have souls to save or to lose. God expects more of you in interested efforts than you have given. God's work comes first. You must represent the holy, sacred principles of truth in your home and business transactions. Let the believers and unbelievers see in you a steady, clear, strong light shining forth to others in your zeal, in your devotion,

in your nobility of character in your dealing with them. Then the Lord will deal bountifully with you.

Take time to pray. The time is all the Lord's; then be sure and not give to others in your example a specimen [of] how you rob God, stealing His time that should be given to God's service to gain spiritual strength, and place it on your side to gain an extra half hour to do temporal business. Oh, God forbid that you, for whom He has done so much, shall at last be found among the foolish virgins who have no oil in their vessels with their lamps! What I fear is that this will be the case, unless you awake and open the doors of your hearts and let Jesus in.

If you are a blessing to one or two, leading them to piety and devotion and energy in the cause of God, these will in their turn be a blessing to others, and they will be a blessing to still others. "I will make all the places round about a blessing." [Ezekiel 34:26.] Your light is to be far-reaching. You are God's hired servants to give time, thought, tact to God's work, if you expect wages of eternal life. Talk the Bible truth, live the Bible truth, and then when Jesus comes, the "Well done" will be spoken to you. [Matthew 25:21.]

I would not write thus if I had not a sincere interest in the salvation of your souls. I want you to have a full and free reward at last. I want you to have an abundant entrance into the kingdom of our Lord Jesus Christ.

May the Lord open your eyes to see your opportunities and improve them. Be much in prayer with God. Let no persons or personal interest separate you from God who is the source of your strength. When you rise in the morning gather every hired hand on your farm and invite them to seek God with you in prayer.

If your business presses strongly and urges you to work, then there is need of pressing strongly and firmly to the throne of God, securing His protecting care, His aid, His mercy, His blessing. Do not begrudge the time God requires and just hurry through a faithless prayer that you may rush to your temporal business. God can do much for you, even in your labor, if you ask Him. He can send His angels to preserve you from accidents and from breakages and from losses. The reason you have no more comfort and peace and joy is because you have so little communion with God. Can God pour out His Spirit, can God bless us while such indifference exists? He could not do this according to His order. "Them that honor Me, I will honor." [1 Samuel 2:30.]

It is just as convenient and essential for you to pray three times a day as it was for Daniel. Set the example at home before your workmen that prayer is the life of the soul, the very foundation of spiritual growth. Go to the little church of believers, tell them we must keep the communication open between God and our souls. Tell them if they will find heart and voice to pray, God will find answers to their prayers. Neglect not your religious duties. Tell the church, "We must pray; we must seek if we would find; we must knock if the door is

opened.” [Matthew 7:7.] If there are no more than six assembled, there are enough to claim the promise. But there are more than six present: the Father, and the Son, and holy angels are there to admire your faith, your steadfast principles, and there you may have the pouring out of His Holy Spirit. God has rich blessings in store for you when you will not only bring all the tithes but all the time and strength of brain, bone, and muscle to give to His services. Then you will walk in the light; then you will triumph in God.

Carry out your godliness in your house. A religious house is the very best proof of genuine piety. It is not strangers, it is not visitors, it is not the minister who are the best judges of your Christian principles; it is the ones you employ in your house, on your farm; it is your children, that must be improved in every way because you love God and keep His commandments.

If your household and your workmen are not better for your Christianity, then you have not the truth in the soul. Let not your workmen say, “This is a queer sort of faith this man has. There are no morning prayers or evening prayers. I began the day with drudgery; I have much to do on the Sabbath; I can scarcely get time for even secret prayer.”

Carry your Christianity in your family. Let a bright, steady light be burning. Let impressions be left on minds as far-reaching as eternity. Oh, there is abundant necessity for prayers, for tears, for faith. Pray for the ministers; pray for those weak in faith. Let your prayers follow the laborers as sharp sickles in the harvest field. Wrestle with God as did Jacob. You know how, Brother Butcher. You know the answer came. We may have pentecost seasons even now. If there will be more praying and believing, then the world will see a steady light shining forth from believers.

Study the experiences of your days—just as we read and study our proof sheets, and when we find errors we correct it on the margin of the proof—that you may know your errors, your faults, and correct them. Do this daily, noting your faults one by one so that you may avoid them. Do not forget to examine yourselves whether ye are in the faith. Prove your own selves, for unless Christ be in you you are reprobates. Reform every un-Christlike action, seeking the Spirit of Christ. Take your hearts, cold as iron wedges by nature, and let melting mercy fall upon them, that they may bear the image of the divine.

I know not how to stop. I have signed my name several times, and yet I cannot cease to write. Erelong tares will be gathered together with tares and wheat with wheat. Then let us be sure to be found bound up with the precious grain.

Lt 32, 1888

Butler, G. I.

Lemoore, California

March 8, 1888

Dear Brother Butler:

Your letter in regard to several important matters has been received. We have now learned who the wealthy man was who offered money to erect an institution in the South. Matters have been developing, and I am now prepared to state that I have far less confidence in the apparent conscientiousness of Brother and Sister Maxson than I have ever had. They went directly with Elder Rice from the [Rural] Health Retreat to Fresno, and all three have had a decided influence on Brother Church, because he is willing and anxious to <put up a large institution and to manage it himself.> He has been disgusted with Elder Rice's <course,> and could not say anything in his favor. But now <I think there must be a change in his feelings.> Maxson is sent across the plains to see Elder Butler in regard to this <institute> enterprise.

Elder Rice has invested, <I am told,> \$10,000 in land in Fresno to speculate upon. He shows unmistakable evidence that he has <no living connection with God.> We actually did not dare to have the man connected with the management of the institution at the health retreat <any longer>.

Dr. Maxson and wife were present at all our meetings at the health retreat. They heard the reading of the cautions and warnings given to Elder Rice and Dr. Gibbs. I was so burdened when on the cars after leaving California en route for Europe that I could not feel at rest. The whole future was mapped out before me, and I wrote the letter on the cars and mailed it to Elder Rice and Dr. Gibbs. In the board meetings I said to Elder Rice, "Will you please state the response you gave to my warnings and cautions and entreaties?" He answered, "I wrote you that we would get along very well if you did not scold us too much." This is the way the warnings were received. The Lord impressed my mind and urged me by His Holy Spirit to write—and the reception was in accordance with the words uttered.

Notwithstanding all the developments that were made to appear in the case of Elder Rice's unwise movements, notwithstanding the most solemn reproofs and warnings given Him, and the true state of things set before Him, yet Dr. Maxson and his wife excused and vindicated his course from the very first to the last and linked up with Elder Rice, revealing a perfect understanding between them. The spirit of determination to carry things their own way has been steadily preserved from the beginning. Neither [one] of this party has the least pleasure in the prosperity of the institution, and should these elements come into to compose a part of any institution, they would be a curse instead of a blessing unless they could be thoroughly transformed. They would make misstatements, they would misrepresent, they would put a false color on everything to make wrong appear right and right appear wrong. I wonder now that the institution was not demoralized more than it was.

Since these elements have gone out, Dr. Gibbs has taken his position nobly, and I think the change could not have been made in a better time, to make the least stir and the least confusion. There was for a time some little stir among Dr. Maxson's favorites. One man who had been taking treatment, Mr. Smith, who was hundreds of dollars in debt to the

institution, left highly displeased because Dr. Maxson did not remain. Immediately there were 32 lady patients on the board for treatment besides quite a number of men to be treated. I am sure there never was a time when there appeared to be more peace and harmony in the Rural Health Retreat than there is now.

Elder Rice has involved a large expense on his own responsibility and did this in the name of the Board, and the matter never came before the Board at all. There would have been the most singular management in the health institute if Elder Rice and Dr. and Mrs. Maxson had remained connected with it.

I now will state decidedly, I have no confidence in Dr. Maxson's pretense of conscientiousness in regard to the methods of doctoring. I call it egotism. He feels competent to do many things, and if he fails he has not depth of thoughts enough to know it. If he had more intelligent knowledge, he would feel far less competent than he now does. There has been underhanded work with Dr. Maxson and wife and Elder Rice. They are connected together.

These things made us trouble, and my soul is tired of wading through the difficulties and perplexities brought upon us by those who claim to believe the truth. They work against us rather than in harmony with us. They seem to be doing the enemy's work to dishearten and to discourage rather than to do the work of God. We make an attempt in the fear of God to set things in order as the Lord has made it our duty to do. Then the one that is corrected becomes a martyr and thinks he is abused, he does not take into consideration how he has abused the cause of God. Then his relatives and friends manifest great sympathy for him because they think he is not treated right. They give the wrongdoer all the sympathy they have to give; they bolster him up in his wrong! And they have hard feeling against those that have tried to set him right. They do not realize they are working on Satan's side of the question, that they are putting out their own and His spiritual eyesight. They do not discern how greatly the cause of God has been injured by creating unnecessary prejudice against the work of God, both in the minds of believers and unbelievers, all through their own wrong course of action, and through their unchristlike management in connection with this institution. Blind parental affection and the sympathy of those who have been their friends come in to withstand the very work which the Lord made it necessary to have done.

God would have evil repressed. Unsanctified affection blinds the spiritual discernment that they have not wisdom either to detect wrong or to correct it. They set light for darkness, and darkness for light. Unholy practices are passed over as a very light matter. Their human selfish love prompts them to pet, to praise, and indulge, which is an injury to the soul, and which stands directly in the way of the reformation necessary for the salvation of the soul. The hearts of parents are turned toward their children in this age with an unsanctified affection which the Lord in no way approves. It is like the tender mercies of the wicked, only cruelty in disguise. It is a hopeless task to try to present matters in such a way before these minds that they shall discern the true state of the case and the necessity of plain, thorough



work as the only means to meet the mind of the Spirit of God. We will present an incident in the life and experience of Christ. Will anyone charge our Lord with partiality, with want of love, sympathy, and affection? He loved us and gave Himself for us that we might have eternal life. The feet of Christ were already bending in the path which led to Calvary. The hour of the great temptation was upon Him. His enemies were plotting for His life. They were determined to stop the lips of the Son of God from uttering the reproofs and warnings condemning their sins and hypocrisy. They were determined to pursue Him, and not rest until His life should pay the penalty of His plain teachings and sharp reproofs.

Jesus told His disciples that were about Him what would be done to Him. "Then he took unto him the twelve, and said unto them, Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished, for he shall be delivered unto the Gentiles, and he shall be mocked and spitefully entreated and spitted on; and they shall scourge him and put him to death, and the third day he shall rise again. And they understood none of these things; this saying was hid from them, neither knew they the things which were spoken." [Luke 18:31-34.] "Then Peter took him and began to rebuke him, saying, Be it far from thee Lord, this shall not be unto you. But he turned and said unto Peter, Get thee behind me Satan, thou art an offense unto me, for thou savourest not the things that be of God, but those that be of men." [Matthew 16:22, 23.] The words spoken by Peter were prompted by affection. How did Jesus regard them? Did He welcome them as a solace to His troubles? No, He rebuked the disciple because all this affection expressed was opposed to the mind and will of God and as such was offensive to the world's Redeemer. Without giving the least excuse for Peter's love that prompted him to speak as he did, the rebuke, most severe, came from the lips of Christ to Peter that he should, through his own human wishes, turn aside the purposes of God. Jesus addressed Peter as He had on a certain occasion addressed Satan when he asked Jesus to fall down and worship him. He then said, "Get thee behind me, Satan."

Now, as the disciple was suggesting a part contrary to the will of the Lord, the rebuke of the Lord was upon him. Human affection that would come in to break off the point of the arrows of God that they shall not wound and pierce the fleshly desires and inclinations of the soul, is not an angel of light, but of darkness. It would <not> lead the one whose salvation is at stake to repentance, who needed to confess heartily that his sins might be forgiven, to think that his sins were a very light matter to be passed over without true humiliation and reformation. Those loving sympathizers with those who are wrong are standing directly in the way of God's purposes and leading the reprov'd to consider that a mistake had been made in his case, and he shows contempt for the corrections God has given him. They counsel the erring by precept and by the Spirit with which they regard the reproof, that it matters not if they walk according to their own desire, their own human counsel, and do after the sight of their own eyes, they are doing the will of God. Many, many times, relatives and friends have balanced a soul in a wrong direction <by their unwise sympathy>. They have indulged their own feelings in opposition to the principles of God's

holy law. They concede that which God has forbidden and withhold that reproof and correction which, if heeded, will save a soul from death and hide a multitude of sins.

The one who would be very exacting with others should, by precept and example, teach others how to be circumspect, and they should not appear to be Christians today and tomorrow weakly comply with the enticement of their own natural, unsanctified hearts and give occasion for the cause of God to be reproached. Everything which bears the least resemblance to evil in their deportment, in all imprudent association and familiarity, men with women, and women with men, should be strictly guarded against <as a sin offensive to God>. The truth of God is designed to sanctify the soul, and it is important for our own salvation, as well as for the salvation of those connected with us, that no one shall become self-inflated and so blinded by their own impulse that they think themselves favorites of heaven, and the things which they condemn in another they may practice themselves with impunity. Because of their former unblemished reputation and standing before the people, acts which they would condemn in another must not be regarded as sin or condemned in themselves because they have held high positions of trust and have the confidence of the people. This is the very policy of Satan in the heavenly courts. His position as covering cherub he claimed, placed him above suspicion and the possibility of doing wrong.

With every follower of Christ, "Thou God seest me" [Genesis 16:13], may be inscribed upon tablets [on] every side where the eye may rest. There may be quotations of Scriptures on cards on every side of the room, but if these are not inscribed upon the soul and woven into the very daily life experience, it is not of the least value to them. "I am a Christian" should ever be borne in mind, and then demonstrated by revealing Christ in the character.

When connected with institutions where so much may be done for the Master in rightly representing Christian character, what deep searching of heart there should be, what earnest prayer to God for strength to be a partaker of the divine nature, that there may be a correct example to others, to give wise counsel, and to reflect light upon the pathway of others. I must love my neighbor as myself. I must do to others as I wish them to do to me, were I in their place. I must study and understand the will of God in regard to myself; my words, my decisions, and my actions must be measured by God's standard, not by my own finite standard, that no wrong impression shall go forth from me to lead the feet of any soul into strange paths.

Lt 33, 1888

Church, Brother

Fresno, California

March 21, 1888

Dear Brother Church:

I learn that you intend to erect a health institution in this place. This may be all right in time, but you are not ready, my brother, to engage in any such enterprise just now. There are other things that demand both your time and your means. You want not to do anything that shall bear the least appearance of working against the Lord, for in this you will not prosper.

I meant to have laid open before you plainly the things the Lord had been pleased to open before me in regard to the elements connected with the [Rural] Health Retreat. I had a long, tedious, painful effort to set things in order there. It nearly killed me for I carried the burden upon my soul day and night.

I have, in the fear of God, related to the board and to Elder Rice and to all parties concerned where they were deficient and where they must reform. We could no longer keep Elder Rice connected with the health retreat; not because he did wrong in his imprudence with his course of familiarity with Mrs. Heald, but his management in other things was so unsafe.

When he was first connected with the health retreat, he was a poor invalid, and it was questionable whether he could live longer than a few months. But Dr. Gibbs patiently and interestedly worked in his behalf so that he was encouraged to take some exercise, and he linked his arm with his and just urged him to do many things he was not inclined to do. I was at this time at the retreat. Dr. Gibbs watched over him as he would his own brother. Then it was thought best, in order to encourage Elder Rice, to give him the position, for a few months at least, of superintendent, while there were but few patients. We all thought this advisable. Well, through much persevering effort, Elder Rice, who appeared to be on the very borders of the grave, began to improve; and if these efforts had not been made for him, he would not have been alive today.

But as time passed, Elder Rice assumed larger responsibilities, and he felt that his head was sufficient to control altogether more than his position gave him any right to do. He did not consult the board, but repeatedly said, when spoken to about certain things done, that he knew better than the board what was needed. He took about absolute control of everything. He outgrew his humility and had altogether too exalted [an] opinion of himself, and he separated from God. He followed his own impulse and not the way of the Lord. After much prayer and burden of soul, we felt that things must change and must be set in order if we would have the blessing of the Lord upon the institution.

Brother Fulton, a man who loves and fears God, requested an interview with me during our conference in Oakland, and then stated that the burden was upon him day and night to connect with the health retreat at St. Helena. This looked like the work of the Lord, and we set this matter before the board, and he was given a place there with his pleasant, good wife. This is what we needed, a man and his wife. This would close the door to scandal, and these two united, we knew would place a different mould upon the institution.

I had several conversations with Dr. Maxson and his wife. Their only reason for resigning, they stated, was the methods of treating in drug medication. Dr. Gibbs was, they said, an homeopathist; but this is not the case. He is an eclectic physician, and had, when he came to the health retreat, eight years of successful practice.

Dr. Maxson and his wife stated that homeopathy was of the devil—it was like spiritism and mesmerism—and they could not conscientiously connect with him, although Dr. Gibbs, he acknowledged, had always treated him like a gentleman and had given him far greater liberty and freedom than he would have given Dr. Gibbs were he in his place.

I told Dr. Maxson we did not erect an institution at such immense cost to have people educated to resort to drugs, but to instruct them how to cure without drugs. I told them what the Lord had been pleased to show me nearly thirty years ago in regard to the old-school practice of drug medication upon the miserable wrecks of humanity, made so by the use of drugs. I told him of the two systems: the old-school system had killed its thousands and its tens of thousands, while the eclectic, or as he called it, homeopathy, had done no such deadly work. But this, I am sure, had no weight with him for he frequently repeated the same thing. Finally he sent in his resignation. We tried to have him and his wife remain upon a different plan: we could form a training school and Dr. Maxson and wife could educate in regard to hygienic principles and how to give treatment. But they declined to do this, and left.

Now, Brother Church, I have only just presented a few items before you. We learned that Dr. Maxson and wife were closely united with Elder Rice and always ready to excuse his course. Dr. Maxson denied to me that Elder Rice had been as imprudent as had been stated. I said, “Dr. Maxson, I have talked with Mrs. Heald and received from her own lips the statements to be true which you claim to be untrue.” An unholy bond has connected these together to the injury of all parties. This has stood directly in the way of Elder Rice’s receiving the very reproofs and corrections the Lord had for him. Dr. Maxson has done this before in Battle Creek, and it grieved me to the heart to see that he would be on the wrong side in this case.

Now you have the cases of Dr. Burke, Dr. Maxson, and Elder Rice. Are you willing, and do you think it safe to yoke up with these to start your institution? Do you think there could be the approval of God upon such a movement? We have seen it tried many, many times, but by-and-by there has always been a working out of rebellion and disorderly elements which have been unable to harmonize, and the result eventually has been departing from the faith, giving heed to seducing spirits, and the loss of the soul.

Now, my brother, I have a request to make of you, which is to make haste slowly. I do not want you to connect with these elements. You are a man of very set, determined traits of character, and when things go contrary to your ideas you are greatly disturbed. Your life course has been opened before me. You have had a wrestling life, and when your course

has been questioned or opposed, you have been trained by course of circumstances to push just as much harder to make your plans a success as that you were opposed. This element of character still exists with you, and it is a dangerous element to you and others to be brought into your religious life because you may in some things be inclined to push, when you may not have the Lord back of you to push with you. I know that the Lord can use you as His instrument if you will be passive in His hands. He can make you a conqueror if you are willing to submit to the light.

You are now in the decline of life and will not be able to wrestle as you have done. You want now more decidedly to seek those things which are above, where God sitteth. You want now to be fitting for those mansions Christ has gone to prepare for those who love Him. I do not want that you should make a failure here. And for you to get mixed up with elements which I know that you cannot harmonize with will do the very worst injury to them, and not only this, but a greater injury to yourself and to the precious cause of God.

You may say, "Has the Lord shown you this peculiar case of Elder Rice and Mrs. Heald?" If I had my diary here, written during my last trip to Denmark, Norway, and Sweden, I could read to you some things therein. In a vision of the night I was passing through the rooms of the institution and saw the very scenes which did take place there in this familiarity, men with women and women with men. My soul was deeply troubled, and I arose and wrote out these things at one o'clock in the morning. I have copied out much of this and sent it to Elder Rice. I have read to Elder Rice, the board, Dr. Maxson, Dr. Gibbs, and Brother and Sister Heald the things written in regard to Dr. Gibbs.

Dr. Gibbs made his acknowledgements. Elder Rice made no confession, only admitted that which he was compelled to admit before the board. But I should say, he made quite a number of confessions to me at Oakland at the time of the camp meeting. Dr. Gibbs confessed to his wife, too, in a most thorough manner. He confessed to me, and then to the board. He has done all that he could do to make wrongs right. He asked the forgiveness of the board, and then a vote was taken by all the board. Brother and Sister Maxson and Elder Rice raised their hands in unison with the board to vote their acceptance of the confession and their forgiveness.

I was, in the night season, conducted to the rooms in the health retreat where I was made to hear words spoken by Brother Rice [and] by Brother and Sister Heald. Their deportment towards each other [and] their attentions were such as should be given only to the wife or husband of married people.

The course pursued in settling the bills with the patrons of the health retreat was not of that character to leave a favorable impression upon their minds. The words expressed by these patrons as they left the retreat were anything but flattering to its managers. Great dissatisfaction was created in regard to the settlements of the accounts. They thought they paid large prices for board and treatment, and then the sums exacted for any additional

favor bestowed was but a very little gain to the institute but resulted in the loss of patronage, and therefore the loss of means.

When I expressed my dissatisfaction in regard to these things to Dr. Maxson and his wife, both vindicated the course of Elder Rice, stating that this was the way they did at the sanitarium at Battle Creek; that the prices exacted were not equal to the prices of the sanitarium for the same favors. It was evident that in our experience with the parties and management there was a complete unity with Elder Rice and Dr. Maxson and his wife, and Brother and Sister Heald. There was one voice and one judgment with these parties. Many things I was made to see and hear which it is not necessary for me to write at this time. Now, these parties were either right or wrong. If the Lord was leading me and presenting before me the true state of things as they existed, laying the burden upon my soul, then these parties were not standing in the counsel of God.

I was shown at a certain time when the Spirit of the Lord was working upon those connected with the institution, some confessions were made. They seemed to be assembled in a meeting of worship.

Elder Rice was standing upon his feet, and the Spirit of God was deeply moving upon his heart to confess his way out of darkness into the light. But he only spoke in general terms. He in no wise cleared his soul from the stains of wrong on his part in connection with Sister Heald. He trembled for a while under the promptings of the Spirit of God, but refused to humiliate his soul before God in lifting up the cross. From that time he began to walk in darkness, contrary to light and truth. He had a moulding influence upon Sister Heald. She felt at one time that she could never be free unless she made an humble confession. But Elder Rice moulded matters to please himself. He might have made straightforward work; he might have come out of darkness into the light; he might have drawn near to God; and the Lord would have forgiven his sins and lifted up a standard for him against the enemy. But he has verily turned away from the light and convictions of the Spirit of God as did the assembly of the Jews at Nazareth when Christ announced Himself as the Anointed One. All responded, under the impression of the Spirit of God, witnessing to the gracious words which proceeded from His lips.

It is a dangerous thing under circumstances like these to open the heart to unbelief, which causes the Spirit of God to depart from them. After unbelief came in, after doubts were entertained, the pointed, close remarks of Jesus showing that apostate Israel could not be trusted with the hiding of God's servant for they would betray him, filled them with madness, and they would have put an end to the life of Jesus then and there if they had been permitted to do this. But the angels of God preserved the Son of God, till His work was done, and He passed through the murderous throng and went on His way to continue His work and fulfill His mission.

It is Satan's constant work to lead minds to deny the light. It takes but a step to leave the straightforward path and enter a diverging path where Satan leads the way. Light is called darkness; darkness is called light. I have no confidence that Elder Rice is under the influence of the Spirit of God. He has been moving and working under the deceptive influence of another spirit, and if he does not see this matter and gather up the rays of light that God has flashed upon his pathway and cherish this light as from God, he will just as surely come in the same position as did Jannes and Jambres who withstood God and Moses in ancient times. These men were so self-confident and had turned so fully from the ways of the Lord that by their own standard they believed themselves to be in favor with God and in the light because they had set light for darkness and darkness for light.

We have had many years of experience in the cause and work of God, and have seen many persons who have moved in blindness, resisting the work of the Spirit of God, and we have seen the result, which has been a separation from God and eventually from the truth.

The natural heart despises reproof, and there are those who, when corrected by the Spirit of God, rise up against it. They appeal to their own sympathy and relate matters to others in their own way, putting a wrong light upon everything and obtain their sympathies, and friends and relatives unite with them to make of none effect the work of God, to correct, reprove, and rebuke the erring. They lean to their own understanding; they refuse counsel; and in the place of harmonizing with the Spirit of God to set things in order, they work in an opposite direction. They erect standards of their own by which they measure character. Jesus said, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." [John 8:12.]

I might continue this subject to a much greater length, but I have not, neither will I go into particulars; but I feel it to be my duty to call your attention to a few points. If Elder Rice has made statements to you that have been of sufficient force to change your former opinion concerning him insomuch that you would connect with him in the most responsible work of establishing and running a health institution, we would be pleased to know the reasons upon which this change has been brought about. We do not want you to be brought into perplexities through any deceptive influences, through any misrepresentations. We would not suppress one syllable of truth that the Lord makes it our duty to utter, to gain favor with you, my respected brother, or any person living, in order to secure means to do any work in the cause of God. Your course must be straightforward in the fear of God.

The Lord is not dependent upon any living man, but He graciously gives us the privilege of co-operating with Him, that we may be laborers together with God. We cannot do His work from our own standpoint. We cannot follow our own finite judgment, but we must have any eye single to the glory of God. "The gold and silver is the Lord's, and the cattle upon the thousand hills are His." [Haggai 2:8; Psalm 50:10.] He can work with His power to do whatsoever He will. If any one man refuses to co-operate with the Lord in doing the work after God's order, that God's mould may [be] upon it, and not man's, then another will be

chosen in His place, and He will make the willing and obedient to do His work which will be wrought in righteousness and will be as enduring as eternity. This work will be laid upon the foundation which will not be hay, wood, or stubble, but gold and silver and precious stones, which will stand the great conflagration which must take place when every work will be tried of what sort it is.

Now, my brother, we want you to stand side and shoulder with us, to build up those things that God is building up which are imperishable. We want you to lift and to wear the yoke of Christ. We want you to be ripening up for the future life. We want your help in the work which we are doing for these last days. We do not want you to be involved in perplexities that I know at your age you will be if you undertake to build and conduct a health reform institution. If, in the order of God, such an institution is established in Fresno, be sure that the very foundation of its establishment is laid in solid timber. Do not let the enemy come in and spoil the work by placing defective timbers into the institution, for these defective characters, not under the special control of the Spirit of God, will work at cross purposes. It is Satan's special business to create variance and dissension among the people who claim to be Seventh-day Adventists.

I call upon you, my brother, in the name of the Lord, to unite with us, to close every door through which Satan would enter to cause strife and alienation among brethren. Let us counsel together. There has been altogether too much moving in one's own independent judgment. Self-sufficiency and self-esteem lie at the foundation of the greatest trials and discords that have ever existed among the people of God. The angel of God has repeated again and again, "Press together! Press together! Be of one mind, of one judgement! Let God be your leader! Follow His footsteps!"

My brother, God's people are one body. God has a people whom He is leading, teaching, and guiding, that they may teach and lead and guide others. There will be among the remnant of these last days, as there was with ancient Israel, those who wish to move independently of the body, who are not willing to be subject to the body of the church, who are not willing to submit to advice or counsel; but ever bear in mind that God has a church upon the earth, and [to] that church God has delegated power.

He expects them to grow up as a holy temple unto the Lord. Men will rise up against reproof; men will despise counsel; men will depart from the faith; men will apostatize; they will want to follow independent judgment. Just as sure as they do this, disaster and ruin of souls will be the result. In short, Satan will become their leader and will work constantly to tear down the things which God is building up and follow their own finite judgments and plans. But the works of all are to bear the test of the judgment.

Angels of God are watching the development of character; angels of God are weighing in the balances of the sanctuary moral worth. The record is being made daily in the books of heaven of every man's work. None of these discordant elements will be able to retard the



great day of God and the final completion of His eternal plans. Truth is advancing. Missionary fields are constantly opening, and those who use the means which God has entrusted to them as His stewards to spread the knowledge of truth, which is of heavenly origin, are truly missionaries of God and co-laborers with Jesus Christ. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." [Daniel 12:3.]

Those who will now support and build up the truth of God are ranging on one side and are standing with heart to heart, with one mind, with one voice, with one judgment, glorifying God by keeping a united front in defense of the truth which will eventually triumph. While those who will break up and confuse and do not labor to have harmony of purpose and action are verily doing the work of Satan, not the work of God. They feel annoyed because all honor and all praise are not given to their superior judgment. They feel fully capable to grasp in their arms large responsibilities and to be an independent body under no control. They do not keep the way of the Lord. They are ranged on the other side, ready to say, "Has not God spoken by us? You take too much upon yourselves."

God will set His own seal upon His work, and God will enlist men to co-operate with Him. As God has given to every soul His measure of power, He expects that they will put it forth in the very branch of the work where they may labor intelligently and effectively. It is a delusion of the enemy for anyone to feel that he can disconnect from the body and work on an independent scale of his own and think he is doing God's work. We are one body, and every member is to be united to the body. Not one is to be shut up to himself and live for himself. Men must be like-minded with God, pure, holy, sincere.

My dear brother, you have a special work before you to do. If you will work in harmony with the Spirit of God, the Lord will bless you and work with your efforts. I have an intense interest for your soul. I do not want you by any wrong course that you may pursue, to hedge up the way which will deter you from doing the work the Lord has for you to do. My brother, there is only one safe course for you, and that is for you to make straight paths for your feet, lest the lame be turned out of the way. Sound doctrine must be brought into actual contact with men's souls that it will produce sound practice. God gives sufficient light to guide every man that He shall perform right actions. But unless this light is appreciated and obeyed, he will be left in the condition of Chorazin and Bethsaida of old. It is not enough to believe the truth, but its sanctifying power must be felt in our life and character.

My brother, God requires of us more than we are willing to give Him. We must individually be honest with God, and in no case rob God in tithes or in offerings. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed Thee? In tithes and offerings. 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 3:8-10.]

Do not, my brother, neglect a plain duty revealed to you in the oracles of God. The books of heaven will reveal the fact in the past and the present standing of your accounts with God. Be strictly honest with your Maker in tithes and in offerings. You have been moved by the Spirit of God, and under the influence of His spirit you have made pledges. Then while you have means in your hands, make your account straight with God. Now God looks at all these transactions that bear any relation to the work and the cause of God.

I entreat of you, my brother, to make straight work for time and for eternity. Do not rob God in the least measure. Take the truth of God in your hand and in your heart, in every transaction with your fellow men. Go under its escort to your place of business. There God will be near you in every settled, determined effort to apply the simple but searching maxims which come from heaven to guide men through all the highways, the byways, and the broad ways through this life to eternal glory.

You are often troubled by the dishonesty and perversity of man. His crooked ways are an offense to you, his disregard of his word, the forfeiting of his promises, make you grieved and provoked. Well, Satan is pleased to have him do this way in order to tempt and discourage you.

But then, how do you, my brother, treat the Lord? Are you not disappointing His expectations? Are you faithful and exact in your promises, and do you pay your vows to your Creator? Do you not withhold from the Lord His own portion that He has reserved for Himself? Will my brother, whom I respect, whose soul I value above gold and silver because it was purchased by human agony and the price of the blood of the Son of God, will you look carefully to all these things? You need expect but little of man except through the power and prevalence of truth, which is alone able to elevate his nature to its true dignity by its sanctifying, holy influence. The only means of purifying man from his defilement is to make him like-minded with God.

Lt 34, 1888

Belden, Charlie

Fresno, California

June 8, 1888

Dear Charlie:

We left Oakland Thursday evening at half past eight o'clock and reached Fresno Friday morning. We were wise to travel in the night for Friday was a very hot day and dusty. We would have had a hard time of it.

I am pleased, Charlie, that you are not an idle boy, but are willing to work hard. This is a good thing, and I hope you will obtain means during the vacation to secure for you the

advantages of school the next term. You need close application to your studies in the common branches both of reading and spelling. Try to keep up as much as possible your studious habits, that the next term you can make much more advancement than during your last school experience. Just as soon as a good foundation is laid in acquiring the knowledge of the common branches, then you want to take special lessons in bookkeeping. I hope that you will, if persevering, be an honor to your widowed mother and be able to sustain her and make her life happy. Keep this in view.

“That which ye sow ye shall also reap.” [Galatians 6:7.] Now is your time of sowing. You have now the opportunity of bringing into your character-building the very best and soundest timbers. Keep free from the society of those you know will not be a help to you in working out your own salvation. You will have enough to encounter from the enemy of God and man without soliciting or placing yourself where you will be in the hands of Satan’s agents. He has agents who are working for him all the time. There are young men and women who absorb or receive all of Satan’s plans and suggestions and act them out as cunningly and secretly and perseveringly as Satan himself. They are never content unless they are working for their master to ruin souls. I feel deeply over the matter; I do not want you to place yourself on the side of the enemy as an evil worker.

I feel that I can do good missionary work in looking after the young men and young women who need help and bringing them into a position where they will have influences entirely the opposite from that which Satan is exercising. I want you, my dear boy, to help me in this good work and make me feel that I have not labored in vain. Will you be my helper? You have ever given me evidence that you wished to please me. Now if you will give just as good proof that you wish to please Jesus, your Redeemer, how happy you will make me, and there will be joy in heaven.

You do not give evidence that you have yet true conviction of sin. Now go to work; pray before God to show you yourself as a sinner, then pray that Christ may be revealed to you as a sin-pardoning Saviour. Take your place under the blood-stained banner of Prince Immanuel. You may form ever so good resolutions, but unless your heart is changed you will make no progress. I want you not to be a hypocrite, but a pure, sincere, contrite, repenting, believing sinner. There is too much shoddy work, I admit, and for this reason you should try to be true and sincere. Will you try?

Do not keep yourself apart from religious influences, for there you will find yourself breathing in the atmosphere of heaven. It makes every difference what atmosphere you choose. If you choose the society of those who are coarse and rough, uncultivated, irreligious, you will descend to their level. If you choose the society of the godly and imitate their practices and seek to be all that is right and pure and holy, then you will have different views. You will think of Jesus; you will dwell upon the great plan of redemption. You will see in the cross of Calvary the cost of your soul.

Do not place yourself for one hour with the skeptic. Shun him as you would a deadly poison. Let not his satanic words, the atmosphere which surrounds his soul, be like the poisonous miasma [to you]. Do the best you can in the strength of Jesus to have your whole moral taste changed that you will love the things that Jesus loved and hate those things which Jesus hated. Delays are dangerous. I want to save your soul; it was for this reason that I brought you in connection with my family that the influence might help you to form right ideas of the service of God and see the necessity of true conversion to the truth.

I hope you will help Byron. I pray for you both. Do not become a tempter to Byron. Go to meeting yourself and set him the example of right doing. I want Byron to be helped.

Lt 35, 1888

Snook, Edward

Fresno, California

June 9, 1888

Dear Friend Edward Snook:

I have visited your mother's home to find her sons and have some talk with them. I enquire, What doest thou, Edward? Are you seeking to make a man of usefulness, or are you idling away the precious moments God has mercifully given you? Have you lost sight of the true design of life? Are you willing to engage in any kind of work that is honorable to earn money to sustain yourself and lighten the burdens of your mother? She has cared and planned and labored for her children, and the only one who is really of any kind of use to her is Marcus. May the Lord bless the young man. He may never grasp very great things, but he may receive at last the benediction of "Well done, good and faithful servant" [Matthew 25:23], if you do not by your precept and example spoil him. You know he is easily influenced.

What work are you doing, young man? How will you like to look upon your record in the great day of final accounting? You will then appear as a tree of the Lord's planting bearing much fruit to His glory, or as a worthless tree bearing nothing but leaves. I tell you that which I know: few characters change materially after the person is twenty or twenty-five years old. At that period habits become fixed, impressions formed, and the future character of the man made.

How can you look upon your mother toiling and planning and working to sustain herself and you, eating from her table, supported by her means, clothed by her money, when you should be lifting from her every care, releasing her from every burden, and rejoicing to see her taking some rest and freedom from care? I should think, as you look upon your father and see him worthless and his influence and nobility as a man gone because of his own habits and course of action, you would be earnest and resolve that you will be a man; that you will bear the impress of the divine and not obliterate God's image in your nature.

I tell you, characters are formed in youth and you, young man, are molding your own future. You are by every act writing out your own history. If you now live up to the light God has given you, if you will resist temptation, if you will form correct, virtuous, and manly habits, if you will be an earnest worker, you will only be doing your duty and in thus doing will receive the esteem of all good men and the final benediction of God.

The declining years of your mother may be made very happy. Now you sorely try her patience. You make it very hard for her both in her temporal as well as her religious life. You pursue a self-willed, indolent, selfish course which calls out from her an urgent protest, and you think [this is] dictatorial and arbitrary. The injustice of your course, the ungrateful indifference of a thankless child, is sharper to her than a serpent's tooth. And after she has been sharp and spoken decidedly, she has then to take herself to task, to question her own course whether she was, indeed, a Christian; whether she was not hasty and impatient. So you make her Christian life very severe and uncertain by your own unchristian actions.

If the mother has not done enough to call forth the gratitude of the children, tell me, what more she can do? But few mothers would have plucked up the courage and firmness and willpower, in the fear of God, and carried along her family as your mother has done. And the way you treat your mother, the disregard and disrespect of you, her children, is all registered in the books of heaven.

Will you see the folly of your course, Edward, as it is? Will you, before it shall be too late, see the mistakes you are making? Will you arouse yourself, learn some trade, place yourself where your powers will be taxed, and grow because they are exercised? God has given you ability, reasoning powers for you to exercise, not to leave these powers lying dormant, but to be used. God has claims upon you and the day of reckoning is coming; He will hold you to these claims.

How dare you use your time, God's time, as you do? Remember it is God's time granted you to do your work for the Master. You may be now vicious or virtuous; just as you exercise your power will be your future reward, either in a blessing or a curse. You may now, by your indifference to the claims of God, become wise to do evil and treasure up wrath against the day of wrath—and who can bear the wrath of an offended God?—or you may, by a life of faithful discharge of duty, be a blessing in this life and by your example reflect light upon the pathway of others and hear at last the "Well done, good and faithful servant, enter thou into the joy of thy Lord." [Verse 23.]

Now is the sowing time; what kind of harvest are you preparing to reap? That which ye sow, ye shall also reap. Time is passing. You are not sowing precious grain; you are living for your own amusement, cultivating habits that will make you inefficient, indolent, burdensome to your mother.

As you advance in years, your age will correspond with your youth. The miser acquires the habits in youth to hoard and be selfish. The aged gambler commenced gambling in youth to secure dishonest means; he was too lazy to work and put to the tax his powers to acquire by the sweat of his brow his living. The drunkard learned to be thus in youth. Being out evenings, choosing society that was demoralizing, hanging about the saloons tasting beer and wine, he cultivated the appetite for stimulus until he became a drunkard.

What is your aim in life? What standard have you decided to reach? Why are you not searching for employment, gaining means to clothe yourself, to pay your board and feel that every meal you eat that you do not earn is taking that which does not belong to you? I must tell you that I am surprised and grieved at your course. You are making yourself inefficient, helpless—in short, doing nothing.

Now it is not too late for you to overcome the useless, indolent, selfish inclinations. Show yourself a man, a self-sustaining man, earning every week means to sustain yourself, means that you will deposit safely for future use [so] that you will not be a mere dependent, a machine to be used in others' hands, but a man that uses his brains, that can think and plan and devise.

Let not one hour of your time pass without having something to show for it. Wherein have you progressed the last five important years of your life? Is it not time that you went diligently, perseveringly to work to make an industrious man of yourself? Above everything else, be a sincere, earnest Christian, true to God, true to your duty. Do not wear the Christian badge and be a hypocrite. You are now no less than this. You know the truth, but do not love it or practice it. Will you not turn a square corner; will you now lay hold upon the hope set before you? I have been shown you are worse than the open sinner because you know the way and do not walk in it. You will be lost if your probation closes as it now stands. God help you to repent and be converted and then seek with your whole heart to be a Christian day by day.

Lt 36, 1888

Cody, Brother

Burrough Valley, California

June 28, 1888

Dear Brother Cody:

I feel urged by the Spirit of the Lord to write to you this morning. Your case has been opened before me some years ago, and I have written out some things in regard to the matter which <manuscript> is in Healdsburg. I have not felt that the time to send you the matter in regard to yourself had come, but now I feel that the time has fully come. The Bible truth is the mighty lever to take you out of the quarry of the world, and the work was but

just commenced for you. You were a rough stone from the quarry. You must have the hewing, the squaring, and the polishing done for you or you would be discarded as unfit for a place in the glorious temple of God.

Now, my brother, I know that this process of fitting up has not yet been done for you. I have been shown that you need home religion. Your words and your spirit are not of that character that you will let your light shine in good works. You have not exercised Christian courtesy and tender compassionate love, to your wife. Your talk, <proceeding from your own natural heart,> discourages her. You have not cultivated that Christian courtesy and love in your family that every Christian will do. Your words <too often> wound and bruise the soul and are often like desolating hail. Your wife, in the sight of the Lord, is nearer the kingdom of heaven than yourself. You talk of your wife to others; you treat her as no Christian <man> should treat his wife; you do not give expression to words of tender sympathy, neither do you by acts of kindness and thoughtfulness show that you esteem your wife as you should.

She has nearly been driven entirely away from the love of the truth because of your manner of dealing with her and because of your unchristian course of action. You need to be thoroughly converted. I cannot think that the Lord can accept your missionary zeal until you have more spirit of missionary work at home, right in connection with your family, in educating and training your children to love, to respect, and to honor their mother by your own example. I want you to be saved, and if you ever join the society of the redeemed above, you must be a saint here in this world. Here in this world is the workshop of God; here you must feel the chisel and the hammer; here you must be burnished and polished for the heavenly temple of God. You must be a truly changed man, else you will in the place of honoring the cause of truth do it great harm.

You should select a pleasant and healthful location for your wife and help her to bear her burdens as best she can. She is a woman of good, sound sense, and a woman of principle, but your way of treating her has been of that character to lead her to lose confidence in you as a Christian and to lose her affection and love for you as her husband. Love will not survive unless it is cultivated. I cannot have confidence in you as a missionary worker while you are unfitting yourself by the company you keep, by the tenor of your conversation, for the Spirit of the Lord to work with you. You cannot serve God and mammon. Your heart is not cleansed; you have an outward form of religious life and faith, but you need to be aroused from your false dreams and false ideas of what constitutes the character of a Christian. You are too content to rest in a theory of the truth, in mere outward privileges, attending meetings, bearing your testimony in meetings, doing a little missionary work, when your heart is not in your work and you are not right with God.

“Without me,” says Christ, “you can do nothing.” [John 15:5.] The testimony you bear to those with whom you associate, the living connection you have with God would accomplish a good work for the Master in missionary work. Churchgoing and church worship severed

from holiness of heart and purity of words and righteous works will prove a curse to others, for it will confirm and strengthen them in their unconsecrated lives. There is much foolish, low, earthly conversation indulged in by those who profess to be Christians, and their irreligious life is a stumbling block to sinners. Says the true witness, "I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." [Revelation 3:15, 16.]

I was brought by the angel of God where I could look upon your association with some of your brethren and also with those not of our faith and your course was an offense to God. There was a scheming disposition and a close, selfish spirit manifested, and it was growing into a close, selfish spirit to advantage yourself to another's disadvantage. A spirit of avarice is being strengthened and cultivated by many in Fresno, and a spirit of coarseness, of lightness, and of trifling. There is much talk that is of an earthly element and the inwardness of the heart is tainted and corrupted. How then can the truth you claim to believe sanctify your soul and refine your character? It is simply impossible, and you will make shipwreck of your faith by being overcome by some masterly temptation of Satan unless you are sanctified through the truth, for your life and your influence is an offense to God. You have a work to do to confess your sins and your neglect to your wife and with true contrition of soul come to God. Fall upon the Rock and be broken. It is not yet too late for wrongs to be righted. Mercy's sweet voice is still to be heard. Will you heed it? Will you make diligent work now for repentance? Will you be diligent to make your calling and your election sure? I cannot bear the thought of your going on just as carelessly as you have been, for your life as a professed Christian is really perverting the faith. The truth is dishonored by your profession of faith and your unchristlike character. What will you now do, my brother? Will you wear Christ's yoke? Will you lift Christ's burden? Will you be a Christian? Please, ever bear in mind that the religion of Jesus Christ never degrades the receiver. Pure and undefiled religion before God and the Father is this, to visit the fatherless and widows in their affliction and to keep yourself unspotted from the world.

Now many in their own minds and hearts pervert this good lesson given them by the apostle. Like many other things the unconsecrated soul perverts this instruction. There are some who would cover up the purposes of a polluted heart and visit the widow and the fatherless in order to see how they can gain some advantage in their dealing with them and they rob them of their little all.

Again, others make an excuse that they should visit the widow and the fatherless, but in these visits they indulge a spirit of flirting and they laugh and joke and trifle with them, and by their flattering attentions mislead them, awakening and strengthening the worst passions of the human heart. There are married men claiming to believe the truth who manifest lovesick sentimentalism. In your association with these <men>, what influence are you exerting over them?



Visiting the widow and the fatherless which the apostle enjoined [James 1:27] is to have a Christian, sanctified sympathy with them in their affliction. They are to sacredly guard their interests to work for them, to put themselves to inconvenience to do them a favor. They are to give them Christlike counsel; they are to unite with them in prayer and to ever bear in mind that Jesus Christ is present in all these visits and [that] a faithful record is kept of the object and the work accomplished.

Christians will give evidence that they are converted men and women. They will show that they are Bible readers, Bible believers, and [that] they obey every injunction of the Word of God. They will not seek to create sympathy for themselves by speaking in disfavor of wife or husband. They will <not> become self-centered, but they will have a heart to do good to others and to be a blessing to humanity, for this is Christlike. They will walk circumspectly and reveal the character of Christ. They will in all their dealings with widows and the fatherless do just as they would wish others to do by wife and children were they to leave them husbandless and fatherless.

The facts should be borne in mind by all who claim to be children of God that there is a Watcher in every business transaction who records every act and deed of the transactor and [that] this record will stand just as it is written until the great day when every man shall receive according as His works have been, unless their wrongs shall have been repented of and blotted out. Any injustice done to saint or sinner will then be rewarded according to their works. <Christ identifies His interest in all the afflictions of His people.> But God will avenge those who shall treat the widow or the fatherless with oppression, or who shall rob them in any way. (Malachi 3:5) [says:] “And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those who oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right and fear not me, saith the Lord of hosts.” The reason is now given why the Lord has not executed His judgment against the evil worker, “for I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” [Verse 6.] John was the forerunner of Christ; he was raised up of God to prepare the way of the Lord. There are messengers in this age sent forth of God to do a similar work, to prepare the way of the Lord’s second coming. While the work and message of these men shall be straightforward and earnest, they are not to encourage them to do nothing <in the line of business> in this work-day world. The message God sends is for the object of keeping him to his <legitimate> work, inspiring him to do this work in accordance with the Lord’s great moral standard of righteousness. Lawful business and religion <will not be in collision.>

The sanctifying influence of the truth is to be left on minds in all business transactions. To the common working people the message of the forerunner of Christ was [to] do your appointed work and in it all manifest a spirit of brotherly kindness. He that hath two coats let him impart to him that hath none, and he that hath meat let him do likewise. God has enjoined upon His children that they must let their light shine in good works. A tree is

known by its fruit. The truth must be exemplified in the life, in words, in deeds. You are to scorn all that is mean, and base and low and dishonest. Be brave, be good, and true to principle. Let all your actions speak of mercy and compassion, and build others up in the Bible principles, <in the most holy faith.> In all your work be honest, be frank, without one particle of guile, without deceit, without prevarication. Keep yourself away from association with girls and women. They will be a snare to you. Seek not their company; trifle not with them. Never flatter them, and do not insinuate yourself into their favor. Let the barriers never be overstepped.

You are to be a daily learner of Jesus; to practice His meekness and lowliness of heart. You are to take broad and noble and generous views of your existence and of God's claims upon you and that which comprises the individual duties of yourself and your fellow men. Religion must and will be thoroughly incorporated with your everyday life and with every work and business in which you are engaged, and it will be interfused with the fear and love and favor of God. You must know what it is to be in the world and yet not of the world. You are not to meet the world's standard.

John, the forerunner of Christ, was self-denying, and all who are engaged in the work of preparation for these last days must be self-denying. They must control every lust and separate from them the elements of all baseness and coarseness. If Christ is abiding in the heart, you will be weary and sick at heart with all baseness, all corruption of this degenerate age. The pride of life must be overcome. Every thought that would be turned into a wrong channel must be girded about and brought into subjection to the will of God. Any ambition of earthly well-being and worldly advancement will be superseded and expelled by a higher and holier principle. You will have a consciousness of a mission from God that is noble and elevating. The true Christian will be willing to forfeit the prizes which the worldly man will grasp and covet.

John was no candidate for worldly honor. The world and all its attractions, all its prizes, all its flattering inducements, were as mere, glittering tinsel in comparison to pure gold. God would have His people faithful as was John the Baptist. What patterns of self-sacrifice would they then be for the world to look upon! God has entrusted to His people high and holy capabilities and [a] most sacred burden of testing truth. I entreat of you not to feel that you are at the present time right with God. He cannot cooperate with you until you are seeking to do all on your part and the things you know you ought to do. You <should> seek to help those you associate with to pure thoughts, [to] holy conversation, to holy works. You mingle your missionary efforts with commonplace things and God is not pleased. Flee to Jesus for your soul's sake. Be imbued with His Spirit, then you will have a high sense of sacred things. You <should not> bring the sacred things down upon a level with [the] common.

May the Lord help you to see where your feet are standing and what material you [are] laying upon the foundation stone. Is it hay, wood, and stubble? If so, your work must perish.

Is it gold, silver, and precious stones? If so, it will stand the fires of the last day. Take heed how you build.

Lt 38, 1888

Sister

Healdsburg, California

August 11, 1888

My dear Sister:

I received your letter this morning and will reply briefly. I have no recollection of receiving a letter of the character you mention. I will look through my writings when I have more time.

I have been pressed beyond measure of late. I returned to my Healdsburg home to rest and to take care of my harvest of fruit—peaches, plums, nectarines, and pears—and as we could not sell them, we have been obliged to dry them.

There has been quite an interest in Healdsburg among outsiders to hear Mrs. White speak, and I have been the only one in the place to speak to the people upon the Sabbath and First Day evening. We have had good attendance. Last Sabbath two Methodist ministers were present; also a professor who has long been connected with some institution of learning but is now laboring in Mexico as a missionary; and a prominent man, an agent for the home for the homeless in San Francisco, attended our meetings. The two last mentioned have become deeply interested in the Sabbath. The Lord has given me largely of His Holy Spirit, for which I praise His name.

This is an important place. Our school is here established, and we have a new church erected. Two large canneries are in active operation which bring in workers from surrounding towns, and here is a missionary field. Our brethren and sisters work in the canneries and are associated with those over whom they can exert an influence. We have seen plenty of opportunities to labor in the Master's vineyard. I think I have not attended so excellent a social meeting here as we had last Sabbath. The Lord was indeed present, and that to bless.

But I am wandering from my subject. Dear Sister, you state that "some claim among other things that there is dishonesty in suppressing your former writings." Will those who say these things please give proof of their statements? I know that this has been often repeated but not proved. "Claiming that in your original testimonies, volume 1, which they have preserved, you distinctly declare that you were shown the day and hour of Christ's second coming. Their argument is that this statement of yours will not stand the Bible test, as Christ Himself declares that no man knoweth the day or the hour, no not even the angels of God, hence [you] have withdrawn the first editions and revised them leaving out the above, [and]

also printed a tract declaring we are not a class of people who set the time, (entitled Is the Time Near?)”

Will these good friends who are troubled concerning these statements please ask the individuals who claim to have the original copy of [the] first edition to let them see the statement they claim it contains. If they have the book, they should be willing to show the statements, paragraph by paragraph. I have no book and never have written one containing any such statement; and any book I might send you, the parties might claim was not the one containing the said statement. But if parties claim to have such a book, certainly someone who thinks these statements correct could have access to it.

In my first book you will find the only statement in regard to the day and hour of Christ’s coming that I have made since the passing of the time in 1844. It is found in (Early Writings, 11, 27, 145-146) [pages 15, 34, and 285], present edition. All refer to the announcement that will be made just before the second coming of Christ.

By turning to page 145 [page 285, present edition] and reading from the commencement of the chapter, you will see that the statements made refer to the deliverance of the saints from the time of trouble by the voice of God. Please obtain this book, if you do not have it, and read the statements therein. They are just as printed from the first article published. “The sky opened and shut and was in commotion. The mountains shook like a reed in the wind and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And as God spoke the day and the hour of Jesus’ coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth.”

This is a portion of the paragraph. The statements in pages 11 and 27 [pages 15 and 34, present edition], refer to the same time. They contain all that I have ever been shown in regard to the definite time of the Lord’s coming. I have not the slightest knowledge as to the time spoken by the voice of God. I heard the hour proclaimed, but had no remembrance of that hour after I came out of vision. Scenes of such thrilling, solemn interest passed before me as no language is adequate to describe. It was all a living reality to me, for close upon this scene appeared the great white cloud upon which was seated the Son of man. But read the book itself.

It was this oft-repeated charge of suppression that led us to determine to gather up all my earliest publications and re-publish [them] in the book called Early Writings by Mrs. E. G. White. We printed this little book to be scattered everywhere that all might, if they chose, become acquainted with facts. But this did not, only for a time, quiet their reports. They came again just as fresh as if that book had never been printed.

I was a firm believer in definite time in 1844, but this prophetic time was not shown me in vision for it was some months [weeks] after the passing of this period of time before the

first vision was given me. There were many proclaiming a new time after this, but I was shown that we should not have another definite time to proclaim to the people. All who are acquainted with me and my work will testify that I have borne but one testimony in regard to the setting of the time.

I have been shown that our disappointment in 1844 was not because of failure in the reckoning of prophetic periods, but in the events to take place. The earth was believed to be the sanctuary. But the sanctuary which was to be cleansed at the end of the prophetic periods was the heavenly sanctuary and not the earth as we all supposed. The Saviour did enter the most holy place in 1844 to cleanse the sanctuary, and the investigative judgment had commenced for the dead.

I have been repeatedly urged to accept the different periods of time proclaimed for the Lord to come. I have ever had one testimony to bear: the Lord will not come at that period, and you are weakening the faith of even Adventists, and fastening the world in their unbelief.

There have been plainly set before me events of great and thrilling interest which must transpire before Christ will come. Satan will move mightily from beneath and will delude the world, while the Lord God Omnipotent will move from above and prepare a people to stand in the great day of His wrath.

The time-setters have pronounced the curse of the Lord upon me as an unbeliever who said, My Lord delayeth His coming. But I have told them that the books of heaven would not make my record thus, for the Lord knows that I loved and longed for the appearing of Christ. But their oft-repeated message of definite time was exactly what the enemy wanted, and it served his purpose well to unsettle the faith in the first proclamation of time that was of heavenly origin.

The world placed all time proclamation on the same level and called it a delusion, fanaticism, and heresy. Ever since 1844 I have borne my testimony that we were now in a period of time in which we are to take heed to ourselves lest our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position has been one of waiting and watching, with no time proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord's coming. We do not know the day nor the hour, or when the definite time is, and yet the prophetic reckoning shows us that Christ is at the door.

We have not cast away our confidence, neither have we a message dependent upon definite time, but we are waiting and watching unto prayer, looking for and loving the appearing of our Saviour, and doing all in our power for the preparation of our fellow men for that great event. We are not impatient. If the vision tarry, wait for it, for it will surely come; it will not tarry. Although disappointed, our faith has not failed, and we have not drawn back to perdition. The apparent tarrying is not so in reality, for at the appointed time

our Lord will come, and we will, if faithful, exclaim, "Lo, this is our God; we have waited for Him, and He will save us." [Isaiah 25:9.]

I have also been pronounced a deceiver because I have said, "The Lord will soon come; get ready, get ready that ye may be found waiting, watching, and loving His appearing." But in the Revelation I read this statement, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." "Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book." "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." [Revelation 22:12, 7; 3:11.] Was the One who bore this testimony a deceiver because the "quickly" has been protracted longer than our finite minds could anticipate? It is the faithful and true Witness that speaks. His words are verity and truth.

If I have failed to make this matter plain which you wish to understand, write me again and I will endeavor to make every point plain and clear. But I must plead not guilty to the charge of seeing in vision that the Lord would [come] at a definite day and hour which has since passed by.

I must now close this letter. I have been interrupted many times to give counsel to those who [have] called me.

May the Lord bless you and your dear friends is my prayer.

Lt 39, 1888

Harper, Laura

Healdsburg, California

August 29, 1888

Dear Sister Harper:

I sent you a letter written from Burrough Valley, but I did not copy it and there are some ideas which I wrote under the movings of the Spirit of God and I want to preserve them; therefore I wish you to return to me the letter. Address me: Mrs. E. G. White, Healdsburg, Cal., Box 65.

I seek to preserve every thought and every matter written when I am burdened and feel urged to write, and especially when the matter lies open before me as clearly as that did at the time I wrote. I wish it could have been received by you as truth, but as nothing seems to move you from your own determined purpose, I can say nothing further.

The Lord worked for me and through me at the [Rural Health] Retreat in your behalf. The burden is no longer mine but yours. I have done my duty in the fear of God, and I humbly hope and pray that you may not move blindly in your own spirit and walk in the sparks of

your own kindling. I have nothing further to say upon the point in question. If the Lord will only lead you, then all will be well. If you take your case in your hands, then you will follow your own mind irrespective of God's leadings.

I have not slept since 1:00 a.m., and I am writing to you while all the house are locked in slumber. I am pained when I think of your stubbornness on the matter we have all been troubled about, because I fear for your future. But if you choose your own way, then we cannot change your course. I see no signs of your spirit being in harmony with the Spirit of God, or being controlled by His Spirit. It seems that you have taken the bit in your own mouth and will do just as you choose. I see naught but an unsanctified will. I will not reproach you, but warn you to be careful what steps you take. With the feelings you now have you will make reckless moves which may plunge you into lifelong trouble.

I have written to Brother Harper that he ought not to take the matter so to heart. He feels like death over the thought that he must give you up, but in this sad case it is the best thing he can do. But do not then receive any money from him or expect him to defray your expenses. While you consent to receive his money, of course it encourages him to be of the opinion that you will again live with him as his wife and be true to your marriage vows. But if you design to cut loose from him, it is in poor taste for you to accept anything financially from him. I see and sense your situation and feel deeply for you for I know, with the position you take, you must suffer in mind. But I am not pleased with your set and fixed purpose to carry out at all hazards your independent will. In doing this you will not bring happiness to yourself or to anyone else.

I will not trouble you more with my advice unless I should have, as I did at the Health Retreat, a special word from God to you. I beseech of you to look and see what manner of spirit you are of, and see if it is the meek and lowly spirit of Christ. Without His Spirit, you are none of His.

I have been laboring in Healdsburg for the last four weeks. I have spoken fourteen times. I have had a sharp, pointed testimony for the youth, and I am pained to the heart to see the little modesty and real, good, decent behavior in the young. [There are] young girls so forward as to make advances to young men; so destitute of Christlike humility and elevation of character. The young girls [are] flirting with young men, sitting in meeting and exchanging notes with them at the very time I am presenting a message from God to the people.

The young women make advances to the young men and get up a flirtation with them. Their forwardness, their common, cheap talk and ways are offensive to God, and I told them last Sabbath that they were fast becoming like the Sodomites. And yet they profess to be Christians. What a good, gracious Lord we have to bear with such mockery of the Christian name and such perversity of character. I am disgusted and afflicted for my Saviour that those who claim to represent His character are being led and controlled by the wily foe, the great adversary of God and man.

It seems that during vacation the young have tried to see how far they could venture upon the long-forbearance of Jehovah. I have been burdened over these things. It does seem that Satan has lifted his hellish banner in the families of professed Sabbath-keepers. Their young men and women only think of how they can get into each others' society and break down all the barriers of reserve and true decorum. It is a pitiful condition of things.

The family of Brother Adams is no help, but a living curse to Healdsburg, and unless they are converted—every soul of them—father, mother, and children will, I fear, lose their souls. There is a commonness, a low level which they keep which is no recommendation to our faith. It is not letting their light shine in a manner to lead anyone to glorify God. The fewer of such families that come to Healdsburg the better will it be for this church. My soul is sick and sore. I see nothing for this class that will elevate and ennoble, refine and purify, but the Lord's close judgments. I mention this family as a sample of other families.

The end is near. The time for God to work is about come. He will do terrible things in righteousness for those who have so great light yet have not lived up to it. Boys flirting with the girls and the girls flirting with the boys seems to be a passion which destroys even common sense and leaves the souls of youth who might use their talents to the glory of God as destitute of the Spirit of God as the hills of Gilboa that have neither dew nor rain.

If you had been ever free from this spirit yourself, you would not be in the position you are. Unless the moral taste is refined, unless Christ becomes an abiding principle in the soul, but few of the youth will ever see heaven. They have misapplied their powers, perverted the privileges and opportunities given them, and will reap that which they have sown—a harvest which they will not be pleased to garner.

Where great light has been given, great opportunities and privileges granted, there has been such a strengthening of unbelief, such determined resistance of light, such despising of God's divine favors, that I can see nothing for these thus favored but terrible judgments and wrath.

Wherever the intercourse between heaven and earth has been free and abundant and God's gifts [have] been unappreciated, the long-forbearance and patience of God [will] finally be exhausted. Then the once blessed and once favored are abandoned and forsaken of God. It is a terrible thing to exhaust the divine patience.

God today is as surely speaking by His servants as in past ages. He has His messengers today as in ancient times, but those souls who have not had divine enlightenment, [who] have had no deep and rich experience in the things of God, know not by experimental knowledge at what they stumble. They are infatuated; deluded by the enemy; rejecting offered mercy when the Eternal Father is seeking to save them by the cross of Calvary. Oh, that hearts might be touched by the love of Jesus!



God has made the mind, and man must make the character through the merits of Jesus Christ. How few are willing to deny self, to lift the cross and follow Jesus.

But I only designed to address to you a few lines, but have written several pages. I have an interest for your soul that it may be cleansed from all defilement and be made a fit temple for the Holy Ghost.

Lt 40, 1888

Harper, Walter

Healdsburg, California

August 29, 1888

Brother Harper:

I received your two letters, but I have labored so hard here in Healdsburg that I was not in a condition to write to you. I have not slept since 1:00 a. m. and I am now writing to you while others are asleep.

I cannot see what more can be done in this case, and I think that the only thing that you can do is to give up your wife. If she is thus determined not to live with you, both she and you would be most miserable to attempt it. And as she has fully and determinedly set her stakes, you can only shoulder your cross and show yourself a man.

In regard to divorce, I am not prepared to say. She has had all the light that I can give her, and it is useless to keep this matter constantly before her when she is perfectly decided to follow her own judgment. You asked me if I thought, if your wife left you, that you should marry again. I would say [that] if one understanding all the circumstances should choose to marry you, if you had not been married, I see no objections. But I am not fully prepared to give my judgment, whether in a Bible point of view you could marry again. My mind is so fully occupied that it is not possible for me to consider this vexed question of marriage and divorces. I wish I could help you, but that, I fear, is not possible.

I think if you had shown less anxiety it might have been different. But I will not write more, for I am quite weary, having written ten pages of note paper to Laura.

I hope you will be a man. Lay aside this matter; go to your labor; do your duty irrespective of everyone else on the earth, self-forgetting, self-denying, self-sacrificing. In this will be your power. Jesus our Redeemer comes to men and says, "I love you. I want to make you happy." He shows His hands and His feet and says, "I have suffered for your sake. I bear the shafts that are aimed at you. I will carry your burdens, I will shelter you. Trust in My surety, and you shall have the great reward of life forevermore."

I say, Put your trust in God. Your mind has been perplexed and occupied with this matter regarding your wife. Now, in the name of Jesus, lay this matter down; leave your case with the Lord. Let your experience humble you. Christ is with the weak and the tempted and forsaken to give them His divine sympathy and rest. You need rest of mind. Give up Laura and fasten your affections on God. He will give you relief. Time is short; you have no time to stop and pity yourself. Go to work for the Master. Do your duty to the very best of your ability. Do not give up to discouragement; walk humbly with God; seek communion with God. Do not let your disappointment make you self-centered—to think of yourself, talk of yourself.

Our brief existence in this world derives its chief character and importance from the fact that it is the season of preparation for an endless life. All other talents and possessions that may be conferred upon us sink into insignificance when compared with that which makes us capable of improvement which will be as lasting as eternity. Ability in the service of God is as a wellspring of life.

All the gifts and possessions of this life, all the pleasing pictures of selfish enjoyment are of no weight when weighed in the balances against eternity. We shall live with honor and satisfaction to ourselves and with wise regard to our own welfare so far as we make all earthly things help us in our preparation for the great future life. Live for God. Be kind; be courteous. Let not this disappointment ruin you. Cast off your melancholy. God will help you if you will be true to Him. Remember, the eye of God is upon you, searching the depths of your soul.

You must preserve the idea that obligations are mutual. If God has done everything for you, then you must willingly do everything for God that is in your power. You must feel your obligation, and this will keep you on the right side, and you will say, "These things must be done because they are right, and some other things must not be done because they are wrong."

May the Lord help, strengthen, and bless you to do your best. Look away from earthly things, earthly idols, and worship the Lord thy God and serve Him with thy whole heart and with thy whole soul, and then you will be wholly devoted to the Lord.

I must close; this is sixteen pages of notepaper written by lamplight.

Lt 41, 1888

Brethren and Sisters at Fresno

Burrough Valley, California

July 7, 1888

My dear Brethren and Sisters at Fresno:

I feel deeply anxious on your account. If the Lord would have you engaged in the business of speculation in land property, then every trade you make will be done with an eye single to the glory of God. Then the truth will lose none of its power upon the soul to sanctify the life and character. There will exist among the brethren a Christlike unity, an increased love and confidence one in another. There will be a continuous daily growth in grace and the knowledge of our Lord Jesus Christ.

A feverish haste to become rich will find no manifestation in the words or in the works of Christ's followers. When the soul is sanctified by the truth, all elements of selfishness are banished. Ingratitude, with its evil tendencies and results, will not live in the heart that loves the truth. Policy and truth will never pull together or be at agreement. Policy implies cunning, false pretenses, artful management, an eagerness for selfish, personal aggrandizement without regard to strict integrity in the ways and means used. Honesty and strict equity are in perfect harmony with all the principles of truth, in perfect harmony with God's holy law. Our every act should bear a reliable testimony to the validity of truth. Yet those who live on this plan will have a cross to bear.

Many who have moved into Fresno have eagerly drunk of the spirit of speculation in order to obtain money fast. Worldly business tries the character and puts it to the test. It brings out the real, valuable virtues of the man and develops an upright, youthful training, or else it brings out natural, objectionable, hereditary tendencies and exposes him to sharp thrusts of the enemy. God will not work a miracle to preserve any one of you on the enemy's battleground where He has never indicated that it was your duty to go. He has followed you with warnings and reproofs to keep you away from dangerous ground where your soul would be imperiled.

If you do not ask interestedly, "Is this the way of the Lord?" but in following impulse place yourselves in the way of temptation and thus invite the enemy to tempt you, you will not come forth from the ordeal unharmed and with your character unsullied.

Should a minister of the flock engage in worldly speculation? I wish you to closely examine yourselves to see whether you are on the gaining or losing side in spiritual and moral power. When in your business of selling property, in your eagerness to make a sale do you not sometimes keep back some things that are unfavorable, and do you not exaggerate in praise of the property in order to place the matter in a favorable light? When this is done, the conscience is violated, and the tongue utters guile. There is need that the conscience shall be kept pure and undimmed in every transaction that you make, or there will be so much glitter and attraction placed upon property that you are handling, that the purchaser is deceived.

God wants men in His service, under His banner, to be strictly honest, unimpeachable in character, that their tongues shall not utter a semblance of untruth. The tongue must be true; the eyes must be true; the actions wholly and entirely such as God can commend. We

are living in the sight of a holy God who solemnly declares, "I know thy works." [Revelation 3:15.] The divine eye is ever upon us. We cannot cover one act of unjust deal from God. The witness of God to our every action is a truth which but few realize.

Are we Bible Christians? Warnings are given us in the Word of God and stern injunctions to do unto others as we would have them do unto us were we in like position as they are. Yet some seem to think that there can be no harm in taking advantage of occasions and circumstances to make money, even though in order to do this they set forth in a strong light the benefits of that which they wish to sell. Often it is asserted that a property will rise or even double in value in a few months or years. This may or may not be so.

Let us remember what the Lord says about honesty: "Divers weights are an abomination unto the Lord." Proverbs 20:23.

"Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning." Leviticus 19:13.

"Ye shall not steal, neither deal falsely, neither lie one to another." [Verse 11.] This is done in nearly all transactions of real estate buying and selling, and many who are engaged in this business need to cut loose from it before they can be considered as healthful branches of the church.

"Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord." Leviticus 19:35-37. See also Deuteronomy 25:13-16.

It is a dangerous business to rob God when we know that every purpose of the heart is open to His all-seeing eye. God cannot be deceived or cheated by human device. The question is asked, "Will a man rob God?" And the startling answer comes back, which makes us tremble, "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Malachi 3:8.

While there are not a few who conscientiously give of their annual increase of substance and business prosperity to God in tithes and offerings to pass into the Lord's treasury for the support of the gospel and for missionary work in different parts of the land, it is a lamentable fact that so large a number deliberately rob God by withholding the portion which God claims. We must all be tested in God's balances whereby He weighs character. Then decide to be honest, whatever may be your circumstances, and let no temptation of Satan force you to be dishonest with your fellow men or to be dishonest with God.

Let the wife stand by the side of her husband and help him in the conscientious discharge of his duty. Let her realize that she is of value, because she is the purchase of the blood of

Jesus Christ. It is essential that honesty be practiced in all the details of the woman's life, and it is important in the training of children to teach the youthful girls as well as boys never to prevaricate or to deceive in the least.

[Note: the next five paragraphs are from Special Testimonies, Series B, No. 17a, pp. 7, 8.]

Let not the enemy of God and man control your thoughts, your words, and actions. The message from the lips of Christ is, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." [Luke 12:33.] There will be many great failures in earthly banks, and in speculations, including mining and real estate.

How pleased Satan would be if in the very time when men should be selling their possessions to sustain the cause of God, he can so deceive them that all their available means shall be invested in land speculation and other worldly enterprises, thus taking away from the cause of God means which should flow into the treasury to advance His work in the earth.

When Jesus tells us to "sell," He does not mean that our principal burden should be to buy possessions. If Satan can get us entangled in worldly possessions so that we have no means to put into the Lord's treasury, then he is leading us to do the very thing that Jesus has told us not to do.

Many have conscientiously loaned their money to our institutions that it may be used to do a good work for the Master. But Satan sets in operation schemes that will produce in the minds of our brethren a great desire to try their fortunes, as in a lottery. One and still another are flattered by strong representations of financial gain if they will only invest their money in lands; and they take their means out of our institutions and bury it in the earth where the Lord's cause is not benefited.

Then, if one is successful, he is so elated over the fact that he has gained a few hundred dollars that he decides to keep on getting money if he can. He continues to invest in real estate or in mines. The device of Satan is successful; in the place of increased funds flowing into the treasury, there is a withdrawal of means from our institutions in order that the owners may try their fortunes in the mining business or in land speculation. The spirit of greed is fostered, and the naturally penurious man begrudges every dollar that is called for to be used in the advancement of the cause of God in the earth.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. ...

“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”  
Matthew 6:19-24.

Lt 41a, 1888

Brethren and Sisters at Fresno

Burrough Valley, California

July 7, 1888

My dear Brethren and Sisters at Fresno:

I feel deeply anxious on your account. If the Lord would have you engaged in the business of speculation in land property, then every trade you make will be done with an eye single to the glory of God. Then the truth will lose none of its power upon the soul to sanctify the life and character. There will exist among the brethren a Christlike unity, an increased love and confidence one in another. There will be a continuous daily growth in grace and the knowledge of our Lord Jesus Christ.

A feverish haste to become rich will find no manifestation in the words or in the works of Christ's followers. When the soul is sanctified by the truth, all elements of selfishness are banished. Ingratitude, with its evil tendencies and results, will not live in the heart that loves the truth. Policy and truth will never pull together or be at agreement. Policy implies cunning, false pretenses, artful management, an eagerness for selfish, personal aggrandizement without regard to strict integrity in the ways and means used. Honesty and strict equity are in perfect harmony with all the principles of truth, in perfect harmony with God's holy law. Our every act should bear a reliable testimony to the validity of truth. Yet those who live on this plan will have a cross to bear.

Many who have moved into Fresno have eagerly drunk of the spirit of speculation in order to obtain money fast. Worldly business tries the character and puts it to the test. It brings out the real, valuable virtues of the man and develops an upright, youthful training, or else it brings out natural, objectionable, hereditary tendencies and exposes him to sharp thrusts of the enemy. God will not work a miracle to preserve any one of you on the enemy's battleground where He has never indicated that it was your duty to go. He has followed you with warnings and reproofs to keep you away from dangerous ground where your soul would be imperiled.

If you do not ask interestedly, “Is this the way of the Lord?” but in following impulse place yourselves in the way of temptation and thus invite the enemy to tempt you, you will not come forth from the ordeal unharmed and with your character unsullied.

Should a minister of the flock engage in worldly speculation? I wish you to closely examine yourselves to see whether you are on the gaining or losing side in spiritual and moral power. When in your business of selling property, in your eagerness to make a sale do you not sometimes keep back some things that are unfavorable, and do you not exaggerate in praise of the property in order to place the matter in a favorable light? When this is done, the conscience is violated, and the tongue utters guile. There is need that the conscience shall be kept pure and undimmed in every transaction that you make, or there will be so much glitter and attraction placed upon property that you are handling, that the purchaser is deceived.

God wants men in His service, under His banner, to be strictly honest, unimpeachable in character, that their tongues shall not utter a semblance of untruth. The tongue must be true; the eyes must be true; the actions wholly and entirely such as God can commend. We are living in the sight of a holy God who solemnly declares, "I know thy works." [Revelation 3:15.] The divine eye is ever upon us. We cannot cover one act of unjust deal from God. The witness of God to our every action is a truth which but few realize.

Are we Bible Christians? Warnings are given us in the Word of God and stern injunctions to do unto others as we would have them do unto us were we in like position as they are. Yet some seem to think that there can be no harm in taking advantage of occasions and circumstances to make money, even though in order to do this they set forth in a strong light the benefits of that which they wish to sell. Often it is asserted that a property will rise or even double in value in a few months or years. This may or may not be so.

Let us remember what the Lord says about honesty: "Divers weights are an abomination unto the Lord." Proverbs 20:23.

"Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning." Leviticus 19:13.

"Ye shall not steal, neither deal falsely, neither lie one to another." [Verse 11.] This is done in nearly all transactions of real estate buying and selling, and many who are engaged in this business need to cut loose from it before they can be considered as healthful branches of the church.

"Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord." Leviticus 19:35-37. See also Deuteronomy 25:13-16.

It is a dangerous business to rob God when we know that every purpose of the heart is open to His all-seeing eye. God cannot be deceived or cheated by human device. The question is asked, "Will a man rob God?" And the startling answer comes back, which makes us

tremble, "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Malachi 3:8.

While there are not a few who conscientiously give of their annual increase of substance and business prosperity to God in tithes and offerings to pass into the Lord's treasury for the support of the gospel and for missionary work in different parts of the land, it is a lamentable fact that so large a number deliberately rob God by withholding the portion which God claims. We must all be tested in God's balances whereby He weighs character. Then decide to be honest, whatever may be your circumstances, and let no temptation of Satan force you to be dishonest with your fellow men or to be dishonest with God.

Let the wife stand by the side of her husband and help him in the conscientious discharge of his duty. Let her realize that she is of value, because she is the purchase of the blood of Jesus Christ. It is essential that honesty be practiced in all the details of the woman's life, and it is important in the training of children to teach the youthful girls as well as boys never to prevaricate or to deceive in the least particular. Women are not to be satisfied to be toys to be played with as a toy, and caressed and flattered, to be light and trifling, to laugh and gossip and play on [as] an instrument of music.

Woman should have a staunch, noble independence of character, reliable and true as steel. [A] woman who has good sense, who is connected with God, will not prove to be a temptation to her husband to live beyond his earnings, to supply her with money to obtain changeable suits of apparel, to please her whims, to gratify her desire for change and sightseeing. She must have a just appreciation and accurate conception of her position as a wife and mother, and her demands should be such as not [to] bring weariness and care and perplexity upon her husband because of her thoughtless extravagance in procuring dainties for the appetite and in fine dressing. This consumes the means far beyond the income. The wife can be a comfort, a blessing, standing by the side of her husband as his safe counselor, her influence keeping him to the right, to honesty and purity and godliness.

I charge you who compose the Fresno church to take heed to the warnings I give you in the name of Jesus Christ. We all are living in the last days of this earth's history. We are dealing with solemn realities. Will you allow your minds to be embittered one toward another? Shall all unjust dealing be put away? No, some will not heed this warning. They will act as if bewitched by Satan's representations.

My soul is in great travail that each now make diligent work for time and for eternity. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Ephesians 5:14. Remember to confess your sins, repentance you must have toward God and faith toward our Lord Jesus Christ. Remember, you need not be despairing, but go on from light to a greater light, from faith to a greater faith, obtaining a rich and deep experience in the things of God.



Every secret, unconfessed sin will be laid bare in the great day of judgment. Bring all the faculties that have been used for selfish purpose into God's service; repent and forsake sin. Let the work of the inner man of the heart be carried on. Let the plowshare of truth go deep and thorough. God has a work for you to do. God forbid that the truth should have no power over your daily life and character.

There have been and still will be glowing inducements presented that will call into action [a] desire in our brethren and sisters to make earnest efforts to obtain money to invest. Many have conscientiously loaned their money to our institutions that they may use the same to do a good work for the Master. But Satan sets schemes in operation that will produce in [the] minds of our brethren a great desire to try their fortunes—as in a lottery—and one and still another is flattered by strong pictures portrayed of financial gain if they will only invest their money in lands, and take it out of our institutions to bury it in the earth where the Lord's cause is not benefited with it.

If one does succeed, then he is so elated [that] he has gained a few hundred dollars [that] he decides to keep on getting money if he can, and investing in real estate and mines, and the devil's device is successful. In the place of increased means flowing into the treasury, there is a withdrawing of their means from our institutions that they may try their fortunes in land speculations and the naturally penurious man begrudges every dollar that is called for to be used in the advancing of the cause of God in the spread of the truth.

Do not let the enemy of God and man control your thoughts, your words, and actions. The message from the lips of Christ is, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." [Luke 12:33.] There is to be a great failing in banks and in all speculations in mines and real estate.

Now, if in the very time when men should be selling their possessions, Satan can deceive and use those who should be using their influence to encourage men to sell their property and sustain the cause of God [so] that much of the available means is invested in land and in speculations, they [will] bind away from the cause of God means which he invested in the treasury to be used to advance the cause of God.

Now, when Jesus speaks and tells us to sell, He does not mean our principal burden should be in buying possessions. If Satan can get us entangled in worldly possessions [so] that we have no means to put into the Lord's treasury, then he is leading us to do the very things Jesus, the world's Redeemer, told us not to do. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. ...

“No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”  
Matthew 6:19-24.

The world is a hard master to serve and is Satan’s agent to unite with him in his work to captivate souls. There is a power moving from above to work with willing and obedient watchmen who are praying and gratefully accepting the breezes from heaven and communicating the heavenly atmosphere in good works to others.

Lt 42, 1888

Kellogg, Dr. J. H.

Healdsburg, California

September 12, 1888

Dr. J. H. Kellogg

Dear Brother:

I have just received yours of Sept. 5. It finds me sick in bed and unable to write much in answer. I will say, however, that I am glad that you have decided to take the property of Bro. Lockwood and pay him his price, forty-five thousand. He needs every cent of it. He is a poor, crippled man unable to do any more work and is wholly dependent on this property. I have given him a piece of land from my place in St. Helena where he can put up a little house, and he is at work on this now; therefore, what money you could pay down would come very acceptable at this time.

I cannot advise him to take any share in the new corporation because this property is all his living, and he will live and die here in California; therefore, I say, Let those who are there on the ground invest their money in this corporation, and they will be there when they can attend to it and sell it when they choose.

I presume it would be satisfactory to him if he could have the two thousand dollars down and the balance at six percent interest for one year. Bro. Lockwood is at St. Helena where I can have no talk with him, but I will send him your communication.

I am sorry I cannot answer your good letter, but I have been sick for two weeks with malaria or something similar to the epizootic that was raging in Battle Creek once. Although much against my will, I am confined in my bed, my head suffering intense pain nearly all the time. I cough and raise terrible matter.

Have some fears that I cannot attend our camp meeting. I had decided to attend the General Conference, but I may not be able to go.

I will close for this time and write again when better.

Lt 43, 1888

Carpenter, Brother and Sister

Battle Creek, Michigan

November 15, 1888

Dear Brother and Sister Carpenter:

I have been exceedingly [pained] at the condition of our churches in Mich. as it was several times opened before me while in Switzerland. The influences at some of the churches, as it was pointed out by my guide, was a detriment to them, bringing spiritual death into their midst. Otsego was one of these churches. The apostasy of Eld. [D. M.] Canright did not harm the church; but when Satan saw that his disaffection brought no particular discouragement, then he devised other means to accomplish his object.

Your natures have never been brought into subjection to Jesus Christ and consequently your hearts are not in harmony with Him. The enemy has wrought through the sharp, unconsecrated elements in your nature to accomplish his ends. I shall speak plainly and tell you as Christ told Nicodemus that you must be born again, else you can never enter the kingdom of God. [John 3:3.] You would perhaps be as much astonished as was Nicodemus; but this is your case as it has been shown me.

Neither of you has the Spirit of Christ; and unless you are entirely changed in heart, in thought, in spirit, and in character, you can never enter the city of God. You have cultivated a spirit of questioning and of cruel criticisms until you have, by your own course of action, driven the Spirit of God out of your hearts, from your family, and from your dwelling.

What kind of education have you given your children? Bickering, strife, contention, downright quarreling concerning the X [words illegible]. If we would learn of Christ, the soul must be cleansed of everything that defileth. All proud X [words illegible] must be sacrificed and every faculty, every [thought] brought into captivity to Christ. Make no proud boasts. Cultivate the eloquence of silence. With the soul humbled before God, cut away all envy, all unkind, unchristian feelings, all the clamorous pretensions of self-sufficiency. Put on the robe of Christ's humility and learn in His school precious lessons which you will fail to learn from any human source.

You want every ray of light which God may impart through any of His agencies. Seat yourselves as children at the feet of Jesus to learn the truth as it is in Him. You should fear to pass judgment upon any new light upon the Bible until, upon your knees with humble hearts, you have searched its pages and sought wisdom of God to know what is truth. I hope you do not take it for granted that there is no more light or truth to be given to us, for I

know this is not true. There are before us broad fields of truth yet to be explored, and every portion of these fields is to be ploughed and dug over with painstaking effort to find the truth—glorious, precious truth—which exalts Jesus, but humbles us to the place of learners.

“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you.” [1 Peter 5:5-10.]

Here is a work for the children of God to do individually—to fall upon the Rock and be broken. This is the very thing which you need to do. Search the Scriptures, not that you may find something to question, some difference of opinion which you can hold up as a battle-ax, but to find the truth. You delight in presenting those points with which your brethren are not in harmony. You should dwell rather upon those things upon which you can all agree. “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” [Verse 6.] Have you done this? “Yea, all of you be subject one to another.” [Verse 5.] How much of this work have you been doing? May the Lord open your blind eyes to see how far you are from being like Christ.

You need to be converted, and yet you claim to be Christians. Had your children had the right influence from father and mother, had sweet peace surrounded them in the home circle, they would today be obedient to the truth, serving the Lord. But while you claim to be Christians, the atmosphere of your home tends to produce fruit unto death. It is making skeptics and infidels of your children for they have no desire to be such Christians as you are. Were it not that God’s Spirit was appealing to their hearts, they would have been, ere this, despisers of the truth, driven from it by your criticisms and censures, and your contentions with them. You have managed the family so that your children fear you, but they do not love you as children should love their parents. You might have bound them to your heart from their earliest years by the silken cord of love.

It was shown me, that you, Brother Carpenter, were exercising the same management in the church. The unchristlike atmosphere with which you have surrounded your soul unfits you for the position of teacher in the church. It is an atmosphere, not of heaven, but breathing of strife and dissension, poisonous, and charged with moral death like that which surrounds the enemy of all righteousness. It is as he would have it. The church in Otsego is inhaling this atmosphere, and it is far from prospering because of your influence in it. This influence is death to the church and death to the Sabbath school, and why cannot you see it?

I have been shown that no religious responsibilities should be committed to you, for you will endanger the spiritual interest of any church to such a degree that moral death will be the result of your administration unless there shall be a thorough transformation in you. You will start questions of controversy if you can, and you will dwell upon these points early and late. It is food for you to be on the opposite side of a question. You pride yourself on your aptness and sharpness and have trained your mind to do this special work which is of Satan's own devising. He knows he is sure of you as long as you work in this line, and he will use you as a channel for his spirit. Your words and your work, which you think is a Christian work, disgust unbelievers, confuse the faith of believers, and dishearten them. You have worked at this business so long that you are a ready tool in the hands of Satan. You have trained your powers in this very unchristlike work until your brethren find it difficult to counteract your influence.

Satan would just as soon you would profess the truth as not, for by so doing you can do the greater harm to those who believe it. If you were really sound in the truth and saw any other man following the course you are pursuing, you would be disgusted. You would say at once, "That man's religion is vain; he is not a Christian." [James 1:26.] The fruits that a Christian should bear are specified plainly and distinctly by Jesus Christ. Matthew 7:16-20.

In your own house you frequently find yourself baffled, disappointed in your hopes; you feel that you are not respected, unloved, and betrayed; and you will feel the very same in regard to the church. You create this state of things yourself. You are a self-seeking man and cherish pride and self-sufficiency. In conversation you set your ideas foremost as authority and doctrine. Said my guide, pointing to you, "Sir, you do not know what is the faith once delivered to the saints." [Jude 3.] You are officious, uncharitable, unjust, and recriminative. Your spirit is charged with bitterness. In association with your brethren, you neither receive nor impart real good. You have no comfort in your own family because you create an atmosphere that is repulsive and satanic.

You do not receive strength and blessing from God for He does not impart His grace to those who would abuse His mercies. The highest spiritual attainments are reached only when the soul is humbled in view of its great need. Man begins to comprehend himself when he takes his place at the feet of Jesus. When men turn their attention away from earthly things, and look heavenward, when they obtain glimpses of the heavenly glory, they discern more clearly the depths of the human heart and see the depravity of the soul. Will you heed this testimony, Brother and Sister Carpenter? Will you first be converted, then give to your family and to the church the example which God requires of all His children?

What an education your children have been receiving! The apostle says, "Fathers, provoke not your children to anger, lest they be discouraged." [Colossians 3:21.] There has been so little Christlike tenderness in your dealing with them that you have aroused in them a spirit of opposition and retaliation. You pick at them until you stir up the very worst feeling of their nature, and at times they have feelings almost of hatred toward you because you are

so constantly wounding them. How can they love the Bible when you fling it at them in harsh denunciations? You are driving them away from yourselves and from God.

Be careful, my brother and sister, what seed you sow, for that which you sow you will also reap. Your children are receiving a stamp of character which will be revealed when they stand at the head of their own families. Love has not been the law of the house, and their own domestic life will be very soon like the example which has been set them unless a thorough renovation of character shall take place in them. The objectionable traits of character which exist in the father and mother are given as an inheritance to their children; and the constant exercise of these unchristlike elements in the parents is repeated in the experience of the children.

What a record you will meet when the judgment shall set and the books be opened! If it is not time for you to reform and to gain a Christian experience, will you tell me when the period will come that you will be fitted for heaven? I tell you in the fear of God that, could you carry into heaven the same wrong traits of character that you now possess, you would mar its peace and harmony. But this can never, never be. Unless you have a work done for you here in this life and become like Jesus here, you will have no part in the future, immortal life.

You have a most earnest work to do for yourselves in the strength of Jesus. Confess heartily to your children and the church before it shall be forever too late for wrongs to be righted, and "be clothed with humility as with a garment." Then you will have an experience that is of solid value. Your children will have strong temptations to meet, but they as well as yourselves may be overcomers.

I feel so keenly over the wrong parents are doing their children in thus cherishing defects of character in themselves to be perpetuated in their children. Their hands and hearts are guilty of the blood of their children's souls, their own offspring are ruined by the defects of the parents.

Love should be the ruling element in the home, only kind, patient, loving words should be heard. The influence should be such that the children would not venture to speak an unkind or impertinent word to father or mother. Instead of this, a spirit has been manifested in your family that has provoked the children to wrath and discouraged them. Parents should teach their children by a consistent example that truth, honor, and courage, patience and meekness are the fruits that grow on the Christian tree and that scolding, loud-voiced commands, dissension, and strife are no part of religion.

Any daughter who has been trained to observe the laws of kindness and love, which should be the laws of the household, will be tender and solicitous towards father and mother, and should she be called to be a wife, she will not be heartless, critical, and bickering, making her husband miserable and unhappy.

Parents make a great mistake when they do not sympathize with their children in their joys and their trials. Gather your children to your hearts and bind them there by the silken cords of love. Control them with firmness, yet remember that justice has a twin-sister which is love. Let them see that you have the peace of Christ abiding in your hearts as the ruling element in your life. Do not give too many commands, do not lay down too many rules for some will surely be forgotten; but win the respect and confidence of the children by making them feel that you are their very best friend and that you delight to give them pleasure.

Follow righteousness, faith, hope, charity. Do not let your course of action or instruction be such that your children will think that religion is of all things the most disagreeable. Angels are watching to see what spirit we manifest in the home circle. Shut out all prejudices and evil surmisings. A complete, harmonious, Christian character is to be developed and the brightest, spiritual attainments reached here in our precious hours of probation. But your characters may well be represented by a vine lying prone upon the earth, fastening its tendrils about rubbish and anything that it can grasp. You need to be converted. Let the Spirit of God come into your hearts and cut loose their tendrils and fasten them upon God. Then you will know what it is to have a holy, sanctified independence staid upon God. He is pure, and He is holy.

While you are constantly looking for something to criticize in others, you are neglecting the plot of ground that belongs to you. If you love to dwell on the errors, mistakes, and failings of others, you will have plenty of this kind of work to keep you busy till the Lord comes.

“But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, drunkenness, revellings and such like: of the which I tell you before as I have also told you in times past that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another.” [Galatians 5:15-26.]

Listen to Paul’s admonitions to the Philippians, “Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.” [Philippians 4:8.] Here is advice inspired of Heaven. Will you receive it? Will you act upon it? Will you bring Christ into your hearts and reveal Him in your character?

Lt 46, 1888

Frisbie, Brother

Battle Creek, Michigan

December 30, 1888

Brother Frisbie

Dear Brother:

I cannot express to you the joy and thankfulness I feel that the Spirit of God is moving upon your heart. Your case has been presented before me, and I have felt very anxious for you. I was about to make a personal effort in your behalf when the movement made yesterday brought you to the vestry and led you to make confession. Satan has been watching you closely. Only a little farther on his ground and the Spirit of God would have been driven forever from your heart, the Lord would have left you, and Satan, cruel in his power, would have cut you off in your sins. But I thank the Lord that His Spirit has been striving with you.

Man has fallen through sin; he can of himself do nothing. His faculties have become weakened and incapacitated for moral achievement; but let him turn to the Lord and cease to harbor pride and conceit; let him come all helpless and sick of sin and cast himself unreservedly upon the merits of Jesus Christ, and he will thus connect himself with a power that will save him to the uttermost.

Never can we comprehend the depths to which sin has brought men until we shall appreciate the length of the chain that God has provided to draw men up from that abyss. The completeness of his ruin can only be ascertained by [the] true understanding of the forces that are at work for his moral restoration. Had this restoration been within the power of man himself to accomplish, the Son of God would never have suffered death. But because man could not save himself, Jesus came to our world to fight his battles for him. The Son of the Highest had strength to overcome the prince of darkness, and it is through Him alone that any of us can have hope.

Neither of you, my brother and sister, has been in a position to gather with Christ. You have both had your affections centered in self. Your religious life has been dwarfed, and your example and influence have been leading away from God and heaven. Your belief in the truth has been only a nominal faith, and you have virtually lived without God and without hope in the world. Unless there is a transformation in your characters, you will never see the kingdom of God.

A practical exhibition of the transforming power of the truth in your own life is of greater value in bringing others to Christ than are sermons or professions of faith. Would it please you to have those who know of your profession say of you, "Their religion makes them no



better than we are; they are just as worldly and self-indulgent as we; he drives just as close bargains and will speculate as we would hardly dare to do." Can you not see that you are bringing discredit to the Master? You are rearing barriers that will turn from the way of salvation those very souls whom you might win to the truth if your hearts were right with God.

Your heavenly Father requires you both, if you would be His children, to be living embodiments of the grace of Jesus Christ, seen and felt of all who associate with you. Let them see that you are governed by the divine law which is God's rule of righteousness, full of wisdom, mercy, and love. "Whatsoever ye would that men should do to you, do ye even so to them." [Matthew 7:12.] You are not children of God unless you do this; but by keeping the commandments of God, you convince all who come within the sphere of your influence that religion is with you a genuine thing and that you have the experience of a true believer. You will then be able to correctly represent Jesus Christ to the world.

The apostle wrote to the Philippians, "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 own good pleasure. Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." [Philippians 2:12-16.] It is Satan's constant effort to lead souls away from God where he can pervert their ideas in regard to eternal things, just as he has been leading you.

Sister Frisbie has never had that deep heart-work and that experience that would make her influence of value to others. The Lord says, "I know thy works." [Revelation 3:15.] What kind of works are registered in your favor in the books of heaven, my sister? You have an unruly tongue. Your conversation is not upon those things that will give strength to the soul. Your influence constantly tends to scatter, not to gather with Christ. The mold of the world is upon you. You are not in a condition to receive the seal of the living God. You are not Christlike in your character, serving God with your heart subdued by His love.

My brother, the success which has attended you in business has nearly ruined your soul. You have lost nearly [all] spiritual discernment, and your ideas of righteousness and unrighteousness have become confused. Look closely to your business career and ask yourself how far you have brought into your character the principles of the last six commandments—"Thou shalt love thy neighbor as thyself." [Matthew 22:39, 40.] Inquire, Am I a Christian? Do I reveal to the world a Christlike disposition and character?

The world is watching with keenness and criticising with severity your management of temporal affairs. They judge you by your fruits. You have been no help to the church. It is your privilege to demonstrate to the world that Christianity produces industry, frugality, and Christlike economy, while it purges from the soul all avarice, overreaching, and every kind of

dishonesty. Reveal to the world the truth as it is in Jesus; show to all with whom you associate the kindness, humbleness of mind, forbearance, and generosity that the gospel of Christ demands of you, and then will you render service to God.

In acquiring the things of this world, you have lost many spiritual blessings which you must strive diligently to win back through the merits of Jesus Christ. Satan presents before you much that you can gain of this world's goods and suggests that in gaining these you must not be over-scrupulous or have too fine ideals of principle and honesty. He prompts you to look out sharply for your own interests and not to let your generosity or benevolence hinder you from making money. Yes, Satan proffers to every man as he did to Christ the kingdom of this world if he will worship him. You have been giving him your service and sacrificing spiritual and eternal interests for worldly and temporal things.

There is a heaven to win, a hell to shun. "Be not deceived; God is not mocked." [Galatians 6:7.] "Blessed is every one that feareth the Lord, that walketh in his ways. For thou shalt eat the labor of thine hand. Happy shalt thou be, and it shall be well with thee." [Psalm 128:1, 2.] "A son honors his father, and a servant his master. If then I be a father, where is mine honor? and if I be a master, where is my fear? Saith the Lord of hosts. ... If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now to thy governor; will he be pleased with thee or accept thy person? saith the Lord of hosts. ... Who is there even among you that would shut the doors for naught? Neither do you kindle fire on mine altar for naught? I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hands." [Malachi 1:6-10.]

Please read carefully and prayerfully Malachi 3:7-11. "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God?" The question is put as if such a thing could not be possible. "Ye have robbed me, even this whole nation." Will you consider this and meditate upon it? It is for your eternal interest. It is a terrible sin to be robbing God. Make this matter right, if it takes all that you possess.

"Bring ye all the tithes into the store-house, 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 fruits before the time in the field, saith the Lord of hosts." Will you consider this—that all we possess is only lent us in trust? If your robbery of God is continued, His curse will be upon you. The less one gives to God in tithes and offerings, the less will he have to give, for God will scatter faster than he can gather. Will you fear and tremble before God? He claims a tenth of all He has lent you to be returned to Him as His rightful interest. Will you rob Him of this, His own portion? Will you withhold one jot or tittle from God?

There is a watcher who has followed you all your life, who has seen every business transaction, every occurrence in your home, and is with you wherever you are, in whatever you are engaged, and his record is made in the books of heaven just as it took place. This record you must meet in the judgment. What is the record these books contain of your practical life? Will you not now make decided work in repentance and in restitution? Will you not, before this old year shall pass into eternity, settle up your accounts with God, dealing honestly with your Creator? Will you let your robbery stand registered against you the coming year? Oh, no! You cannot afford to do this, and you cannot afford to practice any dishonesty with the God of heaven, for that which you sow you will also reap.

Those who are fully resolved to be rich, regardless of the claims that God has upon them, “fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.” [1 Timothy 6:9, 10.] This represents your case to the letter.

“For this ye know that no ... covetous man, who is an idolater, hath an inheritance in the kingdom of Christ and of God.” [Ephesians 5:5.] “The wicked boasteth of his heart’s desire, and blesseth the covetous, whom the Lord abhorreth.” [Psalm 10:3.] Paul classes covetous men with idolaters, adulterers, thieves, drunkards, revilers, and extortioners, none of whom, he says, “shall inherit the kingdom of God.” [1 Corinthians 6:9, 10.]

You cannot, my brother and sister, afford to be with this class. You must be converted. “Let your conversation,” your disposition, and your habits of life, “be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee.” [Hebrews 13:5.]

Will you now turn to the Lord fully? Will you press your case to the throne of grace? Will you bring to the Lord an honest tithe and the offerings He claims from you? Bring to God a trespass offering and a thank offering because He has not allowed the enemy of souls to do with you as he has done with some who have had light and truth, but did not walk therein. He did not, after a time, “rebuke the devourer” [Malachi 3:11], but let him do his will with those who have thus placed themselves on his ground, and they were cut off by disease or instant death, without any time for repentance.

I fear for you both. I tremble before God for your souls. Will you make thorough work and return fully unto the Lord? For if you do, He will have mercy upon you and will abundantly pardon. You have both been like the unfruitful fig tree, producing only leaves. Let not the work be delayed until God shall say, “Cut it down; why cumbereth it the ground?” [Luke 13:7.]

I write plainly, for I dare not withhold these warnings and reproofs. I leave your case now with God. Go to Him, plead with Him, surrender soul and body to Him, and He will tell you what you ought to do to come into favor with Him.

Now I invite you to make a freewill offering of yourselves, soul, body, and spirit, at the opening of this new year. Will you devote your tact and ingenuity to the work of saving souls? Will you seek to obtain experience and knowledge in the things of God that your entire future life may be an expression of the sanctifying influence of the truth upon your soul and character and that God may accept your work?

Let your conversation, as you hold intercourse with men, show the results of communion with God. Superior talents and learning are not essential in obtaining due acquaintance with the Scriptures. The Bible is intelligible to every capacity and is adapted to every class and station in life. Jesus is knocking at the door of your hearts. Will you let Him in? Will you meet the requirements of God's Word that He may "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.] God bless you is my prayer.

Lt 47, 1888

Brethren

March 1888

Dear Brethren:

Selma is 15 miles south of Fresno. I was called according to a former promise made to Elder [E. P.] Daniels to come to Lemoore and help him at the close of a series of meetings he had been holding there.

Quite a number of the very best church members had taken their stand on the truth, and one infidel is now about to take his stand. I spoke five times with great freedom. The little meetinghouse was full, crowded to its utmost capacity. There sat before me infidels, saloon keepers and men who are accounted of the first ranks of society in Lemoore. They listened with intense interest.

The Lord put His spirit upon me, and I have freedom and power while all were held as if spellbound. I did reach the hearts of many. Some took their stand for the truth.

I was obliged to speak evenings, although it is contrary to my practice because I am unable to get off the burden from my soul so that I can rest and sleep that night. After speaking I had to ride four miles which was not favorable for me in a malarious country, and I have been afflicted somewhat with malaria.

There has never been so universal an interest awakened in Lemoore and the surrounding regions as this past winter and spring. The Lord has blessed Elder Daniels' labor wonderfully.

I made it my home at Harvey Gray's, and he lives halfway between the towns of Grangeville and Lemoore. From his place it is four miles to Grangeville and four miles to Lemoore.

People have become aroused in Grangeville, and the community there sent a petition, signed by the most popular men of the place, for Elder Daniels to come there and hold meetings. They will bring this about.

Brother Scazighini, a steady, old, faithful, God-fearing German, lives there. He paid his pledge, made one year ago, of twenty five hundred dollars. He said, "Sister White, you remember I asked you six years ago, if I should sell my property or a portion of it. Then you said, 'No brother, not just yet; the Lord will certainly let you know when to sell to the best advantage.' Well I asked the Lord this year to send me a buyer if it was duty to sell, and I put my price upon it. The buyer came, and I have received twenty five hundred dollars more for my place—thirty five acres of land—than if I had sold it when I asked you about it."

Now the tent will be pitched in Grangeville. A much better class of people resides there than at Lemoore. Twenty-nine took their stand in Lemoore, and it is important that some labor is done in Grangeville now.

We look in this southern part of the State for the means to be invested to sustain the cause of God in Europe and in other branches of the work. Labor must be put forth all through this country. It is the most wealthy part of the State.

In company with Brother and Sister Daniels we went to Fresno, met Willie [White] at Goshen, and he accompanied us on a freight train to Fresno. I spoke twice, Sabbath and Sunday afternoon, and I had great freedom. The hall, owned by Brother Church, was crowded to its utmost capacity. Sunday afternoon the first men of the place were there, and also Sabbath many outsiders were there. Brother Church told me all were highly pleased. We had a meeting in the forenoon. I read to them something written in regard to the building of a church. Then I talked considerably, and asked them what they would do. Elder Daniels spoke after me. Before the meeting closed, thirty-one thousand dollars was pledged for the building of a church, a school, and a mission. I could not go away and see the people worshipping in a little hall, owned by Brother Church. It has done good service as yet, but it will not contain the people that come to the meetings now.

We came on the ground here last Thursday, and have been at work hard ever since, and I am now much exhausted. We have had excellent meetings all through. Yesterday I brought up the European missions, and in this small camp meeting, composed largely of [the] Fresno church, there was pledged three thousand one hundred dollars. The two Sabbaths, the children's donation for the London mission amounted to eighty dollars. Five have embraced

the truth here at the meeting. Brother Will Smith is a man that was converted last year. He was in the truth years ago but for some reason gave it up, and the devil took possession of him, and he became a desperado. His wife kept the Sabbath. He is a tall, well-developed, powerfully-built man. He went into all sorts of lawlessness, stealing, and tried to kill, but his victim did not come in just when he was prepared to kill him.

Last year at Fresno under the labors of Elder Daniels he was powerfully wrought upon, and he repented with another backslider who had gone with him in all his wickedness.

Then commenced the work of confession and restitution. One man they went to see and met him in the road and down they went in the very dust and dirt on their knees, weeping and confessing, and the infidel wept like a child. "Now," said they, "we want you to forgive us, and we do not ask you not to arrest us for stealing your sheep, but we ask pardon; we will pay every cent of the cost of the sheep." The man who had been wronged said, "What has wrought upon you to make this confession?" Said they, "We have been attending the camp meeting, and the Spirit and power of God and the religion of Jesus Christ has taken hold upon us."

"Well," said the man, "if the work done there is of this order I must go there," and he did go, and he did tremble under the sharp arrows of God.

The influence of these confessions made to many others who have been wronged, is as far-reaching as eternity. This man in his wickedness had nothing, but since his conversion the Lord has blessed him greatly with means, and he is using it in making restitution and in advancing the cause of truth. He is free, generous to a fault. He is humble as a child, sitting at the feet of Jesus, ready and willing to do anything. He takes 150 Signs and distributes [them]. He has done more missionary work alone the past year than the whole Fresno church together.

The lawyers and jurors to whom he had made confession, saying, "Do with me what you please," assembled to decide what they should do, and although composed of infidels and those bitterly opposed to our faith, they said, "Can we take action against a man that God is evidently working with? No, no, we will not do it. He is now reformed, humble, and a wonderfully changed man." The whole community was afraid of him. These things have exalted the truth and done great things in its favor.

He is now in the real estate business and at the same time doing missionary work. He brought four to the meeting, paid their carfare, and boarded them at the boarding tent. He told me he wanted to go out a few miles and see a woman whom he would bring to the meeting if he could, and his wife went and brought her. The four from Fresno and this lady have embraced the truth, and when the call was made for Europe this newly converted woman gave fifty dollars; one of the other converts gave twenty-five, and another, five.

Brother Smith was worth worse than nothing; now he has quite a handsome property, and he and his wife gave for Fresno church quite a goodly sum, and yesterday they gave one hundred each for the European mission.

Yesterday I spoke again [at] half past two. The tent was so crowded that some could obtain no seats. The attention was unequalled. I spoke upon temperance. The power and Spirit of God was upon me, and the effect on the large number of outsiders was good. Brother Church was highly pleased. He said he never heard me speak so well, with such clearness and power. I was surprised to learn I had talked two hours and fifteen minutes and felt less weariness than I had done when I had spoken only one hour. I have felt some of the time great exhaustion through want of sleep and rest; but this morning I arise of good courage, full of thankful praise to God, and feel better than I have done any morning yet since I came to Selma.

Our meetings have done good, and many have been blessed. Seventeen have been baptized. One was the sister I mentioned who came to the meeting through Brother Smith's influence. She is closely examining the Scriptures and is coming right along.

I have had much extra labor upon me at this meeting. Dr. Maxson and wife left the institution at St. Helena, connected with Elder Rice, and they together came to Fresno. [They] have linked together and had [an] influence upon Brother Church and flattered him to build an institution in Fresno. Dr. Maxson went across the plains and has written back to Brother Church to go ahead without delay, that all was clear.

Now this enterprise would be the ruin of Brother Church. He could not harmonize either with Dr. Burke or Dr. Maxson and his wife, and he could not harmonize with Elder Rice.

I have labored early and late with great caution to upset this plan. Brother Church put a letter in my hand from Dr. Maxson. Such a letter of self-exaltation! He was to be with his wife and Brother Church the superintendent of this institution. He was well acquainted with the bath hands at Battle Creek Sanitarium; he was at work securing the best kind of help, and was surprised at their willingness to engage with him!

Thus you see how matters were working. But the Lord has given me favor with Brother Church, and he says he will not disregard my advice. We hope the devil is defeated on this point. But we cling to God and pray and trust in Him to work out this matter to bring about the right state of things. I expect Maxson is in Fresno.

I go today to Burrough Valley, and return Thursday to Fresno to meet Maxson. I speak Sabbath and Sunday in Fresno.

Lamson, D. H.

Battle Creek, Michigan

December 13, 1888

D. H. Lamson

Dear Brother:

I received your letter in due time, but have been so pressed with labor that I have been unable to write you. I have not been indifferent to your state for some time back; and now that you have written to me, I must respond, although I cannot see how relief is coming to you.

I am sorry that you are situated as you are, under the pressure of debt. I know of quite a number, who, like yourself, are troubled and distressed over their financial condition. My son Edson is in about the same situation as yourself. We have tried to help him, but he has not as yet been able to free himself. There seems to be a lack of ability in the management of financial matters.

Now, my brother, will you please tell me the real circumstances—how much is required to set you free! I feel very anxious to have all who can do so, laboring in the Lord's vineyard. I know that the loss of your sons is a sad bereavement to you, and my heart is drawn out in sympathy for you. The Lord does not take pleasure in your distress. He wants to bestow upon you the consolations of His Holy Spirit that you may be a free man, abiding in His light and in His love. He has lessons for you to learn, and He would have you move quickly in learning them.

You ought not to allow yourself to become financially embarrassed, for the fact that you are in debt weakens your faith and tends to discourage you, and even the thought of it makes you nearly wild. You need to cut down your expenses and strive to supply this deficiency in your character. You can and should make determined efforts to bring under control your disposition to spend means beyond your income. Do not receive these words as though I were making a personal thrust at you to wound you, for it is not so intended. I love your soul and want you to be a perfect overcomer.

We are engaged in a conflict for eternal life; and in this battle, grace is arrayed against nature and the whole strength of self is opposed to the victory. Few find the path of self-denial, which is lined with crosses, and fewer still pursue it. Yet some press on, notwithstanding the obstacles and discouragements they meet, looking unto Jesus, the Author and Finisher of our faith. Every step is not backward, but forward, gaining sure victories until they reach "the prize of the high calling of God in Christ Jesus." [Philippians 3:14.] Can you not, dear brother, press into the path cast up for the ransomed of the Lord to walk in? Will you persevere and not become weary in well doing? This Christian warfare is



one of strife and eternal vigilance. Perfect victory may be yours if you will cheerfully lift the cross of Christ. He was tempted in all points like as we are, yet without sin. Eternal life in the kingdom of glory is worth a lifelong, persevering effort. The battle is the Lord's; but if we are co-workers with Him, the victory will be ours.

Now, my dear brother, if you will learn of the Master and be imbued with His Spirit, being clothed with Christ's righteousness, you may yet do good work; but you must bring the solid timbers into your structure. The Bible is our guide as to the kind of labor we should put forth. Paul says: "For yourselves, brethren, know our entrance in unto you, that it was not in vain; but even after that we had suffered before, and were shamefully entreated, as you know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention." "For our exhortation was not of deceit, nor of uncleanness, nor of guile; but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness; nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ, but we were gentle among you, even as a nurse cherisheth her children." [1 Thessalonians 2:1-7.]

"I am made a minister (of the church), according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to His working, which worketh in me mightily." [Colossians 1:25-29.]

The Lord requires more of you than merely to minister; He requires you to bind off your work. I know that the same kind of labor is not given to everyone, but the Lord has taught me that a worker in His vineyard must do his work thoroughly, even if he accomplishes far less in preaching. I have been shown that although you have been an acceptable speaker, your labor has not been of that benefit to the cause which it might have been.

Let what you do in the churches be done thoroughly; for no church can be in a healthy, growing condition, unless all its members have been fully instructed and are faithful in the performance of duty. If they are withholding their tithes and offerings, and you go among them as an ambassador of God with a pleasing, comforting testimony and do not touch the plague spot of their hearts, they are only confirmed in their selfishness. The more gratifying your discourses, the more will the very men who need your reproof feel that they are all right, for such preaching will not help them to see the evil in their hearts.

When a man undertakes to labor in the Lord's vineyard, he must not choose the pleasing part of the work and leave the unpleasant part for someone else to do after him. The people

may be wonderfully pleased with him because he does not point out their duty and urge them to do it, but the Lord is not pleased. His work is imperfectly done; and when a more thorough man tries to show them their deficiency, they refer to the first minister to whom they have become much attached, and say, "He was a man whom the Lord sent; and if these things are essential, why did he not teach them and urge us as you do?" So they are disposed to question this man because he speaks plainly and decidedly.

Heretofore you have aimed to please your hearers, when at all times and in all places you should have had an eye single to the glory of God. Faithful warnings, reproofs, and corrections are often required in the formation of a church that every man may be "perfect in Christ Jesus." [Verse 28.] When those for whom you labor see that you will not sanction a wrong act, that you will not do imperfect work for the Master, it will inspire them with confidence in you as a faithful sentinel of God.

You have done too much surface work. You move upon the sympathies; but deep, earnest, solid heart work has not characterized your labors. Women have been attracted to you and have been ready to pour into your ears their private troubles and family disappointments. You ought not to lend an ear to them, but tell them that you are yourself only an erring mortal; that God is their helper. Jesus knows the secrets of every heart, and He can bless and comfort them. Tell them that you might misjudge and be led to encourage evil rather than reprove it. Point them to "the Lamb of God, which taketh away the sin of the world." [John 1:29.] If you will put on the armor, and, crossing though it may be, give personal labor just where it is needed, to those who are closing the door against the light of heaven because of their selfishness and covetousness, you may not make so many friends, but you will save souls.

Timothy was a young man, yet Paul, his father in the gospel, gave him this counsel: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." [2 Timothy 4:1, 2.] And he further instructed him: "Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [1 Timothy 6:17-19.] And he concludes thus: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called; which some professing have erred concerning the faith." [Verses 20, 21.]

Dear brother, the Lord is not pleased with the position you occupy. You have entertained doubts, and unbelief has darkened your pathway. The position taken by Elder [D. M.] Canright has had some effect upon you. You have been unsettled in your faith. I have known that you were tempted and skeptical, even upon the testimonies, but I have not let go of

you. I have wanted to be where I could help you. Unless you are settled and grounded in the truth, your labors cannot be a success. You will always work with uncertainty. You need to place yourself in the channel of light and know of a certainty what is truth. Your position has not made you a strong man to do God's work and to help others up to the platform of faith.

God has given you valuable talents which you must return to Him with interest. You can do precious work for the Master if you will be earnest and devoted and so consecrated that you will daily, hourly, momentarily, yield yourself to Him. The Lord accepts no superficial work. If you would cultivate other traits of character to combine with the strong traits you already possess and then sanctify them all, you might be a power for good.

But, dear brother, why are you so determined not to receive advice and counsel, even from your best friends? The Lord designs that we shall help one another by counseling together; but if anyone seeks to aid you by advice, you feel that your rights are invaded. You are impatient of control and want to follow your own mind and judgment. This is a dangerous position for you to be in because the enemy takes advantage of you, and you become discouraged. You are not yet like clay in the hands of the potter, which is turned again and again until the will of the potter is wrought out in the vessel. Grace and truth will make perfect the work of fashioning the human clay, that the glory of the great Potter may appear in the production of a shapely vessel, molded and polished for service. You should be ready to receive divine impressions. The Spirit of truth should inspire you and govern all your movements. Your soul must be emptied of pride and self-sufficiency that there may be room for Jesus.

You do not see the necessity of counseling with your brethren. You should lay your plans frankly before them, asking the advice of those of good judgment, and at the same time earnestly seek God for heavenly wisdom. The Lord would not leave you to make mistakes. He is ever ready to give wisdom to those who really feel their ignorance and do not rely upon their own judgment. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven of the wind and tossed; for let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." [James 1:5-8.]

If you will become a learner in the school of Christ, submit your will to Him, and come under His discipline, you will be able to walk in His ways; and by living in constant connection with Jesus, you will be a channel of light to others. You and I, and every worker, need to feel our entire dependence upon God for His grace and His guidance. God wants you to come into sympathy and harmony with His plans. Submission to the authority of Christ, which forms an essential qualification in His disciples, is not only opposed to the pride which feels hurt when advised and counseled, but those who have it will choose to be subject one to another. It has not been easy for you to work with one of a different temperament than

yourself, yet this is the very thing you should have done. If we allow our own will to control us, the Lord will not work a miracle to preserve us from the consequences of our folly.

I tell you, my brother, fatal deceptions are upon souls. They have a settled confidence. They think they are Christians simply because they assent to the truth; and so completely does this delusion enclose and encase the heart, that the arrows of the Lord do not find access to it, and the deep, searching truths, which clearly portray this very delusion, are listened to without effect, with not a thought of their application to themselves. Oh, seek preparation of heart at the throne of grace, that when you feel your incompetence, you may have clear views of the power and dignity of Christ and can grasp the promises by faith and can have a living connection with God! You are assured that you may have the guidance of His Holy Spirit which will not lead you into uncertainty, but into a certainty of all truth.

Do not, I beg of you, rise up against these things. You have unwise sympathizers, as men in your position always will have, who do you only harm. God calls upon you to return unto Him, receive the truth as it fell from His divine lips, and convey it as living power into the hearts of others. Then will He place upon you the image of Christ, who is the Author of truth.

There is much, very much which I would like to say to you, but I have not time. Why not come to some of our meetings and place yourself in the channel of light? If you would, it may be that your children, too, would feel the influence of the Spirit of God and His transforming grace. Your son, if molded by the Spirit of God, might be of use to the cause, but he has very much to learn. As it is now, his education and mold of character are such that he would do positive injury if engaged in the work. He is inflated with self and does not know how to economize or limit his desires. He does not know how to live and work in a humble way like his Master, the Prince of life. His spendthrift habits could not be tolerated in the work of God. If he does not come into close relation with God and realize his defects of character and become converted, he will ere long be left in darkness. Both yourself and your son need to be thoroughly renewed by the Spirit of God, converted wholly and entirely, that every member of your family may be brought under the influence of the Spirit of God. This may and will be the case if you will only heed the warnings and entreaties of the Holy Spirit.

There is much work to be done for the Master, and men who might today be occupying high positions in connection with the work of God have failed because they never learned to economize. They did not limit their wants to their income when they entered the work, and their spendthrift habits proved the ruin of their usefulness in the cause. Because of the great lack of a self-denying, Christlike spirit, they have not had the favor of God. Their want of a deep, religious experience has made them unworthy to be trusted with eternal responsibilities or to be called sons of God. Yet they have become so self-conceited that they feel entirely competent to enter upon the solemn, sacred, responsible work of the ministry when they have no real fitness for it.

“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.] Oh, what love! What amazing love! And yet how few appreciate it! How few are partakers of the divine nature! Having undertaken the amazing work of redemption, He resolved that He would not give up the plan, but that He would spare nothing, however costly, withhold nothing, however dear, which was essential to the consummation of His design of bestowing on man gift upon gift until He had opened to Him all the treasures of heaven.

The saving grace of God upon us, the increased conception of His greatness, justice, mercy, and love, will not fill our hearts to no purpose. This knowledge of God, which Jesus came from heaven to impart, must not be trifled with. The love of God cannot remain in our possession unless it is expressed. Shall it ever be reckoned our greatest curse that we knew of the blessed gift of eternal life and did not make it known to others? O my brother, “Choose you this day whom you will serve.” [Joshua 24:15.] Jesus is calling to you and saying that you can be like Him. “Be ye therefore perfect, even as your Father which is in heaven is perfect.” [Matthew 5:48.] “God, who commanded the light to shine out of darkness,” is willing to shine in our hearts, “to give the light of the knowledge of the glory of God in the face of Jesus Christ.” [2 Corinthians 4:6.]

My brother, exalt the standard. If you ever handle the Word of life again, which I sincerely hope you may, be faithful. Be not only a preacher, but one who will lift up Jesus wherever you are, being imbued with the Holy Spirit and filled with all the fullness of God. Do not stand back questioning and doubting and speculating, but come heartily into the work.

The Chief Shepherd is soon to appear, and when He comes, He will give to the faithful undershepherds a crown of glory that fadeth not away. Truth will stand, for it is eternal, it will triumph, and may you triumph with it.

I write in no spirit to oppress you, but because the love of Christ constraineth me.

Lt 49, 1888

Sister

Dear Sister:

Let us put away everything like distrust and want of faith in Jesus. Let us commence a life of simple, childlike trust, not relying upon feeling, but upon faith. Do not dishonor Jesus by doubting His precious promises. He wants us to believe in Him with unwavering faith.

There is a class who say, “I believe, I believe,” and lay claim to all the promises which are given on condition of obedience; but they do not the works of Christ. God is not honored by any such faith, it is spurious. Another class are trying to keep all the commandments of God, but many of them do not come up to their exalted privilege in claiming the promises that

were given for them. God's promises are for those who keep His commandments, and do those things that are pleasing in His sight.

I find, Sister X, that I have to fight the good fight of faith every day. I have to exercise all my faith, and not rely upon feeling; I have to act as though I knew the Lord heard me, and would answer me and bless me. Faith is not a happy flight of feeling; it is simply taking God at His word, believing that He will fulfill his promises because He said he would.

I am much interested in your experience. The Lord has let His blessing rest upon you at seasons of prayer, and if you had kept looking to Jesus and fully believed on Him, then you would have received a much larger measure of the Spirit of God. But your husband's coldness, unbelief, and manifest inability to appreciate the blessing proffered, was a heavy weight which hindered you so that you did not trust the promises of God.

I hope you will not become discouraged in any way. I hope you will not allow the want that is evident in the experience of your husband to be the means of keeping your soul in darkness and discouragement. He seems to feel very anxious in regard to you, but if he would leave you in the hands of a merciful God and work for his own deliverance by a perfect surrender to God, he would have no cause to be troubled about your case. It will require much of the Spirit of God to break up his Phariseism. He does not see himself. He has so woven self into the warp and woof of his experience that God has little to do with him. When he is able, through grace, to see his own defects, then Jesus can be his restorer.

My sister, stand free in God. Let not your husband's ideas become yours. Unless he rids himself of his supreme self-complacency and falls humbly at the foot of the cross of Calvary, he will deceive his own soul. He can relate wonderful incidents in a past experience, but he has no new, joyful experience in God.

The Lord wants you to be free; He wants you to be trustful, to cease doubting, and believe. Self-righteousness is a terrible plague spot, but it does not belong to you at all. You are altogether distrustful of self and write and talk bitter things of yourself. Rest in the sheltering arms of Jesus, and do not worry yourself out of His arms; just believe, and praise God, and go forward. We are almost home. The Lord is coming. "Look up, and lift up your head; for your redemption draweth nigh." [Luke 21:28.] I see in Jesus a compassionate, loving Redeemer, One who can save to the uttermost all who come unto Him. Lean your whole weight on the promises of God. May God help you to believe as it is your privilege to do.

Lt 51, 1888

Ballou, George

Healdsburg, California

January 1, 1888

[George Ballou:]

I have received your letter. I feel distressed over your condition and would not add to your affliction if I could conscientiously avoid it. But I cannot see any safety for you or the cause of God to connect you with His sacred work.

Brother Ballou, you cannot be trusted. The base metal abundantly composes your character. These have been so long weaving into your character the threads of evil, in thought, in action, that in your hands the salt of truth has lost its savor, and the revealed will of God has not for years acted as light to guide your feet, having a controlling influence upon your character and leading the erring to the true foundation. Satan has had the control of your thoughts and led you into the subtlest reasoning which has decided in your impure mind that which was allowable and that which was forbidden, until in your case, as with many others, this has resulted in your making decided transgressions of the law while appearing to be in perfect harmony with its requirements. This is the danger; this is Satan's manner of working, making void the law of God by traditions or a subtle manner of reasoning.

Paltry evasions, quibbling, and distinctions as to what constitutes sin have led other minds to have confused ideas of right and wrong and lessened the crime of sensual indulgence. The great God and His holy claims have become so obscured by thoughts issuing from defiled hearts that sin no longer appears the vile thing that it is, and the minds left to drift into this channel make innocence of crimes most revolting. The Scriptures are wrested from their true meaning, and the oracles of God, by a system of reasoning inspired by the devil, are meaningless, and the ingenuity of the devil knows no bounds in twisting and torturing terms to such a degree until the plainest statements are explained to mean the very opposite of that which the ordinary reasoning of intelligent minds would suppose they did mean.

The guilty Scribes and Pharisees worked at this business until they made those things positively forbidden in the Word of God to appear in conformity with His requirements, thus turning things upside down, setting darkness for light and light for darkness; and when general precepts are laid down without a particular specification or form how it was to be obeyed, they felt no obligation to obey these general, far-reaching requirements. Practical godliness was made as thin and incomprehensive as possible, and they set aside the spiritual altogether.

This is becoming one of the dangerous and most artful workings of Satan to make of none effect God's purposes that are given all in these virtues which are stated, because the form and measure of conformity is left to be met and acted upon by the circumstances of each case, and the promptings of a loving, loyal heart will see and practice virtue and truth. Many professedly religious lives are shamefully defective because the law of God has not specified the particular way, under all circumstances, it was to be fulfilled.

The law of God covers the whole matter, but their love of particular sins leads them to the position there is no law to condemn these particular transactions. The Lord's prohibitions and requirements are in perfect consistency with His moral law, the great [law] of righteousness, which is a matter of character rather than of form. The heart work will lead to the righteous actions. The law of Jehovah is exceedingly broad. Jesus in His lessons on the Mount plainly declared to His disciples that this holy law of God may be violated in even the thoughts and feelings and desires, as well as [in] the word and deed.

The heart that loves God supremely will not in any way be inclined to narrow down His precepts to the very smallest possible claims, but the obedient, loyal soul will cheerfully render full spiritual obedience when the law is seen in its spiritual power. Then will the commandments come home to the soul in their real force. Sin will appear exceedingly sinful. The light of principle illuminates the whole law of Jehovah. Sin is cleansed from the soul temple. The law is pronounced to be holy, just, and good. There is no longer self-righteousness, self-esteem, self-honor. Self-security is gone. Deep conviction of sin and self-loathing is the result, and the soul in its desperate sense of peril lays hold on the blood of the Lamb of God as his only remedy from the condemning power of sin.

Many are deceiving their own souls today. They restrict the injunctions of God to condemn outward acts alone and do not consider it sin to dishonor God in thoughts and affections. They flatter themselves that they are keeping the law of Jehovah, while their life and character as daguerreotyped in the books of heaven reveal them as venturing to see how far they can go in the direction of wrongdoing without being branded as transgressors of God's law.

God's holy Word is a book of living principles that every soul who desires to depart from all iniquity is not left in doubt as to what course to pursue to meet the claims of God's Word. They will be ever laboring in thought, in word, and in character to be on the Lord's side, obedient to all His requirements.

In the place of seeking opportunities to evade the law of God, they will give the largest interpretation to His far-reaching commandments and will strive most earnestly to bring the will, the affections, and all the heart to exemplify the great principles of His holy commandments. This is genuine sanctification.

The Pharisees of today are among those who have a reputation as Christians. Who are Pharisees and who are bearing the stamp of Christ's purity, holiness and devotion will exemplify the same in their life and character. Those who are unconscious of their danger in Pharisaism think all is well with them. If man will preserve humility, keeping I out of sight and God in the forefront, then there will be a power of influence going forth from their words, their deportment, and character that will be for good—far-reaching as eternity.



If therefore the light that is in thee be darkness, how great is that darkness! So many are working earnestly on a wrong line which seems to them to be right. They are building a very fine structure but the foundation is not safe. It is on sand and not solid rock. Their ideas are wrong. The work must begin at the heart. Their conceptions of their God-appointed work is confused. It is false. If the heart is right with God, then the whole life will be purified, refined, ennobled, sanctified. If the eye is single, the whole body is filled with light. Religion is not a matter of externalities which can be kept out of work. The heart must be subjected to the influences of the Spirit of Christ, then all hours, in all places will be devoted to one grand aim to save souls for whom Christ has died. The influence of the transforming grace of Christ will be brought into the minutest deeds of the life, in every department of the work. Religion is a thing of the heart.

Selfish interests lead in one direction; ambition is constantly urging to acceptance of positions for gain that will place man in difficult places where it is impossible for him to maintain right motives and principles that reveal the love of God. It is fidelity on the one hand to the commandments of God; and unsanctified ambition, selfish interest on the other hand—God's commandments on the one hand and transgression on the other hand.

Satan was constantly saying, "Why be so particular and exact. Obeying the commandments of God is greatly against your interest; you overact in being so far separated from worldly customs. You are narrow and you can never rise very high until you change your sentiments." Satan gets the day; man yields to Satan's suggestions and divorces his soul from God. We do not place you in a position where you cannot receive the pardoning love of God. If you repent of your transgressions, God is just to forgive you and cleanse you from all unrighteousness. A broken and contrite heart the Lord will not despise. If you regard iniquity in your heart the Lord will not hear you.

When I learned that you stated before your brethren in the ministry that when you undressed and got into bed and induced the young sister to do those things she would never have thought of doing had you not presented matters as did Satan in his temptations, you claimed you had no impure thoughts or evil intentions in so doing, I said then, "It is a hopeless case. Evil is so ingrained in his character that even his very thoughts are evil and that continually, and the eye is so obscured to light and purity and holiness that his whole body is full of darkness." If no impure thoughts could be attached to such a course of conduct, then, blameless in this course, you would act over the same under the slightest temptations and corrupt pure minds by your satanic reasoning and specious sophistry. You would come to consider this a part of your ministerial work and you would tear and devour the sheep of God's pasture.

The very fact that while you were preaching the most solemn truth of God's Word you could be guilty of such conduct shows a conscience defiled. Men may be surprised by temptations to do many things that are wrong, then they become disgusted and horrified with their transgressions, but your mind has been under the control of Satan to deliberately plan and

devise a course of action in accordance with your unsanctified character to gratify lustful desires. You have boldly urged your common, corrupting actions upon others.

It has been difficult to turn you aside from your purpose. And, think you, should you lay bare the sins that you have been guilty of practicing during your ministerial office, that there is one member of the conference [who] would consider you a safe man to be entrusted with the responsibility as a shepherd of the flock of God? Would they not consider you a wolf in sheep's clothing?

I have no confidence that you see your sinfulness. You have been continually in your mind and words referring to others who have, you claim, no more right to credentials than you have. I have naught to say to you of any such. But their sins will not excuse your sin one iota. Yours is black as midnight, and if you save your own soul, you will be a brand plucked from the burning. Your moral taste has been perverted, corrupted, and the moral defilement runs through your whole life, notwithstanding the clearest testimonies have been borne directly to you, and you have made humbling acknowledgments. I felt the burden again and again of your case. I pressed it home upon you at the April meeting in Oakland.

You see the light. You know you were polluted. You sought to humble yourself before God but were not converted. Your course, after the clear light in general principles has been laid before you, has been more bold and defiling to draw other souls into your snare of pollution, and this has been practiced so long that the whole moral taste is corrupted.

You have no right to stand in the place of a minister of righteousness. You need to be proved. God will test you. If you cannot bear the proving of God, the matter is decided forever that you can never stand as [a] mouthpiece for God again. Long has it been since the Lord has used you directly in His work and in His cause. Your heart has been corrupt, your hands defiled, your thoughts full of defilement.

I counsel you, think no more of entering the ministry, but seek some humble employment and work not with the brain, but with your hands. Physical exercise you need. The animal in you is largely developed, and if you can perfect a Christian character in an humble way, revealing Christ in your life and in your department, if you will show you are not ignorant of Satan's devices, that you will stand the test of temptation, tearing out the rotten timbers in your character building and putting the solid timbers in, then you may so work out your own salvation that you will see and acknowledge that it is God that worketh in you to will and to do of His good pleasure.

If the sin of Achan brought [the] curse of God upon Israel, what can be your ideas of your sin, and how can God excuse the church or conference that will pass you credentials as being a delegated minister in good standing in the conference. It cannot be done. You will be sought after by those who are watching for all such souls who are ready to sympathize with you and give you the right hand of fellowship and will place you in the pulpit, and you

will be tempted to accept of this opening. You have so little spiritual enlightenment, you know so little of what constitutes Christian character that you may be deceived and be found with D. M. Canright.

You have fully as high an estimate of yourself as had D. M. Canright. You are full of self-esteem and pomposity. You know not yet what true humility is. Self, self has been held up, exhibited, admired, worshipped. God's Spirit has had so little to do with you. Your proud boasting has pleased the devil but has not in any way glorified God. You have glorified yourself; you have ... [Remainder missing.]

Lt 51a, 1888

White, Mary

Healdsburg, California

January 4, 1888

Dear daughter Mary:

Brother Harris will take this line to you. We need our large flat irons. They are the largest size and Sister Lockwood says they are in the laundry at [the Rural] Health Retreat. Will you see that they are sent down when someone comes to Healdsburg?

We are all well. W.C.W. [W. C. White] has just left for Oakland, to be gone till next week. He is well as usual. We do not forget you, and we pray for you every day; we have earnest petitions ascending from all of the family in your behalf, and we believe the Lord is working for you. We have confidence in the promises of God. Cling to these promises.

Dear Mary, be of good courage in the Lord. He will not leave nor forsake you. Much love to your mother and Sister McOmber.

Mother.

If there is anything that we can do for you, just let us know and we will do it gladly.

Mother.

Lt 53, 1888

Butler, G. I.

Healdsburg, California

February 10, 1888

Dear Brother Butler:

Yesterday I had the pleasure of hearing W.C.W. [W. C. White] read your good letter to him in reference to many important matters. There is one matter I wish particularly to notice—that is the subject of Dr. Gibbs in connection with Dr. Maxson. You know that he has resigned his position at the [Rural] Health Retreat and this will make it necessary for some facts to be presented before you and the sanitarium at Battle Creek. I can but feel that there is a determined purpose, whether Dr. Maxson and his wife are aware of it or not, to misinterpret and misunderstand Dr. Gibbs's methods of practice; and notwithstanding I have plainly presented before Dr. Maxson that he certainly views matters in a wrong or incorrect light, yet this makes not a whit of difference with his ideas and plans of action.

When the great question of health reform was opened before me, the methods of treating the sick were plainly revealed to me. [In] the old-school cruel practice and the sure results, where one claimed to be benefited, there were thousands [who were] made life-long invalids who, had they never seen a physician, would have recovered of themselves without implanting in their systems diseases of a most distressing character. Eclectic was less dangerous.

The homeopathy which creates so deadly opposition from the regular practice, was attended with far less evil consequences than the old-school practice, but did much harm because it could be resorted to so easily and used so readily with so little expense that many practice upon themselves and fall back upon this without real knowledge of their ailments and do great harm to themselves, when a proper regulation of their diet, abstinence from tea, coffee, and all spices and flesh meats [and] gaining an intelligent knowledge of temperance would be medicine above all drugs.

But Dr. Maxson has insisted in putting his manner of treatment in a false light. He has repeatedly stated that if Dr. Gibbs did not use drugs he was afloat and could not do anything. In Oakland I had another conversation with Dr. Maxson, and I urged him not to make so wonderful a specialty of methods of drug using. I told him [that] after the whole system of drug medication had been laid open before me, I was shown of God that we should have an institution conducted on hygienic principles. In that institution lectures should be given, not on how to use drugs, not to lead minds and educate them in the methods of drug using, but [to] teach the people the better way—to live healthfully and do without drugs. The words were repeated, Educate! Educate! Educate!

I then saw that [with] an intelligent knowledge of pure air, making use of it wisely and abundantly, and [with] simple, healthful food taken into the stomach temperately, and eating and drinking to the glory of God, ten thousand would be well who are now sick. Then I was taken from room to room and shown disease and its causes, and the result of drug medication. I was then shown through rooms of a hygienic institution that was conducted on hygienic principles and these simple means—sunlight, pure air, healthful habits.

Constant instruction needs to be given, line upon line, precept upon precept, in regard to the necessity of clean bodies, clean houses, and clean premises. Breathing clean air would preserve health without the use of drugs.

But to deny self, to restrict the appetite, to eat only wholesome food and exercising temperance in eating the wholesome food, abstaining almost wholly from the flesh of dead animals that creates nine-tenths of [the] disease in our world, is too severe a process for a large part of our world and of professed Christians to enter into; so they eat [and] they drink without reference to health, and the result is a depraved condition of the system; then they resort to the [use of] drugs, because [that is] easiest, and there continues to be a wicked disregard of the laws of life and of health in taking care to preserve good health. There are diseases of every stripe and type because self-indulgence is practiced through willing ignorance.

I tried to present to Dr. Maxson something of the matter the Lord had shown me, but I think it did not make the least impression on his mind. He stated that he regarded homeopathy as of the devil; of the same character as spiritualism and mesmerism. Now, Dr. Gibbs is not a homeopathic physician, but he takes the good of all. He obtained his education in the regular school and has his diploma from that school.

The use of water to help the sick, plenty of exercise, education as to how to breathe, and education as to purity of habits would throw drugs in the shade in their own place where they naturally belong.

Dr. Maxson thinks he knows a great deal more than he does, and here is the very seat of the difficulty. Were I sick, I would not trust myself in his hands, for the principles of kill or cure, I fear it would be to kill. A deeper knowledge than he now has would give him a sense of [the] little knowledge he really has and the much more that he needs to know by precept and practice before human life is safe in his hands.

In Oakland I tried to show Dr. Maxson that his ideas were not after God's order in the set ideas that he could not harmonize with Dr. Gibbs. You say you have had an education in hygiene. Now, Dr. Maxson, you have all the opportunity in the world in the Rural Health Retreat to practice that education and demonstrate to Dr. Gibbs the fact that hygiene will do wonderful things. Just demonstrate this. Do not, if you see hard work in this practice, like many others, leave it aside and resort to your strong doses of drugs. I have positive light that this is tampering with human life.

But notwithstanding all I could say, he would go over the same ground again, presenting the infallibility of the allopathy above the homeopathy. I was sure all that I had said of the light which the Lord had been pleased to give me was in his mind as thistledown before the wind. He has asserted that he used less drugs than Dr. Gibbs, while Dr. Gibbs declares it is otherwise.

But there has been positive harm done by the strong doses of medicine given by Dr. Maxson—such enormous quantities of quinine given to his patients which he maintains is far better in influence than less. We have not a knowledge of the same results following the use of drugs from Dr. Gibbs.

Dr. Maxson had things his own way for many weeks, for Dr. Gibbs was away. He had all the opportunity to lecture, all the room to work that he chose, and then Dr. Gibbs did not stand in his way at all—let him have all the room he asked.

When he sent in his resignation, a copy [of which] I will send you, he worded it in a manner that needed explanation. He resigned, it was stated, because of the incongruity of the physician associates. Incongruity—what is that he said? It was the methods of practice. He was asked to explain himself. He stated that he would stay only on one consideration—that he should have the liberty to plainly state to his patients the difference between his practice and Dr. Gibbs's and that he should state the errors of his practice by expressing freely his opinions.

This would not, he was told, be tolerated for it was just this course that Dr. Burke pursued and brought about a state of things that would break down the institution.

At another meeting of the board it was proposed that it be recommended by the board that Dr. Maxson reconsider this matter of his disconnecting from the Rural Health Retreat. Elder Rice promptly answered that it would not be of the least use, for this was no hasty conclusion but a matter of deliberate thought and arriving at decided conclusions. So his resignation was accepted. There seemed to be a good understanding between himself and his wife and Elder Rice. All were perfectly united in their plans and purposes.

Elder Rice could not be kept as superintendent for he was considering himself [as] constituting the whole board, planning and managing, buying and selling; and the board knew not the first syllable of the matter.

He was incurring great expenses and without one word of advice or counsel from the board of directors. His sharp dealing with outsiders has cut off outside patronage, and he seems to lack the power of discrimination. He asks all the price that is set in the terms, which is looked upon as very high for board and treatment, and then if one asks for a hot water bag to be supplied with hot water, he or she is charged extra. [On] every little favor is put an extra price until they go away mad, vowing they will never enter the institution again and telling their friends never to enter. These cases are being revealed more and more, and in a very agony of distress we have been unable to correct the evil.

I think now it was understood [that] if Eld. Rice did not remain, Dr. Maxson and his wife would also leave. They have formed a bond of union from the first. I wrote a letter to Eld. Rice but he made no response; but [as] soon as possible comes one from Dr. Maxson making all [the] excuses for Eld. Rice. It was evident that a firm bond of union has been

formed with these parties. I will go to St. Helena in a few days and will then obtain something definite from Dr. Maxson.

Eld. Rice has been very imprudent with Mrs. or Sister Heald, and I have handled this familiarity with decision in the fear of God under a great burden. Elder Rice was warned, but he persistently kept on his course. He stated that it was his privilege for the superintendent to ride with the matron, and he told me, quite aggrieved, that the church members had much talk of his always taking Sister Heald to the meeting. When the matter came up in the camp meeting at Oakland in the presence of about twenty, he justified himself that he had, he said, been spoken to in regard to Sister Heald's riding with him and her husband not being with them, but he knew that this was no moral wrong, and therefore he went on just the same.

I just arose and told him plainly he was not a Bible Christian; that the Word of the Lord was positive—abstain from the very appearance of evil and give no action for reproach to fall upon the cause of God. But, knowing that much talk was being made over his close association with another man's wife, he had not sought in his own course of action to cut off the reproach, but justified his course. Had he seen another man taking the same liberties with his wife when she was living, he would have felt indignant. Had he seen any of the men connected with the institution, young or old, thus intimate with a married woman or young girls, he would have seen the evil and with no soothing words would have made short work of this matter.

He stated he should have done so, but that he considered he was a minister, above suspicion and above temptation, he had thought, and therefore it was safe for him to do that which would be sin in another. He acknowledged that this was wrong reasoning, but every time the matter was talked upon he brought forward the same excuses.

I first took Sister Heald, for I had in a dream been shown some things. Then I talked with her. Nothing, not one thing, was specified as wrong until I urged the matter and asked pointed questions and then drew out by direct questioning that Elder Rice had lain upon the bed with Bro. and Sister Heald, [and] that this was done several times. They had kissed each other and she had sat on his lap. This matter was all through the institution and has gone far and near. Bro. and Sister Maxson stated to me this was all talk. No such things had been done as were talked of, but in a few hours I had the statement from Sister Heald's lips.

After this, just about the last interview we had with Dr. Maxson and wife, Sister Maxson stated that Sister Manohah, Bro. Rice's mother, told her all the circumstances of that one occasion of their lying on the bed together and made it a very innocent, accidental affair. I said to Sister Maxson, "I do not accept this statement, for I have had the matter from Sister Heald's lips."

Everything shows that these parties, Bro. and Sister Heald, and Bro. and Sister Maxson, and Elder Rice have been closely connected in bonds of sympathy, and when the board felt, for the prosperity of the institution, that Eld. Rice must not officiate any longer, then all agreed to leave together and did leave together.

There has been some thought that they will unite together to start an institution on this coast, and this he has plainly stated in a letter to me that a wealthy man was urging them to do this and would help them. It is not improbable that Eld. Rice may marry Dr. Maxson's niece.

Lt 54, 1888

Butler, G. I.

Salmar, California

March 23, 1888

Dear Brother Butler:

Brother Rice has come to Fresno in company with Brother and Sister Maxson and so presented matters before Brother Church that he decided to build a health institute at once.

Now this is not in God's order. Brother Church could not manage such an institution in his best days and now, when over seventy-years old, he is no more fitted for this work than he has been.

Now Brother Maxson was sent to Battle Creek to get counsel of those who understood scarcely anything of the situation, and he has not counseled with anyone here, only those who have drawn off—Dr. Burke, Elder Rice, Dr. Maxson and his wife—and this is a corrupt union.

I send you this because John Church told me last night that he supposed that Brother Butler had sanctioned this enterprise, for Dr. Maxson telegraphed, "All right, go ahead."

I will write no more except [that] Brother Church is expecting to draw his means out of the Signs office to put [them] into this building. What kind of moves our people will make next, the Lord only knows. I send you this that I have written to read to Brother Church. He will be here the last of next week.

Love to all.

Satan is determined to have a controlling power. I had great liberty in speaking to the people. We had three meetings, raised in pledges thirty thousand dollars for meetinghouse and college and mission house. I thought this would be something to divert the mind of



Brother Church, but he has gone to St. Helena to see Burke and answer a telegram in regard to some matters at the Institute.

Lt 55, 1888

Maxson, Dr.

Burrough Valley, California

April 3, 1888

Dr. Maxson:

A letter you had written to Brother Church providentially came into my hands. I was much surprised at the contents of that letter. First, that without consulting on this coast who have the burden and cause of God at heart and who are engaged at the present time as God's workmen in the salvation of souls, you crossed the Rocky Mountains and opened the matter to others. You were called to the Pacific Coast to help them in the Rural Health Retreat. You left of your own accord because you claimed you could not conscientiously harmonize with the methods of Dr. Gibbs in the administering of drugs. You claimed you had been treated kindly, liberally, and well by the board and all connected with the institution, that you left them with the best of feelings, that you had not a complaint to make in regard to the way that you had been used.

Now we would make a complaint of you that we are not satisfied at all with the way you have treated us on this coast—not in a Christian manner, certainly. You have laid your plans in a most secretive manner. You have not counseled with anyone on this coast. You have asked no advice. You have talked with Brother Church and have encouraged him to engage in an enterprise of erecting a sanitarium. You have put on the outside an appearance in your letter to him that this move was not to be a rival institution and was not to injure the Health Retreat at all.

If you possessed such disinterested feelings, I will say you have a very poor way of showing it. You claim to believe that the Lord has given Sister White light and has been working through her as His agent to bear testimonies of reproof, of wrongs, to correct evils, and set in order things in the church. But notwithstanding, you did not intimate your purpose to Sister White, only that if you connected with any institution, it would be in remote or far distant Southern California. Then you stated you should not make a move in anything of this kind until you first laid the whole matter in all its bearings before our leading, responsible men and had their fullest sanction of the matter.

Well, you laid all your plans with Brother Church. You then went across the plains with the stated purpose to him of consulting Elder Butler and obtaining his counsel. Then, if there were no objections, you would write or telegraph to Brother Church. Well, the telegram came, "All right, go ahead," which was taken by those here that you had consulted with

Elder Butler and others and they harmonized with your presentation of the case and hence the decided message. What else could be conjectured—"All right, go ahead"?

I immediately wrote to Elder Butler [asking] what this meant, and a telegram comes, "None of the committee favors, neither have they favored, the building of a sanitarium in Fresno." We wait [for] letters of explanation from them. But why this manner of working and injuring us on the Pacific Coast? Why does Dr. Maxson leave California out of the question and go to parties across the Rocky Mountains for them to favor his schemes when the Lord has His appointed agents and guardians of His work right here on this Pacific Coast? These men of God's appointed are not to have the particular oversight of the work in all its branches over the other side of the Rocky Mountains, but right here they have their appointed work. Then why have you not, Dr. Maxson, openly and frankly laid matters which must have a material influence upon this cause and work of God in California before the proper ones in California, the guardians of the cause here?

Every branch of the work on this coast concerns the cause right here. Why does Dr. Maxson show disrespect to God's appointed agencies right within his reach? Is this the way men are to work in the Western vineyard who claim to be moving in these last days with unselfish interest? Will this manner of work be in harmony with their brethren? Will it have [a] favorable impression upon minds? Is this the manner of work that is to come forth from their hands, and is it of a character to create the best of harmony and to have unity in action that will be answering the prayer of Christ that His disciples may be one even as He is One with the Father?

The responsible workers engaged in preparing a people to stand in the great day of God which is just before us must have concerted action. Are not these movements a second edition of the same work that Dr. Burke has been doing when he sent in his resignation to the Health Retreat and set up a health institute right in the city of St. Helena for the only reason that he was not made first in the Health Retreat institution?

He has withdrawn, acted as traitor. He has carried on his work as a traitor would do, and the leaven has been at work. Here we see a worse course pursued by Dr. Maxson, without saying anything of his plans to the president of the State Conference at California, without making [known] his plans and purposes to me, whom God has connected with the work from its first rise and to whom God has been pleased to reveal light in regard to the great subject of health reform and that an institution should be established in California.

The Lord has for years been revealing [to me] the characters of men, their dangers, their defects of character, the course different ones would pursue that would imperil the soul, and the course they must pursue in order to overcome as Christ overcame and escape the dangerous perils of these last days. The Lord has given light to His people for the last thirty-six years.

Dr. Maxson becomes closely connected in unsanctified sympathy with Elder Rice and shows no respect to this gift the Lord has placed in the church. He enters into and lays plans with one man, Bro. Church, to establish a large institution in Fresno. Has he any knowledge of Bro. Church as a man adapted for any such work? No, but he seizes the first thing that promises to place him first.

Bro. Church has recently lost his wife. He feels almost uprooted, is unsettled, confused, [and] perplexed. How important that someone who understands him shall help him at this time! It seemed congenial to his inclination to establish a large sanitarium in Fresno. His motive was good, but what light has he from God that his entrusted capital shall be used in this way; what evidence that these elements that could not unite with the Health Retreat in St. Helena could unite and work harmoniously? We know that these are not safe. They would flatter and misconstrue and prevaricate and work under a false pretense, all the time claiming to be very conscientious.

By their fruits ye shall know them, and with all lamblike pretensions, with wonderful apparent conscientiousness, they see the opportunity they have long desired to be at the head, and they take advantage of the mind and purposes of Bro. Church, strengthen his ideas, help him along in his plans, engage with ardor in the enterprise, exalt his ideas, and unite with him in all he suggests. They have not, neither do they care to learn whether this would be the mind of the Spirit of God and evidence this by their saying nothing to those who have a right to know. They do not inquire whether it would place Bro. Church in circumstances where temptations would come powerfully upon him.

He is about seventy years old and these men who have had no acquaintance with Bro. Church do not consider whether this would prove his ruin or be a detriment to the cause. Brother Maxson has accepted Bro. Church's ideas, strengthened them, and united to help them forward without any knowledge of whether you were working in harmony with the Spirit of God or against it.

The Lord has opened the past life of Bro. Church before me. I have sent warnings and counsel to him. I know his dangers. I know if he will use his capabilities in a right direction the Lord will bless him.

If you are, Dr. Maxson, moving in God's order, then the Lord is not leading and teaching me. For His Spirit is urging me to do all in my power to influence Bro. Church in an opposite direction, to give up his purpose to erect a sanitarium in Fresno. And I shall make most earnest efforts to be in harmony with the Spirit of God who doth not look as man upon outward appearance, but at the heart. He knoweth the end from the beginning whether this or that shall prosper, whether the plans of man will in the end redound to His glory or result in the loss of souls, and whether the plans of shortsighted mortals will be the upbuilding of His cause or for the detriment of His kingdom upon the earth.

If you have decided to move and work independent of God's laborers whom He has placed in His vineyard and consider yourself a competent, independent body here in California, you could not have taken a more thorough course to represent the same than you have done in your movements of late. Have you decided that the Lord has no head here in California, that there are no pastors, no teachers, none whom God calls His watchmen, shepherds of His flock, that you feel all wisdom is invested in yourself?

Satan is bound to get in strife and dissension among us as a people by drawing apart, acting independently. You need more of Jesus and less of self. One object must be kept in view constantly, that is harmony of cooperation is our strength. Our work is worldwide. Respect and attention must be shown to all God's ordained agencies if we expect the Lord to work with our efforts.

Your work is now outside the Lord's agencies. Your work is an independent matter without one word to the responsible men God has ordained [for] this coast. Those who refuse to hearken to instruction will work on the enemy's side, and a bitter tide will be started from him which will result in every sort of trouble; souls will be wounded, alienations will exist, and if this is the policy that men claiming to be commandment-keepers feel at liberty to work upon them, the enemy's cause will be served rather than the cause of God. Say not, in the words of a man who imagined himself to be better than the Lord saw him to be, "What is thy servant a dog, that he should do this great thing?" 2 Kings 8:13.

Feel not indigent at this illustration and the suggestion of a possibility that you may be left to pursue a course which will not only imperil your own soul but the souls of others. You are strong, ardent, confident, you think, in God, but it is in your own strength, trusting to your own heart.

I speak that which I know. It is another spirit that is leading you. Dream not that your mountain stands so strong that you can never be moved. I do not doubt but that you think that you are moving in the counsel of God, but you are deceived. You have united with influences that lead you to give a little honor or respect to the instrumentalities the Lord has placed in the church for the perfecting of the saints until we all come into the unity of the faith.

You have put confidence in men who mislead you, and your own unsanctified ambition harmonizes with every suggestion whereby there seems to be a possibility of exalting yourself. There is a busy, tempting devil. Once place the feet in a wrong path, and it pleases the devil, and he will be too well pleased to lead you on avenues leading off from the right path open on every side.

None are more exposed than those who feel fully capable of guiding themselves and think there is no peril and become impatient at words of caution and counsel that may be addressed to them. They will not be forewarned. Every plan looks like perfection to their

inexperienced, unsanctified [judgment] to the watchman on the walls of Zion on this coast. You have passed them by. What for? Was it not because you feared they would not harmonize with your ideas and plans, and your haste to do this great work is not after the wisdom of God.

If one and still another follow your example, where would be the unity that must exist in the body that they be of the same mind, of the same judgment, and speak the same things? Now if every one feels at liberty to do as you have done, how is this Christlike harmony to be preserved? Where can the unity exist that God has enjoined? If Dr. Maxson is so conscientious to do nothing that will injure the Health Retreat, why is he so careful to observe such secrecy and consult with no responsible men on this coast, unless he is sure they will sanction his movements? Why did he not consult with me before crossing the plains to engage in the enterprise of carrying out his plans? Why does he express his fears, and he is sure this is of God, fearing Bro. Church's mind may be changed?

He says, "I suppose you must have gotten my telegram and my letter following, and that you are finishing the work as rapidly as possible. I hope so, at least, and I have faith to believe we shall never need to take a back step." He expects the work to be rushed through without time for thorough contemplation. There are all kinds of faith. There is a presumptuous faith that rushes on without good foundation.

"The Devil will work hard to frustrate our plan if it is a good one, and he will work in a way we little suspect." Sister White may come in, "I suppose he thinks," and the Devil use her [to] hinder this work. "I believe it is a right move and if we can maintain right relations to God and have His guiding Spirit to sanctify our judgment and be in a condition that we can ask the blessing of God on every plan we make and every step we take, then and only then will we have confidence toward God and work in harmony with His Spirit."

Does Brother Maxson consider that unless he is working in harmony with the body, the church of God on earth—God's delegated power upon the earth—that he cannot be working in harmony with God? The Lord never leads one member of His church to move independent of the body when these plans must necessarily affect that body either for good or for evil. This great haste without so much as taking counsel of any of the leading workers on the Pacific Coast looks suspicious.

His fears expressed that the Devil will do all he can to hinder it in a way we little suspect. Does not Bro. Maxson know that by appointment Sister White would be at Fresno and attend the camp meeting to be held only fifteen miles from Fresno [and] would not be united as he has been so fully with Elder Rice? Suppose I might say something to change their plans in this matter and would he not set the mind of Bro. Church to think that Sister White would be the evil agent to thwart their plans?

The wonderful desire to have the Lord's help is well put in, but he might look and consider that the Lord has ways and means through whom He works. He has set in the church the very means to reflect light to His people. If Satan can blind the eyes of the watchmen through the cunning, artful plans of men who have need to be closely connected with the body, but who feel fully sufficient in themselves to do wonderful things, he will do it.

The Lord has in His church some men of experience. Christ and angels are identified with His appointed sentinels upon the earth. The church above is united with the church upon the earth, and every enterprise entered into that is of a character to have an influence upon the people should be made a matter of counsel with the workers God employs in His vineyard that one man's mind and one man's judgment should not place his mold upon the work, but that if there is defect in one man's plans and judgment, that other minds shall discern this and shall avoid entering into plans and schemes that will not only be hazardous to the cause of God, but imperil the souls of those who shall be seduced into it and take these responsibilities independent of the body.

I would say of Dr. Maxson, when you do according to your word in the expression of your faith, you will feel much smaller than you do now, and will feel to respect the body and feel that amid a multitude of counselors there is safety. Warnings are not heeded because your spiritual eyesight is blinded and you think they are [not] applicable to you. "If we take a step that will take advantage of the work to the detriment of the Health Retreat or to our cause at large, it will be a step that we will regret some time, I think." So do I. What blindness! What want of wisdom? He just as well knows that his plans are calculated to injure the Health Retreat.

But like Dr. Maxson's character, he is superficial. He does not think deep or reason deep. Advice he does not want, else he would seek it. If he wants to move understandingly, why not canvass this matter? Why does he rush on in such haste? Why does he conceal everything from the workers for God on this coast whose business it is to watch for souls as they that must give an account? Why not consult the very ones who have the cause of God in all its branches at heart on this coast? Why rush the matter through without time to premeditate and counsel in reference to this work? "Let me assure you that as long as it is run in harmony with the Bible and the Spirit of God, we will be with you, one mind and one heart, and our great wish will be to carry out your wishes."

What kind of a standard has Dr. Maxson lifted, which he names the Bible standard? When Dr. Maxson and wife are to be the judges whether it is run according to the Bible and the Spirit of God, I should beg to have more accurate, spiritualized judges.

"As one of the Board, I pledge you hearty cooperation in all your plans up to the point of sacrificing principle, and that I would endeavor never to do. I know your plans I could heartily endorse, and in working for you I should be in the work of our blessed Lord." Here again we see the weakness of the man's character. He is so ardent to have these plans

carried out that he submits himself to endorse and cooperate with the mind and judgment of one erring man who needs to be counseled, who needs kindly to be bound about in many of his ideas, whom I have been shown needs to heed the counsel and light God has sent to him in order that his feet shall not stumble in following the bent of his own mind.

Satan baits his hook skillfully that the first intimation that it is a hook is found in the pricking of its hook. Here Dr. Maxson passes by God's appointed agencies, does not counsel and advise with the church, but consents to take one man's plans and ideas that have not been submitted to the body and carefully scrutinized by men of experience. He ignores altogether the watchmen who are to see the sword coming and warn the people.

Dr. Maxson says, "I know that there is a position that we can take and that you have already expressed in our talk that day I was with you that I think will exonerate us from any suspicion of intending to injure them." If Dr. Maxson is so true in his purposes, so loyal to the Health Retreat, why does he not act this? Why does he work in an underhanded manner? Why not be frank? Why not be open as the day and lay these plans before the body for their endorsement? For the very reason he does not wish his plans to be criticized, he would have them rushed through without delay. These plans are kept from the very ones he knows will question them.

Here is where our institutions all have suffered and will suffer because we have self-sufficient men who have so high an estimate of themselves that they will not feel the need of counsel and who will make their individual mind supreme. Professedly, they say, "Lord, Lord," but when the Lord speaks to them through His appointed agencies, they are deaf to His words and do not His words.

When we see open, frank work like a Christian working in harmony with God's appointed agencies, then we will have more confidence in these words of Dr. Maxson; but we say to him now in the words of Christ to the Pharisees, "Ye will not come to the light lest your deeds shall be reprov'd." [John 3:20.]

"My mind is at rest if you carry out the policy you laid before me and make a strong team to carry out your plans." Now the Lord has shown me for the last thirty-five years that one man's mind and one man's judgment never should be a controlling power because that mind and judgment were liable to grave mistakes and serious errors, but if Bro. Church is linked up with Dr. Maxson and wife, they "will make a strong team to carry out his plans."

If the spirit of self-sufficiency, of egotism, is not here revealed, tell me by what name shall we call it? These words reveal the character of the man. "We shall go into it with all our mind, might, and strength and shall be willing to sacrifice comfort, and as long as it is in a good cause, we will almost sacrifice life before it shall go to the world as a failure."

Mark, Dr. Maxson and his wife were called to this coast to help the Rural Health Retreat, but as has been stated he was not willing to sacrifice his ideas and feelings. He did not take hold

with the spirit of self-sacrifice to build up the institution which the Lord has revealed should be established in order to do a special work. Great light has been given but these two received \$25.00 per week for their labor, all that the institution could reasonably pay them. Knowing the light God had given in regard to this instrumentality, they sent in their resignation and refused to connect with it longer. What a pity that the Spirit of sacrifice was not felt in doing the good work with "mind, might, and strength" to make the institution already established all God would have it.

Dr. Maxson expects to sacrifice nothing. He expects to [be] benefitted financially, and he expects to be just that which I was shown years ago. He aspired to be the head physician and manager, which he is not qualified to be, and I fear never will be. This talk of sacrificing is superficial, cheap talk revealing the character of the man.

Dr. Maxson—"All the institutions I have visited have their leading lady physicians, and I can assure you that none are as well equipped as my wife is for the work, except it be Dr. [Kate] Lindsay, for she certainly is a remarkable woman, and Dr. Kellogg could not well get along without her."

This statement may be critically examined. I think that Dr. Maxson had little or no experience as a practitioner until she came to California. She had but little experimental knowledge of disease and how to treat the sick as a physician until she came to the Rural Health Retreat, except that [which she] found in books. I never should have made this statement if this wonderful position had not been taken in reference to the qualifications of his wife.

We have confidence that Sister Maxson, if she is humble and connects with God, will have ability to do a good work. But we take this statement for all that it is worth like many other things from the lips of a man who is undesignedly placing a false coloring upon many things. I do not doubt his honesty in this because he thinks this was. "But my wife is quite well known and favorably well so too in the East, which will help us to secure a certain kind of eastern practice which we would not otherwise."

What a pity that all this knowledge and capacity and [these] advantages were not used when employed by the board at the Health Retreat. But then they were not the first; they were not made managers because we did not dare to make them thus with the light God had given me in regard to them before they came to the Health Retreat. What a power Dr. Maxson will make now when he is put in first, and how things will move in the new institution in order to make it a success, that it shall not go to the world as a failure!

I wonder how much the Lord had to do in imparting His Holy Spirit to Dr. Maxson in writing this letter. "I have my eye on some of the very best of bathroom help also. I have no doubt but that we can start even with as good help as they have there which will be of no small consideration. I am surprised that I can secure so good help without manifesting unfriendly



interest toward the work here. It is most gratifying to me that my relation with our bath help in the past has been such that now I can get plenty of the best help and all I want, without trouble. That has always been the plague of the sanitarium to know how to train and keep good help, and it is an important problem [with which] we shall have to deal. Keeping up a good nursing school will help very much to solve the problem.”

Here again is developed the secretive work of Dr. Maxson. He comes in as on friendly terms and works with an undercurrent to secure or steal the best help that has been [trained] carefully and with painstaking effort to fill in as nurses and bath hands. Like a lamb he enters the fold and then steals away that help by offering them higher wages, and they be employed by a new institution in a beautiful country, set out in language that is of equal force to many things said in this letter. And this is the conscientious man that is going to move just as God wants him to, that is not going to take one step that will hurt the Rural Health Retreat. The fact is, he acts like a man who [is] spiritually blinded and is trying to lead the blind.

“It will help to put our work on a good medical basis before the world and gives us a large amount of help that will cost us nothing.” The man here talks of stealing help which the sanitarium has sought out and trained—ignorant, inexperienced hands—and when made efficient, depended on to do the essential work, someone comes in, holds out flattering inducements, and takes them away to a new institution. Dr. Maxson sees this bad thing and must take measures to prevent others doing just as he is doing, so that institution comes out full-fledged without any trouble or cost to themselves.

“The way I feel [is] like this, that the trio, yourself, my wife, and myself, would in fact be the medical superintendent, and no steps should be taken on our part without your knowledge and counsel. We could spend much time in maturing plans for you to look over and approve if you thought best, and we three be one in execution of plans that we adopt, while I should bear the medical superintendency. In name, in heart, and hand I should want our three beings to act as one even in this department, while I should expect to take very little responsibility in other departments to do this work in this department and do it well and to the glory of God. [It] would be a great work and a heavy burden. My great aim would be to do what little I could and do it well.”

Wonderful, wonderful!—a large institution to be managed by a company who know literally nothing and have had no experience in bearing responsibilities. Brother Church has not been educated in a school that qualifies him for any such work. In this statement is again revealed the character of Dr. Maxson—fully able, he thinks, to grasp the higher rounds of the ladder while he has never climbed step by step by painful effort to reach that eminence. I am plain to state that this arrangement will crush out the life and confidence in men who claim to be Sabbathkeepers.

As we see this gauzy covering thrown over a course of action that is condemned by the Scriptures, in the fear of God, we tear it off. There are such glaring inconsistencies with Bible rule while [there are] thrown in many strong statements to vindicate and cover up and justify the departing from the laws of God, that I want these things to be discerned and stand out in full relief. Such a course of action may be in accordance with Dr. Maxson's standard, but not in accordance with God's great moral standard of righteousness.

Selfish interests will lead to the wronging of your neighbor to serve your own ends. There are all kinds of deceptions practiced by those who are not full of wisdom from above. They have a kind of wisdom which is from beneath. Something will occur to make the disguise or the acting of falsehood apparent. Deception will be detected although they may think their way is covered up.

How much better to do the works of a Christian, to be open and frank. The self-praise, the exaltation is making others think them what they are not and to have an high estimate of their capabilities which they will be disappointed in. These embellishments will not bear in being compared with facts.

There are many reasons that the truth should always be spoken one with another. Falsehood in any form is sin. Ye shall not deal falsely, neither lie one to another. God is a God of truth. The Bible is a book of truth. Jesus is a faithful and true witness. The church is the pillar and ground of the truth, and every precept of the Most High is true and righteous all together. How then must these perverted, exaggerated statements appear in the books of heaven? Even life itself is not to be purchased at the price of falsehood.

Lt 55a, 1888

Friends at St. Helena

Burrough Valley, California

April 4, 1888

Dear Friends at St. Helena:

We will probably leave Fresno Monday morning and shall be in St. Helena on the evening train, but if I shall think best to go directly to Oakland to do some special business, I shall not be there until the noon train next day. You had better have a carriage for me at the night train or every train till I come, after Monday night.

I was so unfortunate as to take a severe cold somewhere, which has taken a firm hold on me. I have been working earnestly to break it up. Took sitz bath Tuesday night, brandy sweat last night, and shall repeat it tonight.

Why I shall go to Oakland is, Brother Joe Hutchins is in danger of losing his place by mortgage [foreclosure], and if he can raise five thousand five hundred dollars, he will tide

over and be able to settle this matter in one year. Parties are coming in here to buy property—our own people—but they cannot sell till this mortgage is cleared, and the fifteenth of April the place goes if the money is not on hand. So I may go to Oakland and see if the money can be raised; if not, then I will make an effort to get it from Healdsburg and give my note for it.

This is a beautiful valley and as healthful a place as I have been in California, St. Helena not excepted. The atmosphere is mild and no strong winds—none. The people here want Mary and her children to come here and make a visit in the heat of summer.

The first of June a party goes to the Yosemite, and I am to be a passenger. If it was possible for Mary to come here and go to the Yosemite, I would be glad. We could make it very comfortable for her. If not, she can remain here a couple of months and have a change. It will be an advantage to her. I wish she could do this. I am really improved in health; if it was not for this cold, I should be first-rate.

I am exploring all the places in the valley, taking in its advantages and its disadvantages. The latter are not to be compared with the advantages.

We leave here Friday for Fresno. I have had much labor with Brother Church and in regard to Fresno Sanitarium, and I think that he will not carry through his purposes. We intend to remain a few days at our place, then go to Healdsburg.

Love to all.

Mother.

Lt 56, 1888

Burke, Brother

Reno, Nevada

May 28, 1888

Dear Brother Burke:

I have not been able to obtain a calligraphic copy until now. I received your letter before I left St. Helena. I was sorry that you did not immediately act upon the light God had given you and manifest greater zeal in setting things in order. I always feel that if there is a wrong to be repaired, delays are dangerous, for Satan may put a soothing plaster upon the bruise and leave the pestilent matter unobserved to work until it may be incurable.

My mind has been much exercised the past night in regard to our condition as a people. I was looking over the discouraging attitude of our people in regard to their unity and love one for another, and I was very sad and heart-burdened. Then the promises came up before

me in such clear light that my courage revived. I devoted the early morning hours, while all on the encampment was quiet, to earnest supplication to God for heavenly wisdom to know how to speak a word in season to my brethren, and deep impressions were made upon my mind that those who had walked in darkness needed special help to bring them to the light. There is no one who has pursued a wrong course whom Jesus will not pardon and receive and bless if he will come to Him believingly and cast himself in his conscious weakness and helplessness upon His sympathy and His strength.

My mind labors for you that you may come fully to the light, that peace and comfort and joy might be your portion. What a comforting thought that Jesus is touched with the feelings of our infirmities! He has been tempted in all points as we are tempted, and just the right kind of help has been provided for us, that if we only put our feet in the prints of Jesus' footsteps, we will be safe. He has hallowed the path His feet have trod. We hear His inviting voice, "Follow me. I am the light of the world. They that follow me shall not walk in darkness. In the world ye shall have tribulation, but be of good cheer, I have overcome the world." [John 8:12; 16:33.]

In actual experience Christ has overcome the world, and how great His love to us when He invites us to come to Him in all our afflictions, distresses, heartaches, and perplexities, with the assurance that He will help us! He will bring health and brightness into our lives. If we place our hand in the hand of Jesus Christ, He will place our feet on solid rock, a better foundation than we ever had before. He will make us more strong in His strength and He will work with all our efforts.

Then when our own souls have experienced His healing touch we are brought into close fellowship with Jesus, and we will be laborers together with God not only to restore the erring, to repair broken hearts and souls, but to impart courage and faith and confidence. This is the work of God's laborers—to bring to Jesus souls who have gone away from His direct teachings and have apparently gone to pieces on the rocks and reefs of sin. These broken lives, that have been apparently hopeless, He promises to make whole.

It is more difficult to teach one who thinks he knows it all than one who feels his inefficiency and his ignorance. I speak understandingly when I say, The work of repairing souls broken down through errors, through manifest sin, is the most difficult we can do. Some pet sin has been cultivated which has taken the lines of control, one bad habit has not been vigorously fought and conquered, and oh, how hard [it is] to efface the bruises that soul has sustained! Where there is success made in a few cases, there is failure in the many.

Brother Burke, I appeal to you to delay not, but to be a wise worker for God, to put forth every effort to redeem the time. Let nothing deter you. God can do without you, but you cannot do without God. But the Lord will accept consecrated, devoted effort on your part.

Harper, Laura

Fresno, California

June 8, 1888

Dear Sister Harper:

I wish to present before you some few points. Why do you not regard facts as they are? You two registered an oath that has been recorded upon the record books of heaven by the recording angel that you would love one another until death does you part. Why do you not remember this? Do you so lightly put aside your vows? Should you yield to evil counsel your honor, your oath, your duty? If evil thoughts have come in upon you, if you have had evil advice suggesting your estrangement, is that a reason you should lightly cast aside your oath? Is an oath nothing? Are your own whims everything?

You may say you do not love your husband. Is that a reason you should not try to do so? Is this life so long and of such value to you that you will choose to have your own way and set aside God's law? I see no possible grounds for you to obtain a divorce. If your husband deceived you, even so, there is your oath. If he told you, as he says he did do, and denies that he deceived you, then you married him, how can you obtain a divorce? I wish you would pursue a course in accordance with the advice I gave you, for I cannot give you any other counsel.

My heart is sick when I see the loose way that the marriage vows are held. We are nearing the judgment. I ask you to consider carefully, candidly, your position. There is, perhaps, upon more thorough acquaintance, a dislike of your husband's ways and manners. Will not many people find the same, after the marriage novelty has passed? But when you made your vow before God and holy angels, you knew you were not perfect and your husband was not perfect; but this is no excuse for breaking your marriage vow. There is a need of training your mind and heart that you shall bear with one another, to be kind to one another, and not to allow distrust and hatred to come in.

I love you, my sister, and I do not want you should take a course to ruin your own happiness and that of your husband. Those who have come in to teach you to do this had better be searching their own hearts. When you bring your will more to your aid and conscientiously move in the fear of God, then the love you now suppose to be dead will be found to have a resurrection, unless you play upon each other's evil nature and stir up the worst qualities of the human heart. The fountain of love will increase day by day and will exclude in time all bitterness and disappointments.

You know you have kindly feelings towards your husband for he is your husband and he loves you with all his heart. Your love would be precious to him, a light, an inspiration to his life. Your husband will appreciate your love; he will value it, and it will have a modifying,

elevating influence upon his life. You may have fancies and ideas and whims that you may not at once surrender, and your husband may have to bear humbly and patiently with you, but you have noble traits of character that, if not disregarded and abused, will come to your help.

Now I tell you that you cannot break your marriage vow and be guiltless before God. Unite your interest with your husband. Love him and bear with him and work with him. Bid the evil advisers depart. The case is between you and your husband and your God. It is a pride of heart that shuts your eyes that you cannot and do not discover the justice and righteousness in the case of fidelity to your husband. Adhere faithfully to your marriage vows because you are upright of heart, and will you regret this keeping of your vows when you shall be clothed in the garments of Christ's righteousness?

We have only a brief season here upon the earth, a time when licentious practices under the marriage vow are ruining thousands and tens of thousands. While you have some cross to lift, do not, I beg you for Christ's sake, depart from justice and righteousness. Let your lives be in sobriety and bring your will power into the matter, looking not for perfection in each other, but looking unto Jesus who is the Author and Finisher of your faith. Strive to run the Christian race with patience, keeping the crown of life in view, seeking to have a knowledge of the will of God, striving for precedence in His acquaintance and affections.

You will, I know, when convinced of the right way, act resolutely, not as a child, but according to your convictions and [not] according to your feelings. Give yourself to God without reserve, soul, body, and spirit. Go to work in the cause of God, doing good, and the Lord will bless you. Do not become self-centered. Think of someone's soul; think of the self-denying, self-sacrificing life of Jesus. Turn your attention away from yourself to Jesus and His life and His character.

Lt 58, 1888

Kellogg, Brother and Sister [J. H.]

Burrough Valley Tollhouse, Fresno County, California

June 22, 1888

Dear Brother and Sister Kellogg:

I am now sitting in my tent with Sister Sawyer upon a high rise of ground overlooking the valley, and where we can lift our eyes to the everlasting hills which encircle the valley as the mountains are round about Jerusalem. Mary [White] and Sister McOmber came here accompanied by Willie [White] and Charlie Taylor. Willie could only remain a couple of days.

There is a little wood house which we have been occupying for a couple of weeks. Mary remains there still. It is only boarded up. Has one room 16 x 16, and two bedrooms 8 x 10 a

rough lean-to kitchen and bedroom—rough enough for miners and woodsmen. But it is as a palace to us. The scenery is restful. The climate (is) even, not extremely hot or cold. There are no severe winds here but a gentle breeze. The mornings are lovely, the evenings beautiful. You may be out of doors all night and not have that sense of chilliness that is so common in most places.

Mary has improved here decidedly, and it will be a good place for her, we think. I am about to invest \$1,000 in a place here for Mary. Brother and Sister Sawyer contemplate purchasing twenty-five acres for \$1,000. Sister Sawyer coughs badly. Oakland is no place for her. She had been quite sick for several weeks; and since coming here her cough is a great deal less trying. She thinks if they can purchase a little place, Robert could set it out to fruit and it would be best for her to continue in the boarding house through the winter as there is no one to come in her place. She can then earn something towards increasing the sum for the place which she will have to hire and pay interest on.

They are good standbys to the cause. Must get them a home that they can call their own for the time is not far ahead when they must retire to private life. Both are much worn. This place is in the mountains thirty-five miles from Fresno. No malaria here. Not a particle of fog. We have had one cloudy day and some rain. While it, the heat, is almost unbearable in Fresno, it is very pleasant here. We have a gentle breeze here and dry atmosphere.

We made an attempt to go up thirty miles higher. We had to climb miles and miles up in the mountains, and we feared that Mary could not endure the higher altitude. Some told us that the doctors said persons with lung difficulties must not come up into the high altitude of the mountains. We saw the dust was bad for Mary, and we ate our dinner in the pine grove and went back to Burrough Valley.

We have today pitched our tent in a pleasant grove of pines where we will have a taste of tent life without the camp meeting experience. Sara McEnterfer will come next week. Sister Sawyer leaves for home when we take her down to Fresno. We will probably meet W.C.W. [W. C. White] and Sara for the team to bring back. Here I wish to remain, away from all camp meetings that I can, and finish Vol. 1, "Great Controversy."

I have many calls all over the States, east and west, north and south, but I have passed through such struggles, such wearing labor for years, that I dare not venture to go farther just now. I have at times great exhaustion and then comes high fever and loss of appetite and the difficulty of breathing. If I can feel reconciled to rest and feel that I am not neglecting my duty in not attending camp meetings, I shall do so, and I must improve. As yet I am too weary to do anything.

I have dealt very plainly by letter and by personal counsel with Dr. Maxson and wife. They are gaining an experience in hard, practical work. I do not know what Brother M. J. Church will decide to do. He has not received his last money for his ditch. Yet sometimes I think it

would be best if he never did receive it, for I think he would put it to a wrong use if he did receive it, and it would be a snare to his soul. I have labored faithfully with him. One week ago last Sabbath I spoke with great plainness to the church in Fresno. Brother Church responded heartily, and many others.

But there is constant danger of becoming worldly blind, worldly deaf, and worldly privileged, where there are brethren and sisters who engage in land speculations—making the truth of God a matter of minor importance. Self and selfish interests become all absorbing and eternal interests are neglected and forgotten. We would certainly think by the energy exercised, the zeal put forth in this eager, hungering pursuit to make haste to be rich, that to secure heaven depended upon this strife and wrestling for worldly possessions.

In regard to matters at Fresno, they must work out. Dr. Maxson and his wife are manifesting endurance, and I believe are gaining an experience. They seem to have excellent success with many disadvantages. They seem to think Fresno a good place, but I fail to see its advantages [in] burning sands and great heat in abundance—much fruit grown through irrigation. I could not live in Fresno if you gave me the richest place there upon condition I should live there. There are a large number of people brought in to Fresno for some cause, and nearly all are engaged in land speculation. I know excellent material has come into Fresno, but how long their religious life and growth will continue is a question. The strength of many weak churches has centered in Fresno and I tremble for their future.

Lt 59, 1888

Butler, Brother and Sister [G. I.]

Healdsburg, California

August 1, 1888

Dear Bro. and Sister Butler:

I have received and am receiving many letters from the different state conferences making most urgent pleas for me to come to their camp meetings, and I would be glad to go if the Lord directed me; but the question is, What is my duty? Have not had time to settle down in my home to accomplish much writing for constantly changing from place to place where it has seemed circumstances compelled me; [it] has so broken me up [that] I could not accomplish any writings further than the writing out of matters which related to these different cases which seemed to be forced upon me in these places.

I have had much labor for Fresno, and we could have had much less perplexity and wearing labor had it not been for the case of Brother [E. P.] Daniels' family. I had so much labor at the April meeting that I was burdened day and night. I worked privately with individuals and publicly with those assembled at this meeting, and when it seemed we were about gaining a special victory, then some few seemed to feel so deeply over their sins that they lost their



balance and went to extremes in confessing and fasting and praying. Oh, what a devil we have to contend with!

As it seemed sure that the Lord was working with us, and one of the most terrible rebellions had been prevented, I was relieved for a little and felt so grateful to God; but as soon as one burden was rolled off there were others that came upon me.

Elder Daniels went to Fresno. He found the church in a bad condition, and he labored most zealously. All acknowledge that the Lord did work through him, and many in the church sought the Lord and a good work was apparently done.

Then come the same things which have been the curse of some of our ministers: praise, flattery, and gifts which blind the eyes and tend to ruin the man. When he needs reproof or correction, all this kind of flattery and exaltation are just so many barriers to hinder reproof from taking effect. He feels his importance, that he is a necessity and that they can afford to give to him liberally. The Lord is dishonored and man is petted and glorified. This is painful to my heart, and I feel deeply over the matter that, through want of wisdom in our brethren, our ministers should be plunged into temptation, fierce and strong, making it next to impossible for the Lord to correct them or to lead them by any earthly means.

I have written many pages. I have talked faithfully with both of them, separately and together, and yet I have but little encouragement. In response to my earnest efforts, Elder Daniels enclosed his credentials and sent them to me. I returned them and told him that this was not my work to receive yielded-up credentials from our ministering brethren. They must be returned to the president of our conference.

I had still another faithful conversation with Elder Daniels, but the brethren have hurt him, and he has hurt the church by preaching straight truth and contradicting it in his life. This I set before him in a most decided manner, and I think now of little else I can do. I leave the matter with the Lord.

I have spoken two Sabbaths here in Healdsburg. There was no minister to speak to them. The Lord did bless the word spoken. On both occasions quite a number of outsiders were in. Oh, how I do long for these souls to see the truth!

Last Sabbath we had a goodly number assembled in the church, and men of intellect not of our faith were present. My heart was subdued and melted by the Spirit of God, and there was weeping all through the house. We then had a second meeting in [the] afternoon, a social meeting. I spoke about twenty minutes and I think it was the best meeting of the kind I have attended in Healdsburg. I spoke again Sunday night, and the Lord did help me to speak. Many not of our faith were present. The Lord's name be glorified!

I feel so deeply for the church and those not of our faith that I am often prostrated. This is the case yesterday and today. Poor souls confessing their sins and returning from their

backslidings stir every fiber of my soul. We want the work to go forward deep and full and thorough. I cannot rest unless I see the church awake and a working church.

How I long to speak to the large meetings in our several conferences, but I see enough that requires most decided effort here in California, and I fear I shall not cross the Rocky Mountains this year. They insist here I must attend the camp meetings, and if I do I cannot attend meetings [in the] East, and I do not think it would be prudent or wisdom to do this.

I have not been in my home to remain one week for many months. My workers are now together, and while I feel anxious to bear my testimony to your camp meetings [in the] East, and I feel at times that I have words from God that I must speak to the people, I consider at what great disadvantage I have to work. Every meeting I attend revives before me some things in different individual cases that occupy all my time in writing to them, and the writing that has been neglected for years lies neglected still.

The work on sanctification should come before the people, for spurious sanctification—so-called holiness—is everywhere abounding. Then, on [the subject of] temperance I have much to present. “Mother’s Influence” should be brought before the people.

I ought to have out another testimony for the church, but I cannot obtain brain workers like Eliza [Burnham] and Marian [Davis]. She is now on Volume One; Eliza [is] in Australia. Fannie Bolton is fitted well for the work she is now doing, but she cannot take these matters that require attention and arrange them, for she has not experience.

I have been broken up so much I cannot do anything to advantage. I must be with my workers or else it will be at great loss to me. I mean as soon as possible to get something out of Sister Ings in the interest of works mentioned.

Now you see the situation, and as it now stands, I cannot see how it can be wisdom for me to pull up again here and leave my workers and go to even the General Conference, for I must stay here till after the camp meeting. Then it is too late to attend important meetings [in the] East. I think I will remain here until the early camp meetings [in the] East and then cross the plains to remain some little time. I ask every day the Lord to direct. I have no one to counsel with.

Brother Lockwood and his good wife are in St. Helena. He [is a] cripple all of a sudden so that he cannot walk without crutches. We have to do the best we can, we women, alone. It is sad that I cannot have any help from Willie [White]. He is full of work early and late. I have not a soul to advise or counsel with. Well, I counsel with the Lord.

Let me hear from you.

Elder Butler, please send this to Brother King of Dallas. I am not sure of his address. Call the attention of Brother Kilgore to this matter.

Lt 60, 1888

Daniels, E. P.

Healdsburg, California

August 12, 1888

Dear Brother Daniels:

I received your letter, written to me a few days since, in regard to Brother Sawyer. I have talked with him and set the matter plainly before him and cannot know what he wishes to do. I think you had better talk with or write to him, but do not set out the place in glowing colors. I dare not do this, but leave him to his own judgment. By communicating with him, you may learn more particulars. I sincerely hope that Brother Cushing will obtain no place in the valley until he is a thoroughly converted man, for he would [be] holding his present views [and] be a curse to Burrough Valley. I am sorry that your wife is sick, and I hope she will not have a hard attack.

I think it is time we were closely examining our own hearts to see whether we be in the faith and love of God. I tell you, if there is not an awakening among us who have had so great light and so many privileges, we will sink to ruin, and our fate [will] be worse than that of Chorazin or Bethsaida, for if the mighty works that have been done in these had been done in Tyre and Sidon, they would long ago have repented in dust and ashes.

I am alarmed for you and for your children because your wisdom seems in some respects to be foolishness. When I saw when in Fresno the cards prepared and sent out by your daughter, invitations to a gathering, a party at your house, I thought as many others must think, "Vanity of vanities, your little boy sick, just escaping with his life, the mother worn out with watching, while the daughter and sister who ought to [have] shared this taxing care was amusing herself."

When I was her age, yes, younger than she was, cart and oxen could not have drawn me from my mother's side. Had your daughter done her duty, she would have remained with her mother, but it was the mother's fault that she did not. And the little weight these serious things in life have upon her mind is revealed in the way that mind works in actions. Serious and solemn impressions have no abiding influence upon the mind, and in the place of encouraging in your child that which you would condemn in others, you should restrain and lead her mind in the right channel.

I am sore distressed over the outlook of your family, for I see but little firm, steady, God-fearing course of action pursued that God can approve. I am sad over these things. You told several with your own lips that you had purchased a horse and saddle, etc., for Zua, and she was to take it to Oakland, and it would cost you not much less than from three to four dollars per week to keep the horse. And then comes up to mind that which looks to others

like ingenious methods of your obtaining money [and] helps by laying bare your necessities, and how difficult it is for you to support your family. Every little needless indulgence will force upon minds, "My children cannot have these things and I have felt great sympathy for Elder Daniels and have tried to help him."

May the Lord help you, my brother, to come speedily to your senses and move like a man with a well-balanced mind, and may you take up your work with heart sanctified [and] lips sanctified, and [may] you walk humbly with your God. It is high time that you were deeply in earnest for the salvation of your soul and the souls of your children. Your calling, your work require this.

My soul is weighed down with grief for I know unless you are a transformed man that you will be anchored nowhere long. Oh, seek the Lord, seek the Lord while He may be found, call ye upon Him while He is nigh. I entreat of you to humble your heart before God and never, never give over the effort till you are a different man. Let all your influence be on the Lord's side. Let your children see in you a firm, unwavering principle. Let them see that you are not a creature of impulse, for you have a molding influence upon them. They copy the pattern you give them.

But I shall plead with you and exhort you until I see a change for the better in you. I want to say to you, my brother, that we are nearing the close of time. We want not only to preach present truth in the pulpit, but to live the truth out of the pulpit, our words and works corresponding with our teachings in the pulpit.

I expect you wish Sister White would let you alone, but I dare not do this. I want you should closely examine the foundation of your hopes of salvation. While you have stood in the position you have as a herald of truth, a watchman upon the walls of Zion, [you] cannot have [your] interests interwoven with any mines or real estate business and yet do that work which effectually is sacred, where the souls of men are at stake, where eternal interests are involved. The interests cannot safely be divided, and this is especially so in your case. You have talked the advantages of investing in lands in Fresno. To many you have represented the advantages to be gained in a money point of view. This was your part of the contract, and again and again have you been engrossed in picturing out the advantages of the purchasing of lands in Fresno.

When you were, as an ordained minister of Christ, pledged to the giving of soul, body, and spirit to the work of the salvation of souls, receiving money from the treasury to support you and your family in [your] own humble, economical manner, your talk was calculated to call the attention and money of men and women away from the business of promoting the Redeemer's kingdom on the earth and beget within them a desire to withdraw their means from our institutions and place it where it would double itself in a short time with the pleasing prospect [that] they could help the cause a great deal more in so doing. You may not have advised them knowingly to withdraw their means from the cause of God, but they

had no means to handle unless they did do this; and it has been done while your attention has been directed to mines and real estate. There has not been with you the cultivation of heartfelt piety. There has been a feverish desire to obtain possession of means.

We individually hold a relation to souls who may, through the merits of Jesus Christ, seek for immortality and eternal life. The purity, the sincerity, the real consistency and piety is affected by our words, by our works, our deportment, our prayers, our faithful discharge of our duty. Ye are the light of the world. The ministers of Jesus Christ must inculcate both on the church and [on] individuals that all profession of the faith, even as Seventh-day Adventists, does not proceed from heartfelt piety and is powerless for good [if] they are false guides.

Religious light is to shine forth from the church and especially the ministers in steady, clear, unfaltering rays. It is not to flame up on special occasions and then grow dim and flicker as if about to go out. The excellency of the religion of Jesus Christ must ever shine in the character of true believers. Then we adorn the doctrine of Christ our Saviour. The excellency and also the power of the gospel is revealed, and each individual member of the church is bound to be in living connection with the source of all light and to be [a] spiritual worker, doing his part to reflect light in good works to our world.

Especially should the minister keep himself from every worldly entanglement and bind himself to the living Source of all power that he may represent correctly what it means to be a Christian. Christ expects you, as His employed servant, in mind, in thoughts, in words, in actions, to be like Jesus. [He] expects every man who opens the Scriptures to others to do his duty, not to work unwisely, but to carefully and intelligently exercise his powers in his work that he will not destroy or over-weary nature so that he is unfitted to do good work for the Lord. Every soul is called into active labor in the vineyard of the Lord in some of the various departments of the work, and the shepherd of the flock is [to] lead and guide his flock.

The tongue of the minister is not to be employed in telling the best means to bury his money in the earth. He is [to] tell him how to invest safely in the bank of heaven, and may the good Lord give you spiritual discernment is my prayer, for you will as surely make shipwreck of faith unless you are in a different condition spiritually than you now are. You work with your statements of your tongue away from Christ. You need the converting power of God, and unless you are changed, you will surely let go your hold of the truth, and although you should gain the whole world and lose your own soul it would be a poor bargain for you to make.

I will write no more now, but beg of you to be true to your soul's interest. Cut loose from everything that in any way shall divert your mind from God and the great work for this time. My heart is sick and sad and sore as I contemplate your condition and that of your family.

I love your souls and want to see you striving earnestly for the salvation of yourself and the salvation of your dear children whom I know are managed very much after the same order Eli managed his children.

Lt 61, 1888

Daniels, Brother and Sister [E. P.]

Healdsburg, California

August 24, 1888

Dear Bro. and Sister Daniels:

Sister Clemens has consulted me only a little too late in regard to means you have persuaded her to invest in Fresno land, first \$125, then two, or between two or three hundred. You write stating to her how much you have paid for the lots which you have purchased for her. You were in want of money and she withdrew the money from the college to send a draft to you. This little means is all the woman has that she can call her own.

Now, Elder Daniels, I do not approve of this kind of work coming from your hands. And how much of this work you purpose to do to obtain [money] to carry out your plans, I can only conjecture; but I hope you will ere long stop and consider and bind about your plans and pay your debts before you go deeper into any investments.

I know perfectly your disposition to invest and go into debt to borrow and serve your own peculiar ideas, and I want you to stop before you involve yourself too strongly and then you see your situation, you become desperate and will give up the truth.

[Regarding] your planning and management in which you glory to gain means of which you boast of making so much and showing your financial ability, I have told you in the name of the Lord that you had not good judgment as a financier. Now that your way has been a straightforward, unselfish course to obtain the money you boast of possessing, \$17,000, when you had nothing when you came to Fresno, is not because of your wise, economical habits. It is not because you have learned to bind about your inclinations and plan wisely to live within your means, but you have managed to divert from the cause and work of God means dedicated by some to God to carry forward His work. I do not want to hurt you, my brother, but my duty to my brethren from whom I have withheld the knowledge of your failures will compel me to give cautions and warnings not to hurt your soul or your morals by tempting you with gifts or lending you means. Did you not promise me ... [incomplete.]

Lt 62, 1888

Roth, Mary

Healdsburg, California

September 1888

Dear Mary Roth:

I was pained to received a letter from Professor Prescott stating that you were not doing well, that you were lodging or boarding at Swedberger's. Now, my Mary, if you have discernment and the love of Jesus and the love of the truth, you cannot be in harmony with Mrs. Swedberger, and I seriously object to your having any association with her. I wonder if no one has objected to your being at that place, for you can do her no good while she can do you real harm with her conversation, her habits, and her practice. I greatly grieve over this.

I learn that I am held responsible for your expenses to the amount of above one hundred dollars, and that while I have felt that interest in you to place you in the sanitarium, and you have had at least some advantages of the college, you are found to be finding fault with the college and sanitarium. My sister, I am distressed at this state of things. Has no one come to you and talked with you kindly? And has no one had a care for your soul to lay open before you the danger of your association with persons who are not of that character that can in any way prove to be any help to you? I have thought if you took a correct and proper course in caring for your health that ere this you could be fully able to bear your own weight.

I am sadly perplexed that, when I flattered myself that you were being placed in the very best class of society to be molded and your character fashioned, you should choose associates or places where you would receive wrong impressions and in your turn give wrong impressions, and you would do injury to the very institutions that are calculated to be a great help and a great blessing to you if you manifest the right disposition.

I cannot longer be responsible for any of your expenses. For one year I have stood prepared to help you, and it is not right for me to do this while you in any way injure the institutions of God's appointment by one word of complaint. Suppose you do see some things that are not perfection: is there perfection in everything in your own home? We see something we may question and find fault with if we are on that side of the question, but if we are individually considerate, we will, although we see some things not exactly as we call perfect, say nothing about them unless they are sins which need to be spoken of to the very ones who are guilty. If you see that anyone is wrong, or imagine he is wrong, then go to that very one. Use no deception; do not pretend to his face to be pleased and in unison with him and then open your lips of complaint to some one or ones around you. I hate double dealing or any deception.

I have had great confidence in you, Mary, and I hope that my confidence is not misplaced. I hope that you will be a wise, conscientious, pure-hearted, Christian girl; and if you have

linked up with society that is not right, break with it at once and connect yourself with those who are calculated to help you in attaining a solid, religious experience.

I am sick and am writing sitting up in bed. I cannot entertain the idea that you have, through irreligious and improper associates, become leavened with faultfinding and with distrust and suspicion. Has anything gone wrong? If so, am I not the one to be informed of it? Or is not Professor Prescott or some persons who are responsible, the ones for you to talk with? I hope to hear from you at once as to what course you propose to pursue. What plans have you in view? What are your aims or object in life? Have you the love of Jesus in your heart? Have you backslidden from God? And shall I have reason to regret that we made interested efforts to secure to you life and health? I love you, and I have a deep interest and love for your father's family.

I can write no more now for my head aches.

In love.

Lt 63, 1888

Lucas, Brother

Minneapolis, Minnesota

October 15, 1888

Brother Lucas:

As I see your face in the congregation some things come forcibly to my mind which the Lord has presented before me. Your past record, what have you done about it? Have you stepped into the ministry without making past wrongs right? Have you by humble confession cleansed the soul temple? How stands your record in the books of heaven? God does not accept a polluted sacrifice. You have a work to do that none other can do for you, and if you do not see and sense the work that you ought to do, then your heart and conscience is not in that condition that you can be a blessing to others, and you need to be converted.

I am so grateful that it is not too late for wrongs to be righted. If your sins remain unconfessed, they will remain unpardoned, to stand to your account in the day of final account, and what can you answer to the Lord in the day of the execution of the judgment? You attempted to be a guide to others when your own soul was stained with sins unconfessed and unrepented of. Will Christ place upon you His robe of righteousness to cover the deformities of your character? Never. There are deeds of dishonesty in your life since you professed to be a Christian. These deeds are registered against you, and unless you repent of them they will stand against you, and your name will be blotted out of the book of life.



You have a work to do for yourself before the Lord can use you as His instrument to do His work. You are full of pride and self-sufficiency and destitute of the faith that works by love and purifies the soul.

Will you go from this meeting just as you are? Will you not here make thorough work? Will you not see that the words of Jesus are applicable to you: "He that is faithful in that which is least is faithful in much"? [Luke 16:10.] The sacred and common are altogether too much on a level with you. Christ seemed to say of you, were He in our assemblies, "Ye know not the Scriptures, or the power of God." [Mark 12:24.]

May the Lord give you courage to make straight your errors in the past is my prayer.

I wish this returned to me.

Lt 64, 1888

Collie, Brother and Sister [Joseph]

Minneapolis, Minnesota

November 5, 1888

Brother and Sister [Joseph] Collie:

I have many fears that you will fail to be Bible Christians and will be firmly weighed in the balance and found wanting. I beseech of you to make a business of seeking God. You have both been very weak in self-control. You have not moral power to hold in restraint your own impulses and passions. If you could only have opened before you the books of heaven and read there the record that has been daily carried up by God's appointed messengers, you would be so overcome with the sight, that you would know that if your case should come up in the judgment just as it now appears, it would be eternal loss on your side. To lose heaven is to lose everything. The lesson that you both must learn is that true goodness alone gives true greatness.

Sister Collie, you have need of the converting power of God upon your own heart. You do not exert that influence upon your husband that you should. You do not control your tongue, and where there are many words there wanteth not sin. You talk at random and do not always speak the truth. You frequently stir up the fires of passion in your husband by presenting before him in a perverted light the words and the faults of your brethren. You work at this until he looks at the matter in an exaggerated light. Frequently there is no real cause for your statements. If there is some truth in your utterances, there is much spoken that is from your own evil imaginings. You complain and murmur, first at one thing, then at another thing, charging your brethren unjustly until the seeds of evil have been sown and the fruit is envy, jealousy, evil surmising, hatred, strife, variance.

You ought to know well the influence these things have upon your husband's character. He becomes exasperated, like a man who has lost his reason. He certainly did not need you to stir him up. He becomes excited easily and manifests passion that is unreasonable, untamable, and in the place of humbling his heart before God and confessing his sins, he encourages this wicked spirit, prompted by Satan, by his unreasonable talk. His tongue, the unruly member, is set on fire of hell, and he goes to great lengths. Satan exults, hell triumphs. It may well be said, "How great a matter a little fire kindleth." [James 3:5.]

Do you both consider that there is a Watcher looking upon you, a pen tracing your words, your deeds, that you must meet these words with their effect in the judgment, and that you must render an account to God for all your works? Christ says, "I know thy works." [Revelation 3:15.] Will you please consider, when you lose your patience and self-control, that you are in the presence of God and angels, that you grieve the Holy Spirit of God and put your Redeemer to open shame? Whom do you represent in words and character? Certainly not Jesus Christ. You bear not His stamp and His image, but you bear the image of the enemy of God and man. You represent him in character and deny Christ before the world in representing His worst enemy when you become angry.

Remember, now is your day; now, in this thy day, seek for those things which make for your peace. It is not pleasant or profitable for you to be giving way to envy, to jealousies, to evil surmisings. They make you very wretched. But remember this is not Christ's yoke, but a yoke you have manufactured for your own stubborn necks, and the yoke galls you and is grievous to be borne. You both have been drawing in uneven cords. You have been cultivating traits of character that grieve Jesus and make you anything but representatives of Jesus Christ.

I must tell you, you are not Christians until you will, in meekness and lowliness of heart, learn in the school of Christ the precious lessons of humility, to be blameless and harmless, the children of God in a wicked and crooked generation, among whom ye shine as lights in the world. Then you will be happy and you will be Christlike. You will serve God from principle, not serve God a little while, then mammon, then the devil a while. All the money or possessions you may have will not make you precious in the sight of God. It is moral worth that the Lord estimates. Now with such service as you give God is not well pleased. Who would once suppose when they see you excited, unreasonable, without power of self-control, your tongue speaking perverse things in harmony with your perverse spirit, that you were representing Christ, that you were shining as a light in the world, showing forth the praises of Him who hath called you out of darkness into His marvelous light?

I wish, if possible, to present to you a picture of yourself. The moral law, the great looking glass, reveals the defects in your moral character. I have been shown your case as it is. At times you have good and generous feelings. Then you will give of your means to the cause of God. And when anything transpires to displease you, when your track is crossed, you get provoked. Then you act in a revengeful manner, and you are full of a spirit of revenge, and

God hears your words which are against Himself. Supposing He should take you at your word and count your offering as a gift taken back, do you not see that you would have no treasure laid up in heaven? A black cross is placed by your offering as a gift taken back. He does not accept gifts that are bestowed in this way, and He bestows no rewards for any such offerings.

How can God be glorified with such service as you render to Him? If you think your brethren do not praise you and show you honor, then you are both filled with discontent and envy and jealousy and evil-surmising and hatred. They cannot justify your course, for it is not right. Oh, my dear Brother and Sister, this is an offense to God.

I present your cases before you as the Lord has presented them to me. Wherever you go you will keep yourselves stirred up by imaginary trials just as long as you shall live in any place where you shall go, because you carry your own selves with you. You will talk against every one with whom you associate and see no good in your own relatives because they do not come up to your ideas. You will be at constant variance with humanity until your own hearts are changed and you are converted. Out of the heart are the issues of life or of death. Your words, your characters, are unlike Christ, and unless His transforming grace shall take possession of your souls you cannot see the kingdom of God.

You have no respect for God's messengers if they do not please you. You do not regard them as the Lord's delegated ambassadors, but as common men, and you talk against them and make the burdens of God's workmen more grievous and perplexing than they otherwise would be; and you think you are misused, and you appeal to your own sympathies and mourn and weep and afflict your soul over something that has no foundation in truth. All this pleases the enemy.

We are in this world to meet with persons of varied minds and different temperaments, and you must consider that they do not differ with you any more than you differ with them. Kindness, forbearance, and love are the elements to be brought into the Christian character. By mutual contact our minds should receive polish, refinement, and elevation. We are dependent upon one another, and it is the duty we owe to one another to keep back our free-flowing words of bitterness. Words are spoken which bruise the soul of others, but our own souls more. Our evil surmisings are to be put away. We are to cultivate forbearance, longsuffering, gentleness, goodness, and love, and be bound together by the ties of human brotherhood.

May the dear Saviour be a welcome guest in your heart. If Christ is abiding in your heart, you will manifest Christ in your words, the law of kindness will be upon your tongues, and you will have peace within. Then all will be peace without, and you will make melody to God in your hearts. Then you will be happy. You will take sweet counsel with your brethren, those of like precious faith. You will love to talk of Jesus and to dwell upon His matchless love. The battle is before you. Will you enter upon it without delay?

Christ addresses you, "This is the way, walk ye in it." [Isaiah 30:21.] You must, if a servant of Christ, be strictly honest in all your dealing in business transactions. You must give to the world an example in purity of principle and incorruption in your words. You must not give yourself to the practice of deception, prevaricating, misstating facts, or the least dishonesty in dealing with your fellow men, because, if you do, God marks it against you, and the world judges your doctrines by your actions. You must be firm as a rock to principle, and then you will give evidence to the world that the truth has a sanctifying power upon your heart and your character. Jesus is coming. You have not any time to lose. Should Christ come and find you with the character you now possess, Brother Collie, you are lost. But I know that Jesus will not leave you to perish in your own unworthy defects of character if you will humble your heart before God.

Your wife is afraid of you and afraid of your violent passions, and she has a long list of equivocations, misrepresentations, and falsehoods marked against her name in the books of record in heaven. All this may be changed. If you, Brother Collie, are a man who loves God and the truth, if you see yourself in the light in which the Lord views you, you will control your unhappy temper; and your wife should now plead with God in behalf of herself for a pure heart and clean lips. She talks too much about everything and everybody with whom she has had association by acquaintance. I dare not place myself while in Minnesota under the power of her tongue, for I should be misinterpreted, misrepresented. Oh that she would feel that Jesus is her helper! By the aid of His Spirit she can gain victories over her own spirit day by day. Through Jesus Christ you may both gain daily victories. The transforming power of His grace upon your minds and hearts, deformed by false habits and defiled by sin, may make you Christlike in character. It will require effort, persevering effort, to overcome self. Christ may be in your hearts, abiding there, if you will cleanse the soul of its moral defilement.

You have a work to do which no one can do for you. Will you neglect it? Will you lose eternal life? Watch and pray. Read your Bible together and when you begin to feel that your spirit is like a boiling caldron, begin to pray and sing psalms and the devil will be cast out. Your health will indeed improve. Your spirit will be sweetened by the love of Christ. Your works will be in conformity to the will of God. You will be fitting for a holy heaven. Then work and watch and pray.

Ellen G. White.

Brother and Sister Collie, I would that you were altogether that which the Lord would have you. I would that Sister Collie were a woman who possessed discretion, that she would hold her peace and not stir up strife in the heart of her husband. Keep thy tongue as with a bridle. The words that are struggling for the mastery, subdue, hold back, let them not be uttered. Would, my dear sister, that you loved to pray as well as you love to talk; but your much talk unfits you for sincere prayer.

“Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?” 1 Peter 3:8-13.

“If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain.” James 1:26. “Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof.” Proverbs 18:21. “For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” Matthew 12:37. “But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.” Verse 36. “Whosoever keepeth his mouth and his tongue keepeth his soul from troubles. Proud and haughty scorner is his name, who dealeth in proud wrath.” Proverbs 21:23, 24.

Will my brother consider this statement carefully and prayerfully? Will he see how often his pride and self-esteem are touched, and he deals in proud wrath? Consider, my brother, my sister, that day by day, hour by hour, we are laying up the material for that searching judgment. Our whole lifework is bound up very solemnly with the second coming of our Lord. We are trading with our Lord’s entrusted goods. It becomes you both to consider.

“Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. ... But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing.

“My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh. 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 cometh from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” James 3:5-18.

Will you carefully review your life, your practice, and see wherein you have failed to be Bible Christians? Will you seek diligently for the grace of God that you may overcome the satanic traits in your characters? You are filled with pride, self-esteem, self-importance. "God resisteth the proud and giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your minds, ye double minded." James 4:6-8.

This means just what it says. You are not to say words that you do not mean. That false tongue needs to be treated with the hot coals of juniper. "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy into heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren." James 4:9-11. God's Word is speaking to you, and will you hear it? I want you to be saved, but I know you cannot be saved unless you are thoroughly transformed in character.

Now is the time, Brother and Sister Collie, for you to put away evil speaking, evil thoughts, evil doings. If you have aught against your brethren settle up this matter not by charging guilt upon others, but in confessing your own sins. Your hard spirit has led to hard speeches. You have hated your brethren. You have said most bitter things against those who were far more righteous than yourself. You have not known what manner of spirit you were of. You certainly have not been under the control of the Spirit of God. Hear what the Word of God saith:

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes." 1 John 2:9-11. "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 we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7-9.

Lt 71, 1888

White, Mary

Healdsburg, California

January 8, 1888

Dear Mary:

I received your letter and was somewhat relieved. Do what you please with the old carpet. I will ere long send you a better one. It is a poor, worn-out, old dud.

I had rather a sorry time yesterday with heart difficulty; could not attend meeting or sit up much of the time. Am some better today.

I will say four flatirons were taken to St. Helena. One pair was the heaviest kind; the second was lighter, nearly new. These were taken to the laundry. I would like one of those heavy ones. You may keep the other three; if you need all four, keep them.

It is cold here and frozen, but this will not last long. We are all as well as usual. I am pleased to hear from you.

Mother.

Lt 72, 1888

Walling, Fred

Healdsburg, California

March 2, 1888

Dear Nephew:

Your letter dated January 19 was received and read last evening. It was not directed to any number or to the Pacific Press so it has lain in the office until it was sent to Pacific Press. I had been absent from home two weeks and returned last night. Found many letters waiting my return; among them was one from you. I was glad to hear from you and was sorry to learn of the accident to your father; also that Addie [Walling] would be detained. We need her very much.

I wish to visit Los Angeles. They have sent earnest invitations for me to come; also San Diego and Nevada and Fresno and Lemoore, and a camp meeting in the southern country. I cannot possibly attend meetings in all of these places, and I must have Addie. I have no one to accompany me except one from Norway who knows not my wants and how to help me. I shall look for Addie every day. I want her to make no further delay in this matter, but to come home at once.

I will be glad to see you and talk with you. Why not accompany Addie to California? We shall expect her every day, as she promised. Now a whole month has gone, and I need her very much. You can say that much to the dear child. May [Walling] is here doing well. She is in good health.

Lt 72a, 1888

White, Mary

Healdsburg, California

March 6, 1888

Dear Mary:

I have read the letter that you have written to Willie [White], and I had sent to Brother Lockwood the price of lumber in Healdsburg, and I think it best to put rough pickets about the orchard. Have a man do a good job that will stand and not have to be done over and over again. Take the fence from Brother Rogers and enclose it about the orchard on two sides, taking in all that spot of land that is set with trees. The road cannot be enclosed, but rabbits would not be very likely to come into the orchard from that way. I shall seek to lay all the stone wall I possibly can around my place, by the road, and would be glad to lay it some time clear to Roger's fence, then put a wire above the wall and it will be all safe from thieves and cattle.

I have written about the work done by the lower cottage. Let the institute make half the fence and I half. Redwood pickets would do to enclose the orchard. Then have the hen yard and house made as cheaply as possible, yet good and strong and tasty, to not degrade the place.

Now my dear child, I have told you all, I believe, that I have to tell. Please send my extra set of teeth to Lemoore or Fresno—care of E. P. Daniels at Fresno I think would be the safest. May [Walling] has today, and ever since we came home, done nearly all the work, with the exception of one day when Fannie [Bolton] helped her nearly all day. I think she does remarkably well. Today she has had all the work to do and the running to wait on us to get off Brother and Sister Reaser. She has many steps to take. It is a tax upon her but will do her good, I think. She does not complain at all.

We leave here tomorrow noon and leave Oakland Thursday morning for Lemoore, arriving at nine o'clock. I cannot see the way before me. God hangs a mist over my eyes, and I am just to go on faith.

Last night I had rather an ugly time with my limbs. The muscles contracted in the calves of my legs and so up to my body. It was just almost unbearable. I have felt it all day today, but not as last night.

I am so glad to hear Mabel [White] was better. I am so sorry for the little one and for you all when any one of you is sick. I hope Brother and Sister Lockwood will stay with you a while now and oversee the work, but if he gets to doing it himself I shall feel bad. I value his looking after things to see that they are done. I think he can look after a good cow. I looked at the cow at Brother Harmon's but I would not give over forty dollars for her. I fear that would be five dollars too much. Mrs. Price now has a good milch cow which she offers for 35 dollars. The calf is a few days old. It looks just like our old red cow.



I have just received a letter from Brother Daniels. He says his cow has a calf and the calf sucks two teats and from the other two he gets a gallon of milk, and the cow is gentle; but he forgot to tell us she will, if she takes a notion, jump over a four-foot fence. This is enough. We cannot buy the cow. He wants badly to sell the horse, but I would not give over \$100 for him. If I really needed him then that would alter the case.

Read this to Brother Lockwood. I shall answer his letter at once. He is coming over for his mother soon.

Love to all. I think of you on the hill and would love to be one of your company.

Mother.

Lt 73, 1888

White, W. C.

Fresno, California

April 8, 1888

Dear Willie:

I received your letter just as the Sabbath commenced. Was glad to hear from you that you intend to be at the April meeting for I am sure it is necessary you be at that meeting.

After the Selma meeting, Cecelia and I rode with Mr. Paddock and his wife in a convenient, easy carriage to Burrough Valley. It was a very interesting and pleasant drive. The distance was forty miles. On the way I was very sleepy and next morning found myself in possession of one of the hardest colds that I have had for years. Where I was exposed I know not. I took hot baths, brandy sweats, and for the first time felt much relieved on Friday when we arose early, took breakfast at Brother Joe Hutchings', and at half past six left for a thirty-five mile ride to Fresno.

I felt anxious to see Brother Driver whom I visited in company with Brother Bell and wife before Selma meeting and found him very low. We talked about the disposition of his property, and he thought the most of the money in the Signs office he would leave there, but wished Brother Church to be there to do the business. But Brother Church was called by telegram to St. Helena and San Francisco. He designed to meet us at the Selma meeting. I urged Brother Church to go at once and settle up the matter legally before it was too late. When we reached Fresno, which was at twelve a.m., I was just tired out. I learned Maxson and wife had come the night before. I did not care to see them, being very weary.

Sabbath morning, while eating my breakfast, Brother Church called, stating that Brother Driver had sent a message for himself and me to come to him at once for he was very low and in great suffering. We went and found him in much affliction, but his mind clear. His

infidel son was in the room and his wife, but I did not mind either of them. I bowed down and offered most earnest prayer to God for relief to come and he did seem to be easier. I stood by his bed and talked with him. He could say but a word now and then.

Brother Church thought it best for him to go at once for his lawyer. I asked why this matter had been delayed. He said he had talked it up with Brother Driver, but he was not willing to have it completed until Sister White was present. It did seem that we were almost too late and Brother Driver felt loathe to give up his property to his family or to the cause until he knew he could not live. Although it was Sabbath, we thought it best to complete the business in a quiet way while he had strength left to sign his name. We thought of the sacrificial services more on Sabbath than any other day in the week, and this was only rendering back to God His own fifteen thousand of the seventeen thousand already in the office at the Pacific Press. Brother Church, after the matter was attended to, took the lawyer and me with his team back to Fresno to the hall. I was to speak at 11 o'clock.

The hall was crowded to its uttermost dimensions. I spoke to them from Luke where Christ announced that He was the anointed One.

This meeting was very impressive, and after I had ceased speaking there were many testimonies borne referring to the message given to them that day. We could see the Lord was at work upon hearts.

In the afternoon a meeting was appointed, and the good work went forward. There were humble confessions made, then the washing [of] feet and the ordinance of the Lord's supper was administered. All were highly gratified. I have hope that a good work was done.

April 9, yesterday, I spoke on temperance in the opera house to quite a large attendance. Had an interview with Dr. Maxson and his wife in the evening. In the morning visited Brother Driver's home. I saw that which led me to suppose he could not last through the night. I told his wife the same. She is not pleased that he has, as she says, given away so much of his ... [Remainder missing.]

Lt 74, 1888

Scott, Sister

Oakland, California

April 1888

Dear Sister Scott:

Let not your heart be troubled about the deed. It shall be made straight, and all things will be between us as God would have it. If I had means at my command, I would at once take the place on 38th Street off your hands. Tell me your price on the place. I may find someone who is moving into Oakland who would like to buy such a place. I cannot purchase it myself,

but someone may be able to do this. If you will tell me the extra expense or, in short, the price you set on the place, then I will know what to say to those who wish to purchase. But the deed shall be made just as the law in California requires, cost what it may, so do not worry about this matter.

God does not want us to be constantly troubled or perplexed over these matters of an earthly character. My heart is sore and grieved over the hardness of heart that I meet everywhere, and I am sure if it were not for the thought that God rules and reigns, I should become discouraged. I am sorry you have so many perplexities, but I am also sorry to see you feel as you do in regard to Brother Rogers and Brother St. John, especially the latter. I know that the Spirit of God has naught to do with any such feelings. It is the work of the enemy.

You say I have tried to smooth things over, and it is not right, neither will it be right. You know what you said. I tell you, my sister, a blessing rests upon the peacemakers. "Blessed are the peacemakers; for they shall be called the children of God." Matthew 5:9. Oh that the Lord would imbue me with His Holy Spirit that I shall ever be what Christ calls a peacemaker! I do not love the atmosphere of strife and contention. I want to be able to say the Lord's prayer. "Forgive us our trespasses, as we forgive those who trespass against us." Oh, how can we utter this prayer and be unforgiving?

The Lord is soon coming. Then shall we return and discern between him that serveth God and him that serveth Him not? To judge our brethren, to allow feelings to be cherished against them, even if we feel they have not done exactly right toward us, will bring no blessing to our hearts and will not help the case at all. I dare not allow my feelings to run in the channel of hunting up all my grievances and telling them over and over and dwelling in the atmosphere of distrust, enmity, and dissension. I dare not do those things which grieve my Saviour and dishonor His holy name.

There is light in following Jesus, talking of Jesus, loving Jesus, and I will not allow my mind to think or speak ill of my brethren. "Inasmuch," said Christ, "as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40. I would not feel unkindness or hatred to anyone. I would not be an accuser of my brethren. Satan will try to stir up my mind to do this, but I cannot do it. I will cherish the forgiving Spirit of Jesus.

I was astonished that any Christian should entertain and express the feelings you did in regard to Brethren Rogers and St. John. I have no sympathy with this spirit in anyone, and if you cherish this spirit it will lead you to any lengths in suspicion and distrust and accusations if, in your estimation, anyone did not meet your ideas.

Lt 75, 1888

Scott, Sister

St. Helena, California

May 4, 1888

Dear Sister Scott:

We are here now in St. Helena. We find Mary [White] looking badly, and my heart is pained as I consider how the dear child labored in Switzerland, not saving herself. She contracted this difficulty there. She is patient and makes no complaints; not a murmur escapes her lips. She is cheerful and is daily gaining a precious experience in faith. She has a firm hold from above. It would be to me a sad chapter in my experience if we would have to part with Mary. It is a great comfort for her to have Willie [White] with her, although it is seldom she has the pleasure of his society. Stern duty calls him here and there, and although he bears a very sad heart as he sees Mary—who has been so unselfish, so forgetful of self—weak and an invalid, yet he tries to be cheerful and never speaks one word of repining. He talks with me, and weeps over these things sometimes. Mother Kelsey is quite ill just now.

Monday, May 7

Sabbath I spoke in town in the church. My burden was for the church. The house was full. Dr. Burke was there. I tried to reach the hearts, to impress them with the importance of all being doers of the words of Christ and not hearers only. I spoke upon the subject of Joshua and the angel. Satan was doing his work as an accuser; Christ rebuking him.

Lt 76, 1888

Lockwood, Brother and Sister; Davis, Marian; Bolton, Fannie; Walling, May

Reno, Nevada

May 24, 1888

Dear Brother and Sister Lockwood, Marian, Fannie, and May Walling:

We arrived here in good condition this morning a little before seven o'clock. We find it would have been exactly as well for us if we had waited one day longer. There are preparations going on for our tent. A board floor is laid, and they are looking for a carpet for the floor.

The sister that worked for Sister Leininger has decided to come to my house or go to St. Helena. She is disappointed in her visit and wants to return, so I think she had better come. I can give her twelve dollars per month now, and when I shall return, or when there are more responsibilities and more work to do, then I will increase her wages.

When we found out I could not have her, I altered my plans materially, and that leaves but a small family at St. Helena and a small [one] at Healdsburg which May could manage; but if

May should have a place to work and learn a trade, she needs clothing made for her. She has the material, and I want her dresses made respectably. The black dress I brought from Europe is to be finished and others are to be made, and if Fannie has not employed a seamstress, let this girl do the sewing. If she cannot cut, let another seamstress cut; but tell them it is my positive orders that sleeves and waist be made loose and not so tight that there will be compression anywhere. Every muscle must be left free to do its work without having to strain the cloth to use the arms freely.

This pinching is the fashion, but none of it must be done in my house, for I have some regard for the health of my workers. Give the lungs ample room to exercise, the heart ample room to do its work without one particle of pinching. The standard of fashion I do not respect and will not have these new inventions practiced. I want to stand out clear and free from everything that will be the least detrimental to breathing or to perfect freedom of action. Let this sister have the sewing from Fannie to do. If she cannot cut and fit, she can work with one who does cut and fit. And I am decided that these close, skin-tight sleeves cannot be wise or healthful, and whether it be fashionable or unfashionable, I advise that they be not made after the tight order. Read this to the ones who do my sewing.

I would be pleased to have May's clothing prepared, that she may go anywhere that it shall be necessary to learn a trade or go to St. Helena in time. I want her to be fitted with good clothing. She needs a good sack of some kind made. There is that sack cloth in the trunk—beaver. May can have a cloak from that. Again, I give positive orders that it shall be made roomy and not so tight that she cannot get it on or off without tugging and pulling. Now, if this girl at Brother Leininger's can sew, May can do the work and get her sewing done.

If the Fairman's cow comes from Brother Ross, then have the girl milk, if she has done milking. May knows how Sister Leininger has managed in feeding cows and calves. Let May take the care of the calves. She may need help in some of these things, but if she does her work systematically and considers in the morning and jot down upon paper just what she intends to do in the orderly accomplishment of her work, she will not lose time but can take up one thing after another. The dishes are not to be left, to do any other part of the work. Attend to the kitchen work first. Then the beds have had a chance to air and may be made up. Of course, the milking and the feeding of calves must be done early in the morning at a specified time, and at noon, as regularly as possible.

It is a very bad habit to let the work drag and drive one. Drive the work, and then you will not become discouraged. It is a bad plan to give way to impulse. If you see a book you would like to read and sit down in the midst of your work and read during the precious hours of the day when there is work that needs to be done, then the work is neglected. Make it [a] habit not to sit up after nine o'clock. Every light should be extinguished. This turning night into day is a wretched, health-destroying habit, and this reading much by brain workers, up to the sleeping hours, is very injurious to health. It calls the blood to the brain and then

there is restlessness and wakefulness, and the precious sleep, that should rest the body, does not come when desired.

It is needful to take care of the body and to study its needs and preserve it from unnecessary exposure. It is a sin to be ignorant of how to care for the wants of this habitation God has given us. Especially should brain workers begin to be soothed and not in any way excited as they draw nigh their hours for sleep. Let the blood be attracted from the brain by some kind of exercise, if need be. Let not the brain be taxed even to read, and, of course, not to put forth literary effort. You shall, Marian and Fannie, have one or two hours, as well best please you, in the daytime, and you will not feel so starved for intellectual food that you will partake of it in the night hours. God designed that the night shall be given to sleep.

Well, enough upon this point, I am sure. If we are not aroused to obey the laws God has established in our being, we need not expect that the Lord will work a miracle to counteract our own wrong course of action. We must put reason to work and do our utmost to learn what we must do, not to form habits to pursue a certain course because we are inclined to do this, but to break up every habit that is the least injurious to health, for this God requires of us. Then we may ask God in faith to help and He will do it.

Especially do I feel concerned for Fannie. I want her to recover from this nervousness and wakefulness, and in order to do this she must take time to rest the brain that the nerves may not be completely out of tune like our old organ. When Fannie takes herself in hand, then she will see ways that she can improve her health. I feel so sorry for Fannie. She has a good frame, large bones, and should have good, sound nerves and muscles; and the reason she has not is because she has abused her brain and nerve power by overtaxation, keeping herself upon a strain, keyed up, when reason should take the reins and hold her in obedience to the laws of God which control the human system. I wish Fannie could hear the lectures given now upon health at the [Rural Health] Retreat. She needs her mind and conscience stirred up on these things, and needs to use every power God has bestowed upon her to get well, that she may use these powers as God's entrusted gifts, that she may have healthful powers to exercise in all her work.

Fannie, you need some physical exercise indoors and out each day. If you get tired, it will relieve the brain. What this exercise shall be, I leave you to determine. You can plan it yourself. Use your tact and powers of brain to devise what you will do daily in the line of physical exercise. And I want you to get waked up to this matter. Do not be a creature of impulse, but just bring yourself to regular rules and order. Take yourself in hand, bring yourself to time, and when the Lord sees you are doing what you can for yourself to keep in health, He will do on His part that which you cannot do.

I now commit the keeping of your souls and bodies to your enlightened conscience and to the power of God which will work with your intelligent efforts to be well that you may render to God better service because it is not a sickly, diseased offering.

I want that May Walling should feel that she must take care of her health and fence against colds and needless exposure. I want you all there to keep in health, as a solemn duty that is devolving upon you. You must not be creatures of circumstances or impulse, but of sound reason. You must all study from cause to effect. I do not want one of you to overwork, but I want you to so systematize your work that you will be able to accomplish that which you do without friction and constant wear. God wants you to do this, and He will help you to do it, only be true to yourself.

Wake up in the mornings; set your hour to rise early, and bring yourself to it; then retire at an early hour, and you will see that you will overcome many painful disorders which distress the mind, cause gloomy feelings, discouragement, and unhappy friction, and disqualify you for doing anything without great taxation.

I hope and pray that these words may not prove to be idle tales to you, but that you will act upon them. May, especially, must consider what she has to do and then not be slow and heartless, but do her work promptly and with cheerfulness as if doing it for Jesus Christ.

In much love.

Please get the Harmon cow at once. I wrote to Sister Fairman that I would take the cow. Have Brother Ross's people take the cow over at once.

Lt 78, 1888

White, Mary; McOمبر, Sister

Healdsburg, California

July 27, 1888

Dear Daughter Mary and Sister McOمبر:

I am now in my own good home at Healdsburg, and I mean to remain here for a time at least. I found all well at St. Helena. Mabel was very much pleased to see me. Rheba [?] is filling her place well. Brother Lockwood can get around some on crutches. Sister Lockwood as well as himself have infirmities and I am certain that both should be released from cares and responsibilities.

The fruit is of a superior quality. I wish you were right here now to use it. It ripens slowly. The white peaches are ripe. The early strawberry peaches not all gone. They have sold \$300.00 worth only. I told them to sell no more but put up all they did not need to eat. At

any rate, I think there will be all the peaches of the very finest quality [that] you and I will want on the two places. But I do wish you were here to eat the fruit off these trees.

There are some foggy mornings, and it is pleasant and much cooler through the day here. I hope they will get my house moved and our things into it, or your things [section torn]. ...

... to pray for you and believe that the Lord has heard prayer and that He is working in your behalf and that He will give you the victory and that you will stand as a living monument of the mercy and power of our God. You must cling in faith to Jesus. He is your helper and your God. He will not turn aside the prayer of faith.

It is for us to believe and for the Lord to fulfil His promise. "Let him take hold of my strength and make peace with me and he shall make peace with me." [Isaiah 27:5.] Now if we had virtue and righteousness and strength to rely upon of our own, the promise and invitation would not be worded just as it is, but it shows us we must cast our entire care upon Jesus and hope and trust in Him and Him alone. He has the merits, the strength, the power, and the will to help us. "And he shall make peace with me." The promise is positive and there is no excuse for our doubting. Only believe, only trust in the Lord fully, and we shall see the salvation of God. He will reveal Himself as a prayer-hearing and a prayer-answering God.

I know we have been too faithless, distrusting our very best and ever faithful friend. But let us do this no longer. Let us believe and talk faith and act faith. I do not know as we can set a special hour of prayer where we both can come to the Lord the same. ... [corner torn.]

I find Sister Ings rather thin in flesh but very pleasant and of good heart. Apparently she and May Walling were putting up fruit—peaches—and we will have a good big job to take care of the plums. They are just coming on now. The days are not hot though, as in Burrough Valley and in Fresno. This is in our favor. Shall try to sell some to the cannery if I can, and dry what we cannot sell. It is a most beautiful sight to look upon our fruit now. Peaches [are] very large and of the deepest color, rich in flavor. They seem like the fruit the first year when you saw them. There are none equal to them in Healdsburg and none in St. Helena equal to my peaches there. I have two trees of nectarines here in Healdsburg—bright red, nice and healthful looking. The trees seem to be in a good condition to do good work another year.

Marian [Davis] is not here yet. Will come next week, she thinks. Shall be glad to get all together again and settle in to earnest work. This morning is as clear as a bell. Fitch mountain is looking very fine. I wish you all were here—John, Ella May White, and you two. I hardly feel that it is just right that you are not here. I fear the early peaches will be all gone before you get around. The place at St. Helena is much improved. The poison oak [is] all gone—dug out about the house and ... [corner torn.]

I ought to say a word more about Mabel. She seems well and happy. Sister Lockwood takes her with her whenever she goes outdoors, and this pleases her much, the little dear. I was



so glad to see her and to find her in as good a condition all around. I wish Ella were here, and then I think she is fully as well where she is. But I would like to have her eat the peaches, and there are many growing low [so] that she could pick them herself. The Fresno peaches cannot compare with these of mine. I have but few peaches this year. I think fully as many were picked off as need be, but the tree will be better next year for it.

Well, I do want to see you so much, and I do hope that that house is moved and in position on the hill. Write to us as often as possible.

Mother.

Lt 78a

July 22, 1888

Dear Daughter Mary:

We have suffered considerably with heat. Wanted to go from Fresno in the early morning, but we decided to remain over Sunday to see Elder Daniels and have a talk with him. W. C. White remained tonight to be present at a trial between Brother Everits and Brother M. J. Church.

I spoke at eleven o'clock with much freedom. Then we had meetings in the evening. There was quite a spirited social meeting. I spoke some twenty minutes in that; then at half past seven o'clock there was a business meeting. I spoke in that meeting half an hour in regard to taking hold with interest and building the church and school and mission. W. C. White talked to the point, setting before them the manner of school they should have. He set matter before them in a sensible light. We think there were excellent impressions made. The old committee resigned, and a new committee was made so that some matters may be pushed.

I have been in a wash of sweat just running off of me, and I have ridden out in the country with Brother and Sister Bowen to find fruit. Peaches—the best—are two cents a pound; grapes, two cents per pound; pears, two cents per pound. I have ridden many miles in going to Elder Daniels' home and Brother Will Smith's home.

The sand today was very hot. The breeze was as if from a burning furnace. It burned my face and hands. Well, well, I shall be very glad to leave here in the morning for St. Helena. Willie will go to Oakland, and I will go, perhaps, for we may not make connections with the boat.

There is fruit enough here, but there is not real good fruit. It begins to decay at the pit, and in this hot weather, spoils quickly. The heat is almost unendurable.

Fannie [Bolton] wants to come up, but is afraid to come until the house where there has been so much fever is thoroughly cleansed. I told her she could go in the house we left, and she may do this. I hope you do not suffer with the heat as we have done.

I hope you will be strong in faith and courage and have good hope. "Bless the Lord, O my soul, and all that is within me praise his holy name." [Psalm 103:1.] This is the language of my heart in reference to you. Hold on, without a doubt, to the promises of God. I must believe, you must believe.

With much love to Sister McOmbler and Ella May White.

Mother.

P.S. The night that John left was the most distressing—no air, and oppressive heat. I wish I knew what kind of a time he had journeying back to Burrough Valley.

Mother.

Lt 79, 1888

White, W. C.; White, Mary

Healdsburg, California

August 17, 1888

Dear Children:

I wrote you a few pages yesterday morning, but I cannot find it and will write you again.

You must not be surprised if I write you only a few lines as I have been much hindered by the fruit and many other things to look after. I have, as you well know, not one soul to counsel with. I am obliged to go forward as best I can and lay my plans and do my business as well as I am able.

I think I could do far more work if I were away from home. Marian [Davis] can get along. Fannie [Bolton] has a large amount of matter on hand. I am furnishing her with matter, and if I were away from here, I would not be perplexed so much as I am. Not that I do not like my home, but it is hard to explain all about the many things that come upon me here.

I have now sent May Walling to St. Helena to learn what she can. I expect her to stay one year. It is the best I could do in her case. She wanted to learn the bindery trade, but you know Oakland would be no place for her unless there was a mother to look after her, and I cannot think of any place where it would be well for her to be.

I have the girl that everybody prizes so much, Anne Horning. They want her at the college boarding house. They want her at the [Rural] Health [Retreat], and they were very loathe to have her go, but I urged my claims, and she is here. Sister Ings is in much better health and has worked hard ever since I came home. Brother Lockwood came from St. Helena last Monday with Anne Horning. I did not care to feel all the time that I was dependent upon Sister Ings to do my work.

May has done well in regard to the caring for the fruit. I do not know what I could have done had it not been for her help, but I thought I could not afford to pay for two girls, and May should be learning something, so I consented in my mind to give her up. I do not expect they will consider it a great favor to have her; nevertheless, I felt that it was my best thing to send her and their duty to take her, so we shall see how this will work. Anne can do the work with some help, and the less around, the better.

Sara [McEnterfer] is my hired man. I have let Charlie go. He seems to have no inclination to serve the Lord, and I do not feel that such an one is reliable to be with me. I shall therefore wait until John shall come or shall take one from the college to work for his board.

I was very thankful for the good news from you. The Lord is good. Praise His Holy name. I believe in His mighty power to save to the uttermost all who come unto Him in faith. We have dishonored God by our unbelief, and now we must, as never before, trust in God to do those things for us we ask of Him.

I have had great freedom in speaking in this place. There are quite a number of outsiders out on Sabbath. Last Sabbath there were two Methodist ministers.

Sunday night had quite a large attendance. After the Sunday night services there was a large [group that came] into the church. I spoke some thirty minutes after they came in. There is much to be done in this church. I am published to speak next Sabbath forenoon and Sunday evening. When I do not have much to perplex and trouble me, I am able to do considerable work.

Last evening I was in at Rosenberg's and met Sister Morrison, who was Sister Nigby, also Sister Cale from Dallas, Texas. They came to Healdsburg but can get nothing to do and are living up their little all. I told them of Burrough Valley, and I think they will go there and look at once for land. They are farmers. Sister Cale is a widow and her daughter married Sister Morrison's son.

She has property that she designs to put in the cause somewhere. She wants to buy a small place in Healdsburg to school her children. She has three who will attend school. She is getting rather discouraged. Land is so high. I thought I would take her round a little today to see the place you and I were looking at. I might sell her my land at five thousand, I think. What do you think of this move? It is just as much care to have a little place like this full of fruit that you have to care for, as to have a larger place with a little pasturage.

Well, I shall show her the place and if she wants to buy, she has plenty of money to buy. But Willie, had I better offer the land in Burrough Valley for sale to these parties at twenty five hundred? I am urging them to go there and see the place, and I expect they will come. What do you think of my holding a place in Burrough Valley? I mean to get out of Healdsburg somewhere if I can. A place between here and St. Helena would place me where I hope I should have less care and live at home.

Lt 80, 1888

White, Mary

Campground, Kansas City

October 8, 1888

Dear Mary:

We arrived in Kansas City last evening at half past five o'clock p.m., just a little too late to make connections with the train we wished to take, or that our tickets would take us over to Minneapolis. We had all our baggage placed on a truck, and quite a little army stood about it. We went into the waiting room, but it was so full and there was such confusion of men, women, and children we were glad to make our way some distance farther up on the platform; but trucks and any amount of trunks were constantly unloading about us, and we had to keep on the move. We would just get comfortably seated on a trunk when [someone would say] "I will oblige you to move, please." We felt rather disheartened when we learned that we must tarry till the half-past-nine-o'clock train.

Willie [White], John, and Elder Haskell then started out to find some of our brethren. We knew Brother Shireman [?] lived in Kansas City, but we had not his address. While these three were searching, a fine-looking young lady came to me with hand extended and said, "Is not this Sister White?" I quickly responded. She said, "My name is Mallory. We are from Missouri. My father is here. I will find him. He would give ten dollars to see you." She left me a few moments and returned with her father, with whom I was acquainted, and soon there were no less than one dozen surrounding us. They told us they were just attending to their baggage. They had been attending the Kansas camp meeting which would close the next morning. They urged our going directly to the grounds and spending the night in camp, and we would get to our destination just as soon if we took the train the next day at half past eleven o'clock. If we went on, we would have to stop at some place all night. They were so urgent, the company decided to remain a few hours longer.

They shouldered the bedding, walked three blocks, took cable cars and rode out three miles to a nice encampment. We were conducted into the reception tent, and it was neatly and comfortably furnished. This they gave to the company with us, and Elder Jones gave me his tent where we had a good bed; but Willie went back to the depot for his satchel; and John says he took a good bath. I slept little last night for the confusion was just indescribable in [the] Kansas depot.

This morning we were up early, for Willie informed me I was to speak in the early morning meeting. Elder Haskell spoke last evening. I drank a cup of warm water, ate a cracker, and went on the stand. Before me was a large number of intelligent-looking faces. I spoke with great freedom and clearness for about one hour. The audience listened as if spellbound. The

Lord did help me. Praise His holy name! I spoke from 1 John 3, "Behold, what manner of love," etc.

Breakfast is over; eight o'clock meeting is in session. Elder A. T. Jones is now speaking. You cannot tell what a gladness our coming here has brought to this camp meeting company, and they bemoan those who have gone home. Those we met at the depot returned, in the place of going home. I believe this was in the providence of God.

I have had only one ill turn, this much-dreaded sinking spell on the cars the night after we started, I think it was. I was so weak after it, I kept quite still, would not visit or knit or do anything save look over a few exchange papers and select a few pieces.

I am in much better condition than I thought I should be in. Willie and the ministers have had their Bible readings and searchings on the law. I did not even listen, for I wanted rest of mind and body. I kept my window open day and night and the thick curtains furnished by the railroad company drawn about me. I lay or sat on the bed nearly all the time. We all kept well, no accident or harm has befallen us and we are, I hope, fastening our hold more firmly upon God.

Now Mary, I want you to leave your case fully and entirely with the Lord. Do not be anxious, do not keep yourself reined up, do not take your case into your own keeping. This will be your danger, but just rely on the arms of a compassionate, loving Saviour who hath loved you and given His life for you. He is your best and truest Friend. He loves you as no human being can love. Mary, rest in this love. If you can do anything in your power to improve your health, do it. This is in God's order. But should you go to earthly physicians who claim to do wonderful works of healing, then it would be out of God's order, and the reproof might come to you as to one of ancient times, "Thou hast forsaken God," and because he went to the god of Ekron to inquire and not to the living God, the judgment was pronounced that the afflicted would die. [2 Kings 1:16.] But Mary, you have not done this thing, and you may use anything for your good that Providence has furnished for the ills of man.

Now do not worry one bit but just trust, and the peace of God will abide upon you and light will arise out of darkness. If the atmosphere of Healdsburg oppresses you, then, dear child, go to Burrough Valley. You can get someone to help you to get there and to get your pony there and the phaeton there by the way of Stockton. You go as you came back from Fresno. While you stay in Healdsburg keep out of doors all that you can.

I had a good visit with Brother and Sister Hutchings. They express earnest desire for you to come to Burrough Valley and spend the winter. Our family will so work in that you may arrange for Ella [White] and Rheba to stay, and the baby, if you see it best, but let nothing hold you if the air and climate seem harsh. Take with you any fruit you please that I have in my cellar or in my storeroom, dried.

I expect, when I return, to spend the winter in Burrough Valley. I must have less care, more retirement, else I shall become old and dilapidated. I look at Burrough Valley as a restful place.

If you could get another little pony like Daisy then you could take my mountain wagon, put your ponies to it, and let a trusty hand take them and [the] wagon to the valley. I want the wagon got from St. Helena and the top fixed up as it should be. It has new springs, new tires and is all ready for use, except the top. I will pay all the expenses of getting the wagon and horses over to Burrough Valley. Willie talked of having my lumber wagon taken over there. This would require two larger horses to draw it, and he designed the mountain wagon should be hitched on behind, to take the boat at San Francisco or at Stockton. Of course, this would be slow work, and this can be done after we come. The first-mentioned plan is the best. Get the mountain wagon over for your immediate, present use. You mind, I will pay the cost.

I lay this before you if you should find that Healdsburg is too harsh a climate for you. The time is nearly come when we must be thinking of leaving this ground. But Mary, be of good courage in the Lord. Trust in Him as a child trusts in a parent.

Love to Sister McOmer and Rheba and our household across the way, and to your little ones, Ella and Mabel, and receive my sincere love for yourself.

Mother.

Lt 81, 1888

White, Mary

Minneapolis, Minnesota

October 9, 1888

Dear daughter Mary:

We arrived at this place yesterday at about ten o'clock a.m. It rained all night and rained all day Wednesday. Tuesday night we had berths in [the] palace car. There were no berths, and we were given berths in the drawing room car. Had nice chance but could not get Will [White] to leave company and come in the sleeper. And it was not a very pleasant night for those in the day coaches. Passengers were so crowded.

We arrived safely and were pleasantly located in two good, hired rooms, richly furnished with plush chairs and sofas. Willie's room was next to ours, but it did not look just in place to pile all our trunks and bundles in these nicely furnished rooms. We had to walk a few rods to our meals. We decided to find other rooms and we found rooms in the boarding house, hired for that purpose, and we have, Sara [McEnterfer] and I, in one room, plainly furnished, but it has the blessings of a fireplace which is of value, you well know to me. Will has a

chamber above with a stove in his room. Two brethren sleep in a bed in the same room. Then they have a small room to do their writing in. Willie is just as pleased with this as he can be.

I spoke Thursday morning. There is a large number of our ministering brethren assembled, and I do not know but a few of them.

Today, Friday, at nine o'clock, I read some important matter to the conference and then bore a very plain testimony to our brethren. This had quite an effect upon them. Elder Butler has sent me a long letter, a most curious production of accusations and charges against me, but these things do not move me. I believe it was my duty to come. I worry nothing about the future, but try to do my duty for today.

I shall have to go to Battle Creek with Willie and [spend] some little time. Since the severe trial I passed through in Healdsburg, I think things of like character will not have such an influence upon me again. I am glad Willie [is] where we can look after him a little and he look after us. I think it bad to be in different houses, but we are hoping and praying to see the work of God move forward just in that manner as shall reflect glory to God and good to His people.

Elder Goodrich is here from Maine; Elder Underwood from Ohio; Sands Lane and his brother Otto Godsmark; Decker from Oregon; [J. O.] Corliss, [Uriah] Smith; [I. D.] Van Horn; [I.] Sanborn; [J.] Fargo; Rupert; Dr. [E. J.] Waggoner and wife—many, many I cannot think of now. We do not forget you, but we pray for you. We long to see the power and Spirit of God working upon the hearts of our ministers. We long to see that humility which we must have to do the work of God acceptably. Everything is done here that can be done to furnish good, clean bedding and good, wholesome food.

Elders Smith and Butler are very loathe to have anything said upon the law in Galatians, but I cannot see how it can be avoided. We must take the Bible as our standard, and we must diligently search its pages for light and evidences of truth.

Well, the sun is setting, and I cannot see very well. Please write us [as] often as you can [even] if it is only a word or two, and I will try to write quite often to you.

Sunday morning, October 14

Yesterday was a very important period in our meeting. Elder Smith preached in forenoon upon the signs of the times. It was, I think, a good discourse—timely. In the afternoon I spoke upon 1 John 3. "Behold what manner of love," etc. The blessing of the Lord rested upon me and put words in my mouth, and I had much freedom in trying to impress upon our brethren the importance of dwelling upon the love of God much more and letting gloomy pictures alone.

The effect on the people was most happy. Believers and unbelievers bore testimony that the Lord had blessed them in the word spoken and that from this time [on] they would not look on the dark side and dwell upon the great power of Satan, but talk of the goodness and the love and compassion of Jesus, and praise God more.

At the commencement of the Sabbath Elder Farnsworth preached a most gloomy discourse telling of the great wickedness and corruption in our midst and dwelling upon the apostasies among us, and there was no light, no good cheer, no spiritual encouragement in this discourse. There was a general gloom diffused among the delegates to the conference. But the Lord gave me testimony calculated to encourage. My own soul was blessed and light seemed to spring up amid the darkness. I am not attending meetings today.

Last evening we had several of the ministering brethren together and read a long communication from Elder Butler which kept us up till ten o'clock at night. This morning they had an excellent social meeting. Today they have a Bible reading upon predestination or election. Tomorrow noon the law in Galatians is to be brought up and discussed. There is a good, humble spirit among the delegates as far as we can learn. The letter written by Elder Butler was a good thing to open this question, so we are in for it.

Charlie Jones came yesterday, Sabbath morning. W. C. White has gone to visit Elder Mattison who is in the city two miles from the meeting. The report is he is sick. Elder Corliss is sick. We fear he may have the run of a fever unless the Lord shall stay the progress of disease.

John and Sara are at work upon notes of the discourses I have given. It is cold and has been foggy here most of the time since we have been here. I shall be pleased to see the beautiful God-given sunshine once more. I wish I knew how many were at the meeting. Perhaps I can tell you in my next letter. I hope to hear from our home across the way soon. I have received no letters since I came here.

It is getting dark and I will say good night. Love to all the dear ones in the family—Sister McOmber, Babe, and the dear children.

Mother.

I was going to write to our family but things have transpired so I could not. Will write them if I can, tomorrow.

Mother.

Lt 82, 1888

White, Mary

Minneapolis, Minnesota



November 4, 1888

Dear daughter Mary:

Our meeting is closed. I have on last Sabbath given my last discourse. There seemed to be considerable feeling in the congregation for the first time. I called them forward for prayers although the church was densely packed. Quite a number came forward. The Lord gave me the spirit of supplication, and His blessing came upon me.

I did not go out to meeting this morning. This has been a most laborious meeting for Willie, and I have had to watch at every point lest there should be moves made, resolutions passed, that would prove detrimental to the future work.

I have spoken nearly twenty times with great freedom, and we believe that this meeting will result in great good. We know not the future, but we feel that Jesus stands at the helm, and we shall not be shipwrecked. My courage and faith have been good and have not failed me, notwithstanding we have had the hardest and most incomprehensible tug of war we have ever had among our people. The matter cannot be explained by pen unless I should write many, many pages, so I had better not undertake the job.

Elder [O. A.] Olsen is to be president of the General Conference and Brother Dan Jones of Kansas is to help him. Elder Haskell will serve until Brother Olsen shall come from Europe.

I cannot tell what the future may reveal, but we shall remain for about four weeks in Battle Creek and get out a testimony that should come out just now without delay. Then we can see how matters are moving at the great center of the work. We are determined to do all we can in the fear of God to help our people in this emergency.

A sick man's mind has had a controlling power over the General Conference Committee, and the ministers have been the shadow and echo of Elder Butler about as long as it is healthy and for the good of the cause. Envy, evil surmisings, jealousies have been working like leaven until the whole lump seemed to be leavened.

Elder Butler, we think, has been in the office three years too long, and now all humility and lowliness of mind have departed from him. He thinks his position gives him such power that his voice is infallible. To get this off from the minds of our brethren has been a difficult matter. His case will be difficult to handle, but we trust in God.

Willie [White] has gone a few miles to Minnehaha Falls—the first time he has had a moment to be off sentinel duty—committees, committees, committees. He has not yet come back.

We have it quite cool here. We have all had colds, but we have had considerable sunshine and but very little rain. We have had good food and that which we could enjoy. Sara is some better of her cold. I could not spend any time to nurse a cold for I have been in the harness every day.

Today, Sunday, I have not attended meeting but have had to visit considerably. I am grateful to God for the strength and freedom and power of His Spirit in bearing my testimony, although it has made the least impression upon many minds than at any period before in my history. Satan has seemed to have power to hinder my work in a wonderful degree, but I tremble to think what would have been in this meeting if we had not been here. God would have worked in some way to prevent this spirit brought to the meeting, having a controlling power. But we are not the least discouraged. We trust in the Lord God of Israel. The truth will triumph and we mean to triumph with it.

We think of you all at home and would be pleased to be with you, but our wishes are not to be consulted. The Lord is our Leader; let Him direct our course, and we will follow where He leads the way.

I hope and pray that you may be improving in health and strength. The Lord is a mighty Healer. His name shall be glorified. We leave this place tomorrow morning for Chicago by way of Iowa, calling upon Edson the same day, Monday. Monday eve at 6 o'clock [we] go on our way to Chicago. Cannot get a sleeper before half past nine o'clock which takes us in to Chicago about nine o'clock. We go out to the mission, spend a few hours, then take the cars Tuesday eve for Battle Creek.

John has gone on his way to Chicago today and many others. We sent our trunks and luggage by the delegates.

Now I shall write you something more as soon as we can after we reach Battle Creek. Excuse this hasty line. Much love to all the family, especially Ella and Mabel.

Mother.

P.S. I have one nice warm pair of stockings knit for Willie, and I have the second pair almost done.

Just as I was folding this letter, this great blotch came to make it look badly.

Mother.

Lt 82a, 1888

White, Mary

Battle Creek, Michigan

November 29, 1888

Dear daughter Mary:

I am home again in our pleasant rooms in the new building of [the] sanitarium. Soon after I arrived, all tired out with labor, sisters began to come in, and I did not mistrust anything for

some time and at last learned that it was a little party of my old friends to celebrate my sixty-first birthday. We all took dinner which had been arranged at the sanitarium. All passed off well and pleasantly. I was too thoroughly wearied out to enjoy the matter as I otherwise would.

I spoke at Potterville [on] Friday afternoon, Sabbath afternoon, Sunday twice, at half past two and at five o'clock p.m. [I] spoke Monday at eight o'clock and went from the meeting to the cars to meet my friends as soon as I arrived home.

It is thought best for me to attend State Minister's meeting in Des Moines. Start today. Willie says he writes you, so he must give an account of himself which I will not undertake to do. He seems in good health. All your letters I have the reading of.

I received the sad intelligence of [the death of] Mr. Foss, my sister's husband. He dropped dead after eating his dinner. He was placing the dishes from the table to the sink for Mary when he fell heavily to the floor, groaned and died at once. I am writing her this morning. Marian [Davis] will. Have you the letter written to her?

I still believe the Lord will raise you up to health. Be strong in the Lord, yea, be strong. Cling to divine power with unwavering faith.

I would write more if it were not next to impossible because other matters of writing must be done.

Love to dear little Ella [White] and to the little one, Mabel, and to each member of the family.

Mother.

Lt 85, 1888

Caldwell, Dr.; Gibbs, Dr.

Healdsburg, California

May 10, 1888

Dear Brethren Caldwell and Gibbs:

I feel very much burdened. While I was at Crystal Springs, I was far from feeling that it was the wisest plan to have you two physicians together for the reason that there is not that fine delicacy of address and high sense of propriety in your association and treatment of women and girls that there should be. I tell you plainly that there needs to be far greater refinement and delicacy in the treatment of delicate diseases than either of you manifests. When I know that there will be in your influence with youth and with women a tendency to break down the barriers of reserve that ever should exist between women and men, I am more

and more grieved and burdened over the present state of things existing in the [Rural] Health Retreat.

I am far from feeling that there is a proper education being given to those who are now under drill upon subjects of physiology, and while I know there is a want of refinement and delicacy with you both, I am greatly alarmed.

Dr. Caldwell, you desired to read to me some things in regard to sexual practices of married people. I have not encouraged it. I have taken the position that the least possible familiarity that could be encouraged in conversation between men and women, especially [between] physicians and young girls, on these subjects, the better,

In many things in regard to these subjects, ignorance is bliss. I know it is not productive of pure thoughts and chaste conduct, by the confessions that have been made to me, that every girl and woman should make it a common matter of thought and conversation, even with medical men. The very first impure thoughts and practices commenced with the free common talk upon these things.

I knew, Dr. Caldwell, that, as a practicing physician, you needed far greater refinement and delicacy than you possess. I do not doubt but that you think it is best that others should become acquainted with all that you know in regard to these delicate subjects, but I differ with you. I fear through their education and training, young girls now attending our school will be left in a more dangerous condition in thought and in regard to temptations than when they came to the Health Retreat, for the reason that you both, Dr. Caldwell and Dr. Gibbs, are not as reserved and elevated on these points as you ought to be. I cannot sanction this kind of (I call it indelicate and familiar) talk and attitudes and practice. There is not that natural dignity clothing your words or your practice that there ought to be.

The association of Dr. Caldwell with Dr. Gibbs will not have an elevating influence in the very points upon which he needs to possess dignity and reserve.

Your medical knowledge in regard to delicate subjects is not to be made so common as you make it. I was, Dr. Caldwell, shocked to hear you converse as you did before \_\_\_\_\_ in regard to the birth of your child. You went on to state all the particulars to a young, unmarried girl. With her it might do no positive harm, as her interest and her work had been in this line of preparing matter for medical journals. In Europe familiarity on these subjects is far more common than in America. But this talk would do harm to some, and you know not who. This conversation has not increased my confidence in you as a wise manager in these matters. I have some knowledge of your dangers and of your want of dignity and reserve in your conversation, and your familiarity toward young women and married women is not as it ought to be.

We are living in a time when the world is represented as in Noah's time and as in the days of Sodom, and I am constantly being shown the dangers of this time to which youth and men

and women who have reached manhood and womanhood, and also of men and women of mature years are exposed, and I dare not hold my peace. There is need of greater refinement both in thought and association. There is need of Christians being more elevated and delicate in words and deportment.

The work of a physician is of that character that, if there is a coarseness in his nature, it will be revealed. I cannot consent for Dr. Caldwell or Dr. Gibbs to take charge of the Health Retreat unless there is a higher, purer atmosphere surrounding them. Strive to meet a higher standard. Be refined in your expressions and avoid all commonness in conversation.

I cannot admit a possibility of men in such sacred trust in the institution, professing to believe the truth, but possessing so [few] high and holy thoughts and practices in your profession. If you did not claim to be Sabbathkeepers or Seventh-day Adventists, then I should not feel so great danger of your misleading others and putting a reproach upon the truth. But I am exceedingly troubled. It is painful to think that this common, low, cheap conversation and familiarity shall get standing for one moment in our institution. Remember that the people of the world are sharp and critical. Every patient you treat is reading the tone of your morals and the traits of your character by the way you talk and by your actions.

Always feel that it is a sacred thing to preserve the privacy of persons who feel that they must submit to an examination. The manner in which you do this work may be of that character to inspire confidence in you, or disgust with you and hatred of you.

Women should be educated to a high intelligence to work for women, men to work for men.

I cannot express to you the burden I feel, the distress of mind I am under. I am at times overwhelmed at the revelations of immoral practices among us as a people. I feel the remorse as if I myself were guilty.

I was taken through the rooms where you were performing your work as physicians in delicate cases.

I was shocked with the careless familiarity of the works and words of those associated with you, all unnecessary. I had less confidence in you both than I had heretofore as wise, dignified physicians. I am compelled to say that if our institution is to be molded after this order of your influence, it will become such as God will frown upon.

You have lessons to learn that unless you do learn, you will never give the right mold to youth, and there will be a commonness, a cheapness and want of refinement with our youth and the workers in the institution that it would be better if it were burned to the ground. You both need to leave a different stamp of character. You need more refined delicacy of thought, to be more, very much more select in your words. You need sanctified minds and sanctified hearts and refinement of manners. Your work has a natural tendency to lower your estimate of women, and unless there is the cultivation of refinement and delicacy in

you both, and strict purity of thought, you will be an offense to God; for you will break down the barriers of delicacy and bring in a forwardness, a boldness of speech, a coarse, common state of actions, and create thoughts and impure practices that the inexperienced youth would be led astray in these very things, to their ruin.

I see no necessity in physicians coming down in the least to any low, undignified management, even if you are physicians. I make my protest against this kind of work, and if there is not an entire and decided reform in these things, then we must consider your hopelessly defective, and we must seek other physicians.

We cannot, we will not, tolerate anything of the looseness that savors of immorality. I know what I am talking about, and I will not for one moment sanction any course of action that will leave impressions upon minds that may be carried away and reported to others, that which the physicians said or did, which will place a blot upon them or the institution.

The standard must be elevated and kept up, and not allowed to be lowered in the least degree. There must be a work done for you both, which you may not or do not now think essential. You must see and feel your need of the Spirit of Christ every day. Your tastes, your habits, your practices, must be Christlike. In word and in deportment, show ever that you are refined Christian gentlemen.

If your hearts are sanctified, if Jesus is in all your thoughts, there is then no danger to be apprehended. The result of pure and undefiled religion in the heart will be to change the whole character. If any man is in Christ, he is a new creature. We will not, must not, be double-minded, unstable. The renewing grace of Christ renounces everything bad in action, in emotion, in thought. That which was good is purified from its selfishness and every taint of impurity. There is a decided change in the whole life.

If a brackish fountain has suddenly lost its bad qualities, the change will be discovered in the purity and sweetness of the streams that flow from it. There is a great responsibility resting upon Seventh-day Adventist physicians. This field is a peculiar one. He is sowing on the field of hearts, and he is to be careful whether the seed sown on the varied soil be pure wheat or foul grain, whether it is thorns sown or unadulterated wheat, whether the thirty, sixty, or one hundredfold to the reaper be pure grain or mingled with thistles and thorns, only fit to be burned. This matter demands your serious consideration.

No doubt your work leads to a depreciation of human beings, but remember that Christ considered them of great value, that He gave His life to save them from eternal ruin in the place of making the physician more careless as he ... [word(s) missing].

Brethren, there is ever to be a secrecy maintained and honorably preserved between men and women. Let it be considered that Satan is ever at work to demoralize, and all that is necessary to bring the soul into a condition of weakness is to break up the pure home associations. Let them—men, women, or youth—escape from the accustomed influences

which hold power over them to preserve virtue and strengthen its power to resist temptation and nourish the religious life, and they will more readily become the prey of their own evil propensities through the demoralizing influences that assail them from without. Impure influences are lurking everywhere, ready to seize upon any victim that gives them any chance by word or deportment, to make advances.

Some who have observed decorum, and appear exemplary young men or women at home, when in summer travel or even in such a place as the Rural Health Retreat, break down the barriers of propriety, show great familiarity, and those even who are in offices of trust in churches, in our institutions forget their high calling, become boyish, hilarious; the cords of the moral nature regarded and kept straight under other circumstances are broken when brought in certain relations bearing upon certain things. The soul, like the body, lives and grows upon that upon which it feeds.

Young men and young women who go to health resorts or boarding places find themselves in new conditions. The restraints of home are removed, and they plunge into various forms of sin.

The injunction of Peter is, "Add to your faith virtue; and to virtue knowledge." [2 Peter 1:5.] But there must be a living connection of the soul with the virtue of God, then with the fear of God before it, the mind is prepared for knowledge. Learning we cannot, dare not demerit, but I must say that, disconnected from God it has stood in the way of men and women really valuing the power and purity and glory of the divine power as much as it has contributed to it.

Now I come directly to the inculcation of knowledge of physiology. Were individuals to give themselves up to the decided aim to practice medicine, then the unfolding before the mind of the character of the abuses of private life and the actualities they will have to become acquainted with in sinful indulgences and in the abuse of the organs of the body in secret vice and in many ways that demoralize the soul and spirit and body may be essential. The young women and young men who listen to lectures which open before them the secrets of the most private subjects need all the while an influence surrounding their souls that is firm, ennobling, elevating, constantly exerting its place upon them.

Both women and men have a knowledge that each knows what the other knows, and the barrier is broken down. If the knowledge is strictly guarded and bound about, if there is not manifest a willingness to dwell upon these subjects, [that is best, but if they are] putting the matter before them in its worst bearings, in not very select language, then they are far better off without this instruction.

The Bible speaks upon the subject of the [word(s) missing] of women as being attended by women, and thus it ought always to be, women educated and qualified just as thoroughly as possible to become practitioners in the delicate diseases which afflict women, that their

secret parts shall not be exposed to the notice of men. And then women physicians should utterly refuse to look upon the secret parts of men. There are men physicians, plenty of them, who can be called to the treatment of men patients, but it is not as easy for a woman to obtain a skillful practitioner of her own sex. This ought not to be.

There should be a much larger number of lady physicians educated not only as trained nurses, but as physicians. It is a most horrible practice, this revealing the secret parts to men, or men being treated by women. Let men know they must go to those of their own sex, and not apply to lady physicians. It is an insult to women, and God looks upon these things of commonness with contempt. These things need to be adjusted.

While men are called to talked in regard to purity, why not practice that delicacy which is a constant lesson in practical purity? Women may do a noble work as practicing physicians, but when gentlemen would solicit a lady physician to examine and practice for them, which demands the exposure of private parts, let her refuse decidedly to do this kind of work.

There is very much which may be said to arouse the moral sensibilities that will aid the hearers in keeping up a balance between the physical and mental powers and so fasten truth and their obligations to their Creator in their minds that they will see and sense their accountability; and not only the institution will be benefitted, but the world will be benefitted by the existence of such an institution.

Then, physicians should practice what they teach. They should teach that by studying after nine o'clock, there is nothing gained but much lost. Teach and practice that the time can be systematically employed, one duty after another attended to promptly, not allowed to lag, so that midnight hours will not have to be employed in laborious studies. I know from the testimonies given me from time to time for brain workers that sleep is worth far more before than after midnight. Two hours' good sleep before twelve o'clock is worth more than four hours after twelve o'clock.

There is a large field for you to work in. Both of you can give short lectures in the parlor at stated times, which will be select but plain, upon the human body and how to treat this wonderful house the Lord has given us, which will aid you in your work as physicians as nothing else can. The people are ignorant, and need to be enlightened on almost every point of how to treat their own bodies. Then there will not need to be a dwelling upon the delicate diseases near as much.

Tell those who are sick that if the hosts of those who are dyspeptics and consumptives could turn farmers they might overcome disease, dispense with drugs and doctors, and recover health. But farmers themselves must get educated to give heed to the laws of life and health by regulating their labor, even if there is some loss in their grain or the harvesting of crops. Farmers work too hard and too constantly, and violate the laws of God in their



physical nature. This is the worst kind of economy. For a day he may accomplish more, yet in the end he is a loser by his ill management of himself.

Every day the people, be they few or many, need to be enlightened how to take care of themselves. To subject one's self to a severity of labor which is constantly straining the physical power of endurance, the constitution cannot endure; it is a violation of physical law which sooner or later will bring its pain of penalty according to the transgression. Talk to them in regard to the necessity of resting after eating.

The ignorance is lamentable upon the matter of the digestive process. Rapid eating should be condemned. The food is to be masticated and thoroughly mixed with the saliva in order to do the good that nature designed it should.

Physical as well as mental workers should take a much longer time to eat than they generally allow; then one hour spent after eating, upon matters which are of little more consequence than to interest or amuse, before they subject themselves to hard labor again. He will be more able in one month if he strictly adheres to all the principles involved in healthful living, than if he occupied every moment of his time before eating and after eating.

They hurry down a hearty dinner, then go in to work while all the nervous energies are needed in the digestive process, and they force these powers away from their legitimate work and duty to the muscular system, and at the close of the day they are exhausted and overdone.

Oh, how much might be done in educating, giving short talks! I need now dwell on these points. You can take the matters up and carry them through and leave the best impression on minds if you will put your mind to the kind and quality of work to be done.

You can make up a lecture in regard to the prevailing vices and purity of character which will create in those who listen, lustful thoughts which lead to lustful practices. [Or] you can, from a pure, sanctified heart, present your lessons in a manner that will be elevating and which will make sin appear exceeding sinful and disgusting.

Lt 86, 1888

White, Mary

Healdsburg, California

May 11, 1888

Dear Mary:

I send the enclosed to you, for I cannot tell the name of Sister King. Please hand this to her. I am unable to direct it to her.

We arrived home all safely, and we are all just as busy as we can be preparing for our trip to the valley. I am troubled about Fresno and shall go there as soon as we can.

W. C. W. [W. C. White] is writing fast. Cecelia came last evening, Thursday evening, and she is helping Willie all she possibly can. All well here. This must go into the mail.

How is Ella? How is Sister Kelsey? How are you all? Write a line and let us know if there is any fog. We have had none here for two mornings—beautiful weather.

Much depends on how you eat. May the Lord help you to get strong is my prayer.

Mother.

Lt 87, 1888

Maxson, Brother and Sister

Healdsburg, California

January 21, 1888

Dear Brother and Sister Maxson:

In looking for a lost letter containing a draft, I came across a letter written by yourself which had been overlooked. I read this letter with interest, in which you speak of a plan in which you could work with Dr. Gibbs. My making no reference to this good-spirited letter, containing, as I fully believe, right principles for us as Sabbath-keeping Adventists to work upon, and I making no response or reference to said letter while seeking to present a similar manner of working, must have seemed unexplainable to you; therefore, I now at this time trace these lines and will send this letter to Elder Loughborough.

I was pleased with the letter, and I think it is the only right position we should work to. I am so glad I found this letter, for it certainly needed a response.

We regret the moves that you have made, and we think that you will regret it also. We feel deeply over the state of things that have occurred at the [Rural Health] Retreat. Elder Loughborough says that you are not willing to remain even a few weeks to give special attention to a class in hygiene and how to give treatment. I was sorry again for this. I am sure that it is a work that needs to be done, and I am fearful that you are following your own inclinations rather than duty. I fear that Ohio has been urging you to come there, and as it has been your desire from the first to do this, perhaps your own feelings and desires have unbalanced your judgment. I am sorry that this is the case, because it will lead, I greatly fear, to many unpleasant things in the future. I have some knowledge of how this matter has been going on. I see not one vestige of reason for your leaving only through misconceived ideas which have no foundation in truth, as you must see in the future. The

letter that I forward to Elder Loughborough is a ray of light. It makes the showing better on your part.

I told you when at Oakland that if you were desiring to leave, not to wait until there was a close, hard place, and then step out. I told you then, there were two physicians who could come in if you were of your same mind; that after we had passed this crisis, it would be bad to have another breakout with all the disagreeable consequences which attend such movements. But nothing was said or done about it till your resignations were sent in. You stated that things were now in a condition that you could leave better than at any time heretofore. This may be indeed; but this movement on your part will not result in good, be assured.

I will say nothing of the existing state of things at the Retreat. As far as the physicians' help and the treatment help is concerned, you must know all in respect to this as well as I do myself; and I will say nothing to influence you one way or the other, but it is, I fear, not as God would have it. It is a condition of things growing out of wrong ideas, and you will see it if it is not until the judgment shall sit and the books are opened.

I am sure that God reads every motive, every purpose of the heart, and while you may deceive yourselves in regard to your motives, your most secret purposes are read of the Lord.

May the Lord let His light shine upon us.