

Ellen G. White 1889 Letters

Lt 1, 1889

White, W. C.

Chicago, Illinois

April 7, 1889

Dear Son Willie:

We feel deeply grateful for the blessing of God that has come into the meeting here. We have all been blessed indeed. There began to be a break on Thursday, and on Friday the meetings were excellent, but oh, how hard it was to educate the people to look away from themselves to Jesus and His righteousness. A continuous effort has had to be put forth. I am sure that those who are present began to see now what they had lost in the past by their unbelief and by the Christless sermons that have been presented. If this message that has been preached here is not present truth for this time, I know not how we can determine what is truth.

Did I tell you that Mrs. Miles Grant was one of my hearers last Thursday? I had an introduction to her in my room, and we had a pleasant visit. She said that she did not know that I would care to meet the wife of Miles Grant, as he and I were such sharp antagonists, but I said to her that I had made no raid upon her husband, [that] it was he that had followed me and made a raid upon me. She talked very pleasantly and commended the manner in which we are doing our work in such cities as Chicago. She said that she had told her husband that as a people, we were showing a commendable zeal in live missionary work, while they, as a people, were doing very little and were really dying out for want of just such methods of labor as Seventh-day Adventists were employing.

Friday morning the work of the Lord was manifested in our meeting. Hearts were moved upon by the Spirit of God, and good confessions were made. My heart rejoiced as I heard the people acknowledge that they were obtaining an education in faith which they had never had before and that Jesus was precious to their souls. They said that they had never before known by an experimental knowledge what the love of God was, but now they had heard, they had believed, and they would go forth to preach as they had never before preached the merits of a crucified and risen Saviour. They felt that indeed they had had a new conversion. Their souls were free, their sins forgiven, the love of Jesus was in their hearts, the tenderness of heart, the contrition of spirit that makes evident the work of the Holy Spirit and grace of Christ in the soul. The Sabbath came to us as a joy, a blessing. We hailed the Sabbath with grateful hearts as the best Sabbath we had ever enjoyed. The half-past five meeting commenced where the evening meeting closed. Every heart seemed to respond to the love of God, and souls were burdened to express the precious love they had found.

The universal testimony now is that they regret most deeply that they had not seen and known before what they now understand. They now have the assurance of the favor of God and have the indwelling peace of Christ. One soul after another has testified to a new conversion. Our meetings have been truly melting seasons. We know that Jesus has been in our meetings. Joy and tears have been mingled. I rejoice in the Lord to see the good work progressing.

On Sabbath forenoon Brother A. T. Jones gave a discourse full of the meat and fatness of good things. In the afternoon I spoke of the precious plan of salvation with much freedom to a large audience. I remained through a blessed social meeting, and how different were the testimonies from those we heard at the beginning of the meetings. They were full of joy and praise to God for the precious light that souls had received. The brethren expressed themselves as so much better acquainted with God because of the light that they had received. They comprehended to so much greater a degree His character, His goodness, His mercy, His love. They knew more of what it meant to have living faith. They said that they had a more intelligent idea of what it means to abide in Christ and to have Him abide in them. Many testimonies were borne by the ministering brethren to the effect that they could now see how little of the righteousness of Christ they had brought into their discourses, how ignorant they had been of the Scriptures and of the power of God! They felt that they could now go forth to their labors with new courage and hope, that they could now present Jesus and His love to the people.

From the commencement of the Sabbath to its close it was a day of especial blessing, and it forms one of the most precious pictures that I have to hang in memory's hall to look upon with delight and rejoicing. Good is the Lord and greatly to be praised. Brothers Kilgore and Starr sent telegrams to some of the brethren in adjoining churches who were absenting themselves from the meeting because of their temporal affairs. They arrived on Friday and rejoiced as they drank in the spirit of the meeting.

Sunday, April 7, is in the past. The chapel was filled, and the halls and rooms adjoining were also well occupied. The meetings began at half-past five in the morning and continued through the day with scarcely any intermission. Some time was devoted, of course, to obtaining refreshments. Elder Jones and myself occupied the preaching hours, and the Lord imparted to the speakers His grace in rich measure. The congregation were deeply interested, and many who were undecided have balanced in the right direction, and we believe that many more will decide for the truth as a result of this meeting. The sweet peace and quietness of God seem to be in all. There have been no outbursts of fanaticism, but rather the peace and joy that is born of heaven has been manifested. With tearful eyes and trembling lips, testimonies have been borne, full of faith and hope, courage and joy.

We have reason to praise God with heart and soul and voice. After the evening meeting baptism was administered to eleven candidates in the baptistry.

Now that the enlightenment of the Spirit of God has come, all seem to be learning fast; but at first the lessons presented seemed strange and new, and their hearts and minds could not take them in. More real good could now be accomplished in one day than in one full week before, because they have now opened their hearts to Jesus, and He is abiding with them. All regret that they have been so long ignorant of what constituted true religion. They are sorry that they have not known that it was true religion to depend entirely upon Christ's righteousness and not upon works of merit.

April 8, half-past 10 a.m. We had a most precious meeting at half-past five this morning, and it would have done your soul good to have heard the heartfelt testimonies that were borne. Brother John Sisley bore a good free, heartfelt testimony. Brother Ballenger proclaimed himself a converted man, and there is a right ring to his testimony. He says he can take hold of the work now as he never could take hold of it before, because he simply did not know how to exercise faith and cling to the righteousness of Christ. I wish you could see and hear Elder Kilgore. He talks things right out. He

weeps and rejoices. He says he has had a new conversion, that his eyes are opened, that he no longer sees men as trees walking in his religious experience, but that he sees clearly that it is Christ's righteousness that he must rely upon or he is a lost man. Brother Tait is also out into the clear light, and his testimony rings out in decided tones. He has found Jesus and is so happy. He says that there are young men at this meeting who have been brought into the truth through his labors, and we can judge how glad he feels to hear them express their joy and gratitude for the light that has shown upon us, and to see the deep movings of the Spirit of God on their hearts.

Oh, if they had only known when they first embraced the truth that which they now understand, how much further advanced they might have been in the divine life! Oh, how much time, how many opportunities have been left unimproved, because the people of God have not brought faith and love of Jesus into their religious experience! Brother Tait says, "Oh that I had preached the gospel of Christ to the souls for whom I have labored, how much better it would have been for them! But I will preach Jesus Christ and Him crucified in all my ministerial labors henceforth."

Brother Kilgore is just as happy in the Lord. He now sees the mistakes he made at Minneapolis and is so glad of the privilege of these meetings. This morning's meeting was, as some expressed it, the best of the wine at the last of the feast. Such happy faces! Such thankfulness and joy was expressed by the people of God that were all glad in the Lord.

Willie, I am in distress for the poor sheep in Iowa. What have they done that they must be left unvisited? The sin of the shepherd should not be visited upon the sheep. I am pained at heart to think of those who are laboring for the churches in Iowa. Could not the camp meetings be arranged so that Brother A. T. Jones could go with me to Iowa? We could go without waiting for these blind shepherds to signify their wishes to have us come. You know I told you that the people gave an invitation by a rising vote for me to attend the Iowa camp meeting. I will go if it can be arranged so that Brother Jones can accompany me. If this cannot be arranged, please state the same. If it can be so managed, let me know at once. Many of our brethren expect me to attend the Illinois camp meeting, but I think they have got a good start at these meetings and that we could go elsewhere, where they know nothing of our labor. I have not thought of this because anyone has proposed it, but because I feel that the poor sheep need the very help that we can give them. Let me know by telegraph what your mind is.

I think that Elder A. T. Jones should attend our large camp meetings and give to our people and to outsiders as well the precious subject of faith and the righteousness of Christ. There is a flood of light in this subject, and if he goes to the canvassers' meetings only, how can the light come before the largest number? You cannot expect that any of the canvassers can present this matter in the light in which he presents it. I think that it is robbing the churches of the light and the message for the present time for him not to attend the camp meetings.

Let the outsiders understand that we preach the gospel as well as the law, and they will feast upon these truths, and many will take their stand for the truth. Please think this matter over carefully, and then after prayer over it, make your decision. I will send this proposition at once. I cannot see why half the time spent at Kansas might not be given to Iowa or to some other needy place. I am willing to go where I am most needed.

A far greater number should have been to this meeting, for the truth has been given, line upon line and precept upon precept. Brother Jones has patiently instructed the people, speaking four times each day. The third discourse was given at four o'clock to the Scandinavians on the west side.

I will now close. I desire to hear from you as soon as possible and if you see any way that I can attend Pennsylvania and Iowa camp meetings make it known to me. I mean to attend both these meetings if I can. Much love to dear Mary. May the Lord bless her abundantly is the prayer of your

Mother.

Lt 2, 1889

White, Mary

Battle Creek, Michigan

December 29, 1889

Dear Daughter Mary:

We read your letter to W. C. White with a degree of sadness. We rejoiced that you were as well as your letter represented. Our prayers ascend to God two or three times each day at the family altar and in private for more and great things to be realized in your case. We shall hold fast the promises. We have a wonder-working God and we hold fast in faith.

I am passing through a period of great exhaustion. My head is troubling me, but I am not discouraged. We have very bad weather. Nearly all of last month and this month have been warm, rainy, flat, spring weather. There is much sickness. Diphtheria is not prevailing very strong, yet it is not dead here by any means. Two of Will Kellogg's children, the youngest and the oldest, are sick, and it is uncertain how it may result with them. Bert Loughborough's boy is given up, I think, to die with the dreaded disease. The climate is such that throat and lung disease seems to prevail. My head has not been feeling well since the conference; it is so tired all the time that I cannot write much, but try to write a little each day.

Now, my dear Mary, keep looking up to Jesus, for He is our only help. I tell you, the time has come when every soul who trusts in false hopes will be shaken out. It will not answer to take the eye off Jesus for one moment.

I am questioning in my own mind whether it would be the best thing to do to have Rheba come to Battle Creek to the Sanitarium. I must have some talk with W. C. [White], when I can get a few moments of his time. He is just as full of business as he can be. He seems to be better in health than a few weeks ago. He practices now, using the clubs. I have not been favored with his presence in the carriage with me since we came from California. He never seems to have any time, and we have not been out much lately. The roads are so muddy, and then we have been having strong, high, gale winds.

Last Thursday night the winds were very high. I thought the chimney had blown down, but it was two sky light windows [that] blew out and smashed all the glass, of course, but the frames were unbroken. Today we have had a hot sultry day and very high winds. We all feel much depressed, a

feeling of exhaustion upon some of us. I have not sat up some of the time today. Well, I feel to praise God that Jesus loves us and my courage is good.

I just read a letter in regard to a brother being discouraged because certain things did not come out as he expected. I thought, Doubt the Lord because things do not go right to my mind? No, how do I know that my mind is right? God knows what is best, and all this planning and human devising and the bracing of our own will against God's will is the worst kind of folly. It is supposed that mistakes will be made by human workers and human inventions that the Lord does not recognize; then how foolish it is to cast away our confidence in God and His living oracles, for He is the only one Mighty in counsel who can set things in order that become out of joint through unconsecrated, human management. But there is no real cause for letting go of God.

The heart surrendered to God's wise discipline will trust every working out of His providence, because the ways and works of men may not be God's ways and purposes. Temptation will come to discourage, but what is gained by yielding to any such temptation? Is the soul made any better by murmuring and complaining of its only source of strength? Is the anchor cast within the veil? Will it hold in sickness? Will it be the testimony borne in the last closing scenes of life, when the lips are becoming palsied with death? The anchor holds! I know that my Redeemer liveth. I have fought the good fight, henceforth there is a crown laid up for me and not for me only but for all of those that love His appearing. 2 Timothy 4:7, 8. This is the battle cry of the faithful warrior, Paul.

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O precious, loving, long-suffering, long-forbearing Jesus, how my soul adores Thee! That a poor, unworthy, sin-polluted soul can stand before the Holy God, complete in the righteousness of our Substitute and Surety! Wonder, O heavens, and be astonished, O earth, that fallen man is the object of His infinite love and delight. He rejoices over them with celestial songs, and man defiled with sin, having become cleansed through the righteousness of Christ, [is] presented to the Father free from every spot and stain of sin, "not having spot, or wrinkle, or any such thing." Ephesians 5:27. "Who shall lay any thing to the charge of God's elect? It is God that justifieth." Romans 8:33.

Let every weak, tempest-tossed soul find anchorage in Jesus Christ and not become so self-centered that he can think only of his little disappointments and the interruption of his plans and hopes. Is not the subject of the plan of salvation all absorbing? If the infinite God justifies me, "Who is he that condemneth? It is Christ that died." Romans 8:34. He has in His dying for man revealed how much He loves man—enough to die for him! The law condemns the sinner and drives him to Christ. It is God that justifies and pardons.

Satan will accuse and seek permission to destroy, but it is God that opens the door of refuge. It is God that justifieth him that entereth that door. Then if God be for us, who can be against us? Oh, the bright, glorious truth! Why do not men discern it? Why not walk in its bright beams? Why do not all who believe talk of Christ's matchless love? Truth will shine forth in the great Judgment Day! Then will everyone wonder that they were so blinded by their own perversity that they did not appreciate the things that are excellent. Every one who now would accuse God as did the devil will then have nothing to say. Every tongue will be silent. The condemnation passed upon the obdurate heart who has resisted the Spirit of God will be seen as God sees it, entirely just. And those whom God justifies, He also glorifies. Oh, what can finite mortals do when striving against God? Oh, that

they could see themselves as God sees them! They would be ashamed of their weakness, their folly. God lives and reigns. All who are saved must fight manfully as soldiers of Jesus Christ; then they will be registered in heaven's books as true and faithful. They are to work the works of Jesus Christ, fight the good fight of faith. If they disparage the rich and precious promises of God and credit every suggestion of Satan, then they will have no warfare against the artful foe, but will succumb to all his devices. The happiest and most satisfactory life lived in this world is the life of faith. But the natural temperament of man contributes nothing to this life of faith and encourages not the Christian warfare. All the courage and fortitude and soldierly bravery comes from Jesus Christ, the Captain of our salvation. This spirit of resistance against evil is supernatural. It is an enmity against Satan that is not natural, which springs from the life hidden with Christ in God. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." Galatians 2:20.

Well I did not expect to write in this style, but I have written this and for some purpose.

[The following paragraphs were attached to Lt 2, 1889 but may not be a part of the original communication.]

... that others do not live consecrated, self-denying, self-sacrificing lives, shall I become discouraged and trample the mercy and love of my blessed Lord under my feet? Nay, I tell you, nay. I shall, if I have tasted of the powers of the world to come, say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation." Habakkuk 3:17, 18.

Why should we be depressed and talk discouragement? Why yield to despair? Christ is our life, our consolation, our only hope. If we let go of Jesus, we have nothing to hold on to. Jesus has risen from the dead, and perpetual grace in ever-flowing streams is blessing those who will, if athirst, come unto Him and drink. Jesus, precious Saviour, I love Him because He first loved me. Disappointments and trials should not win us away from Jesus, but bind us to His great heart of infinite love. Every child of God will be sifted as wheat, yet not a grain will fall to the ground—severely tempted, but never failing; though in the furnace, yet not consumed but refined as gold seven times purified. Because Christ lives, we shall live also. Christ abiding in the soul will not allow it to be overcome. He watches His precious gold. I long to present Jesus as He is to everybody, to the whole world, as the Chief among ten thousand and the One altogether lovely.

When sin is striving for the mastery in the heart and guilt burdens the conscience and unbelief as a thick cloud interposes between the soul and God, who is our helper? Whose love is extended as the scepter of peace which brings our hearts to repentance? Whose light dispels the darkness but the bright beams of the Son of Righteousness? And when the life forces seem to be weakening, and the eye grows dim, and the pulse feeble, and the heart refuses to do its work, who in that solemn moment draws near, unseen by mortal vision, and whispers words of promise and hope and courage and peace? The soul is in converse with eternal realities. "Fear not," says the Angel of peace, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." John 11:25, 26. Jesus, precious Saviour, is all and in all to the soul.

I receive many letters from individuals who are trying to frame their own destiny without committing their souls to God. They are eagerly looking for some wonderful work to do in a mission field and seem to think that missionary work can not be accomplished just where God in His providence places them. They would mark out their own path, but the Lord, who understands them better than they understand themselves, bars their way in His loving care and interest for them and does not permit them selfishly to seek the gratifications of their own ambitions and neglect the homely, but just as sacred, duties that lie right next them. Poor souls, they are not willing to give up their own way and accept God's way. If God should let everyone do as he pleases, conceit and pride would be fostered, and the grace of humility in the heart would not be cherished. True culture is only possible for those who are truly humble.

The things we may so much desire to do may become a reality after God has proved us in the school of experience and among our greatest blessings may be counted the thing we were not privileged to do, that would have barred the way from doing the very things best calculated to prepare us for a higher work. The plain, sober duties of real life were essential to prevent the fruitless striving to do things that we were not fitted to do. Our devised plans often fail, that God's plans may for us be a complete success. Oh, it is in the future life we shall see the tangles and mysteries of life, that have so annoyed and disappointed our fond hopes, explained. We will see that the prayers and hopes for certain things which have been withheld have been among our greatest blessings.

These words I wrote for the benefit of the entire family, but especially for the benefit of Mary and the young men. When we have the grace of God in the heart, there will be a burden for sins day and night. Every idol will be dethroned, and Christ reign supreme without a rival. The truth of God is no longer kept away from the center of the being. He who has surrendered his heart to God will have his name registered in the book of life. The man, then, who has made the surrender can go forward from strength to strength, repressing sin by looking constantly to Jesus and availing himself of every means in his power, arousing every energy to be laborers together with God. If any man will not work, neither shall he eat, applies to the spiritual, religious life as well as to earthly, temporal things.

Paul not only endured the taxation of the physical powers in common labor without one feeling of either belittling or degrading himself, without discontent, but he bore the burden, at the same time exerting the activities of his mind to advance and attain in spiritual knowledge. He taught, and he practiced the lessons he taught. He had repeated visions from God, and from the light given, he knew every man must be a worker with brains and muscle and sinew. This faithful disciple of Christ and apostle of Jesus Christ was dedicated without reserve to the service of God.

Nothing will be sufficient for us unless Christ dwells in our hearts by faith. The truth of God's Word must be our property. Christ must be our personal Saviour and pardon of sins be our individual experience. Christ must dwell in the heart as the blood circulates through the body as a vitalizing power. We must make Christ our Saviour; then there is contentment, peace and hope and joy in the Holy Ghost. We cannot always be on our knees, but we may be always in the Spirit, constantly advancing.

May God help you that every member of your household shall be living representatives of Jesus Christ.

Lt 3, 1889

Underwood, R. A.

Washington, D. C.

January 25, 1889

Dear Brother Underwood:

We arrived here last evening. Willie [White] could not accompany me conveniently. He comes today. Sister [Fannie] Bolton accompanied me.

I thank my heavenly Father that He has given me a good degree of health, but that which I prize above everything else is the blessed Comforter, His peace, His rest, His love in my heart.

I found on reaching the mission two letters, one from yourself and one from Brother _____ in reference to our coming to _____. My Brother, you will understand your position in reference to me and my work while in the conference at Minneapolis. There has been no change in my ideas and views of the condition of things among our ministering brethren. The testimony I bore in that conference is the same testimony I have borne before and since that conference convened. The Lord imparted His Spirit to me in a special manner on that occasion. I have not had one question in reference to my duty in bearing to you the message I did, but you did not recognize the voice of the true Shepherd speaking through His servant. Again and again did I bear my testimony to those assembled, in a clear and forcible manner, but that testimony was not received. When I came to Battle Creek, I repeated the same testimony in the presence of Elder Butler, but there was not one who had the courage to stand by my side and help Elder Butler to see that he, as well as others, had taken wrong positions and had misapprehended my words and had false ideas in reference to my position and work. The prejudice of Elder Butler was greater after hearing the various reports from our ministering brethren at that meeting in Minneapolis. Elder Butler presented the matter before me in a letter, stating that my attitude at that conference just about broke the hearts of some of our ministering brethren at that meeting.

I will not state any further particulars, but you will need to know that I have not changed my ideas or my position. The way I viewed things I plainly stated to you at Minneapolis. I am the same in mind, in spirit, and in faith. Because of the ideas that had been started and were prevailing, being sent by letters from the conference and afterwards reported, I stated my experience and work for the last forty-five years before you at Minneapolis and Battle Creek. But since some of my brethren hold me in the light they do, that my judgment is of no more value than that of any other or of one who has not been called to the special work, and that I am subject to the influence of my son Willie or of some others, why do you send for Sister White to attend your camp meetings or special meetings? I cannot come. I could not do you any good, and it would only be trifling with the sacred responsibilities the Lord has laid upon me.

You have not given me one word to intimate that your position or sentiments have changed or that you viewed me or my work in a different light. If I should come in accordance with your own call and my ideas should not harmonize with your ideas, my counsel not be in accordance with your counsel, would not the same spirit and attitude manifested at Minneapolis be resumed? If I should harmonize

with your ideas and carry forward the line of work you sincerely wish me to accomplish, great use would be made of Sister White's testimony. If the Lord gives me the least intimation that He would have me come to you, I will cheerfully come, for it is more than my meat and drink to do His holy will. But I cannot see now how the Lord would be glorified in my doing this. Have you made any efforts to correct Brother Butler's misapprehension through the false ideas that you and others presented to him in regard to my work?

I think that my brethren have a work to do before they can expect the Lord to give them light through Sister White, for they have disregarded her testimony and show contempt for the very work that the Lord has given her to do. I have a work to do for those who will be helped, even if the light given does not harmonize with their ideas. They will recognize the light from God, because they have the fruits of the work which the Lord has been pleased to do through His humble instrument in the last forty-five years. They acknowledge this work to be of God and are [therefore] willing to be corrected in their ideas and to change their course of action. But those who will maintain and retain their own ideas, and because they are corrected, conclude that Sister White is influenced to take a certain course of action which is not in harmony with their ideas and they are at liberty to pass judgment against her testimony because it reproves their ideas and corrects their wrongs, could not be benefited. I would not consider such friends to be of any value in a hard place, especially in a crisis. Now you have my mind. I do not want to do the work of God in a bungling manner. I want to know what duty is and move in harmony with the Spirit of God.

For me to stand ready to advise and counsel my brethren who have no faith in my judgment and counsel would be a waste of time and strength. Let me labor with those who have not been leavened with prejudice and unbelief and who have not taken decided positions to make of none effect my words which I know were given me of God for their benefit. The Lord's work is not to be trifled with. It is not yea and nay, but yea and amen in Christ Jesus. I wish not to subject myself to any such an experience as I had at Minneapolis, unless the Lord shall signify to me that it is my duty. I have not changed in ideas or spirit since then. Have you changed? If so, please let me know. I know not what testimony the Lord may give me for you, and I should have to speak the word the Lord would give me, for I am not my own; I am under the control of my Master, Jesus Christ. The words He gave me to speak at Minneapolis I shall speak <as the Spirit of the Lord bids me wherever I am>, whether it pleases or displeases.

Frequently I do not anticipate saying the things I do say when I am speaking before the people. God may give me words of reproof, or warning, or encouragement as He sees fit, for the benefit of souls. I shall speak these words, and they may cut across the track of my brethren, whom I sincerely love and respect in the truth.

To have these words distorted, misapprehended by unbelievers, I expect, and it is no surprise to me. But to have my brethren, who are acquainted with my mission and my work, trifle with the message that God gives me to bear grieves His Spirit.

It is discouraging to me to have them pick out portions in the testimonies that please them, which they construe to justify their own course of action and give the impression that that portion they accept is the voice of God, and then when other testimonies come that bring rebuke upon their course, when words are spoken that do not coincide with their opinions and judgment, they

dishonor God's work by saying, "Oh, this we do not accept; it is only Sister White's opinion, and [it] is no better than my opinion or any one else's." This is dishonoring to God and grievous to His Spirit.

My way is hedged up by my brethren. I cannot reach the very ones God wants to reach and help. When my brethren tell me that they moved under a mistaken idea of me and my work, when they try, in the fear of God, to counteract the work they have done before coming to Minneapolis and since that time and will give respect and honor to the work of the Spirit of God through whomever He will choose to work, then my work is clear and I will do anything. But I must not move in blindness and in uncertainty, but intelligently. You now understand my position, and I hope you will make crooked things straight and see clearly. I leave this matter now.

With much peace in God, I remain your sister in Christ.

Lt 4, 1889

Miller, Madison; Miller, Howard

Battle Creek, Michigan

July 23, 1889

Elders Madison and Howard Miller

My Brethren:

There are lessons that are essential for you to learn. You have a theory of the truth, but you have not the spirit of it. You have not the power of God in your hearts to draw souls to Jesus. Brother Madison Miller has been placed in a responsible position where he could be a great blessing to the churches if he were in right relation to God himself, but he thinks that he has all the qualifications necessary for his position, when he has not the sanctifying grace of Christ. He has not the blessed assurance that the promises of God are for him. He does not know what it is to walk by faith. He fails to carefully consider points of doctrine that are new to him and is ever ready to question and cavil over that which he does not understand, and unbelief is the first thing that presents itself. He scatters seeds of doubt and does not seek earnestly for the grace of Christ in his soul. He does not possess a personal interest in the truth as it is in Jesus. He does not glorify God for the marvelous display of His love in bringing salvation within his reach. He is imbued with the spirit of Pharisaism, which excludes from the soul the light of heaven. Self-satisfied, he does not see his own spiritual destitution.

If he would be a successful soldier of the cross, he must be transformed by the power of divine grace. His spirit must be softened and subdued before he can work in harmony with Christ.

Brother Miller, why did you and your brother Howard appear so listless at the Wexford meeting? The Spirit of the Lord was manifestly at work, but you did not recognize the fact. You bore no testimony that harmonized with the testimony of those through whom God was working. Why did you come to the meeting, have your expenses paid, your time recompensed, when you could offer nothing that would bring light to the souls of others? Did you think your indifference would be counted a virtue? You acted no part to advance the meeting. You did not partake of the spirit, and it

would have been better for you to have remained at home with your doubts and criticisms than to come to the meeting.

The Lord was in the encampment. Souls were cheered, encouraged, and blessed, but you remained outside of the healing benefit of the Spirit of God. A stream of water will rise to the height of its source. So it is with religion; if it comes from God, it will lead to God. He who has a connection with Christ is a living missionary. As he receives the water of life, he gives it again to others. Have you been drinking of the living waters? Have you been giving it to others? The Lord has committed to us a message full of interest that is as far reaching in its influence as eternity. We have tidings to give to the people which should bring joy to their souls.

You act a part in the Sabbath school work. In this work, men are needed who do not labor mechanically, but with earnestness, because the transforming grace of Christ is upon their hearts. We want men in this branch of the cause who can avail themselves of the privilege of drinking at the fountain of life, whose souls are full of gratitude and praise, and who can lead others to the well of living waters.

Brother Howard, in your labors in the tract and missionary work, you should have the spirit of Christ in all you do and say. You need the spirit of the great Teacher. You need the spirit of a little child, conscious of your weakness and willing to be instructed in the right way. If you had this spirit, you would not be dry and formal and lifeless. You would learn from the great Teacher precious lessons of wisdom.

Self-esteem, which is hateful to God, has been nourished and strengthened by many of our brethren, and some of them have thought it a virtue to criticize the <ideas> and work of others. Brethren Madison and Howard Miller have taken a prominent part in criticizing plans which were made for the advancement of the work. They have felt that they must fasten upon everything objectionable and make every difficulty apparent, and if their opinions had been received and their counsel acted upon, far less would have been done than has been accomplished to advance the work of God. While they are ready to suggest plans and to criticize the efforts of others, they do not put their whole soul into the work, even to carry out their own plans. It is not pleasant for others to unite with them, because of their habit of holding back and criticizing. It is hard for <workers> to advise <with them or for them> to take advice. When these men are placed upon committees to consult in regard to ways and means to advance the cause of God, they <often> burden the work <with criticism> so that it is difficult to carry it forward. Their words not only fail to give encouragement, but often they are a positive hindrance.

Brother Fargo would have been a wise counselor to Elder Van Horn had he not had the unfortunate experience that he did at Minneapolis. His understanding has been perverted since that meeting. Brother Howard Miller, in his present condition, will be a hindrance in any meeting of counsel. He will keep silent, or if he speaks, he will frequently speak to discourage those who lay plans before him for his consideration. Time and again, methods wisely devised have been set before him, and because <he did not originate them himself,> he disapproved them, and they have been given up, when they should have been carried out. <It is most unfortunate that he was connected with Brother Van Horn, for he has not helped him as he ought to have done.> He should not think that his main business in his official capacity is to raise objections and block the wheels. Elder Van Horn needs no such hindrance. He needs men who will lift and push, <and supply his deficiencies

unselfishly.> If these Brethren Miller think their course is wise, they are greatly deceived. They must have a transformation of character in order to be useful men in the cause of God, that they may be able to receive the overcomer's reward hereafter.

It is an easy matter to find objections to plans and see difficulty in the way of carrying them out. <Far better venture some risks than stubbornly do nothing but question.> The unfaithful spies had no trouble in seeing and presenting obstacles that appeared insurmountable in the way of the advancement of the people of God. Satan is ever ready to suggest unbelief, to point out objections over which to quibble, to reveal difficulties that seemingly cannot be overcome. But those who are on the Lord's side, on the faith side, must <not allow the voice of men to turn them aside from the voice of God. They> must press on with more determined effort. They must press forward in the way of the Lord with as much earnestness as the doubters manifest in seeking to hinder them. Those who <are so ready to> find fault know not what spirit they are of. They think they love the truth and the cause of God, but their own ideas, their own ways, are dearer to them than the advancement of the Lord's work <if it does not go according to their own mind.> It is like plucking out a right eye or taking off a right arm to give up their own way or will and receive and act upon the counsel or direction of others.

Separation from the world is required of all the children of light, but separation in feeling and sympathy from brethren in the faith is a mistake and comes through the working of Satan. May the Lord help these brethren to work in His way. They are now enshrouded in darkness; they know not at what they stumble.

The Brethren Miller have walked in unbelief, Pharisaism, and darkness to such an extent that they do not know what it is to breathe the <free> atmosphere of heaven, of faith, love, confidence, and truth. If they stood in the clear light, they would not see anything in the way of hearty cooperation with the work of others. God is displeased with the spirit that prompts them to combat and oppose their brethren. But they do not realize that their criticism results from the natural and cultivated traits of their <own> characters. They have never seen these to be evil <as they really are> or the necessity of overcoming them. The Lord can do without the aid or cooperation of these men. He does not need their acknowledgment and is not really hindered by their objections and resistance, <for God will work just the same.> But some are influenced by their example, and they themselves are losing much because they have not a teachable spirit. <Brother Howard is self-sufficient and feels not his great poverty.>

"Who is a wise man and imbued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [James 3:13-18.]

[The next paragraph is from a variant copy:]

Your attitude at the Wexford meeting was not pleasing to God. You preached to the people, but it was not the message that God would give to His people at this time. The trumpet gave no certain

sound. You did not seem to be in harmony with the spirit of the meeting. You did not lift where the servants of God were lifting. You seemed to have no burden for the work. You were like the men described by the prophet, like the heath of the desert, knowing not when good cometh. I beg of you, for Christ's sake, be truly converted that you may know when to speak, when to lift with those through whom God is working to give light to His people.

If Christ should come in contact with these objectors, He would say to them, as He said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." [John 3:3.] An entire surrender of the will to God, repentance, faith, and reception of Christ, in the spirit of a little child, will ever bring freedom, light, blessing, and peace to the soul.

When in meetings of counsel, you should be under the influence of the Spirit of God. You should be ready to advance along the line, keeping step <and step> with the soldiers of Christ. There is a great work to be done. Will you not take hold with heart and soul to do this work as a faithful sentinel for God? Will you let others carry the load and then seek to hinder them to the extent of your ability, or will you be baptized with the Spirit of God and let the truth have its molding, fashioning power upon your life and character, that you may come into union and harmony with your brethren?

At the meetings at Minneapolis, at Potterville, and at Battle Creek, I presented general principles before you, hoping that you might hear, be impressed, and be converted, that I might not be under the painful necessity of addressing you personally. But as you have had the privilege of hearing the message which God has given me and others to bear, and yet your doubts and unbelief have been strengthening instead of diminishing, I am alarmed for you. I know you <and others in a similar position> are not in the light; you are on the enemy's ground. Both of you are placing yourselves where the Spirit of God can no more find access to your hearts than it could find access to the hearts of the Jewish people when they gave themselves up to unbelief. Through Christ light is shining to man, heaven is connected with earth, and the angels of God are ascending and descending upon the mystic ladder. <They bring> messages of warning, reproof, instruction, encouragement, and love. The glory of God is above the ladder and shines down all its length. God will not devise some new way to reach the hearts of those who have shut themselves away from the light. It is at the peril of their souls that they refuse the light.

Brother Howard Miller, you have encased yourself in an armor of unbelief and spiritual pride. You do not recognize Him whose goings forth have been from old, from everlasting.

The King of glory appeared in the form of a servant, clothed in the garb of humanity. When He began His public ministry in Nazareth, there was a sad and terrible exhibition of what human nature <can and> will be when Satan works on the heart. Jesus proclaimed Himself to be the Anointed One. No man had before ventured to assume as much, not the learned or noble of the earth, not even the prophets or kings. He arose in the synagogue and read from the prophet Isaiah these gracious words: "The Spirit of the Lord is upon me; because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." [Luke 4:18, 19.]

The eyes of all in the synagogue were fastened upon Him, for divinity flashed through humanity, and with one voice they witnessed to the "gracious words" that proceeded from His lips. [Verse 22.] God

had spoken to their hearts and given them a testimony which they acknowledged to be the truth. But soon doubt and unbelief arose. Who was this who claimed to be the Messiah? They did not expect Christ to come in this way. His family connections were humble, pious people, but not distinguished for riches, learning, rank, or power.

The Jews expected the Messiah to come with pomp and ceremony as a great king. They looked for Him to appear as a conqueror, to deliver Israel from the Roman yoke. They thought they would be able to cry, "This is the king that will reign on David's throne." But this Man, who made the claim that He was the anointed One of God, was from the humble walks of life, the son of Joseph and Mary. They had seen Him going up and down the hills. They had seen Him toiling daily at the carpenter's bench, and could He be the Messiah?

The very humiliation which Christ bore was foretold in the Scriptures as a specification of His divine character and mission and should have commended Him to every home and heart in the land. But to proud and unbelieving Jews His humility was an offense.

The men of Nazareth refused the Prince of Life. The power of God, which had stirred their hearts as He read and expounded to them the Scriptures, was resisted, and their passions were stirred as He spoke truths that revealed to them their real condition. The lips that had so recently acknowledged and blessed Him now uttered curses, and with the fury of demons they laid hands on Him and dragged Him from the synagogue, out of the city, and thought to thrust Him over the brow of the hill. But the angels of God protected Him and hid Him from the sight of the infuriated throng, and He passed on His way unnoticed.

The men of Nazareth did Satan's work, but Christ could not give them up without granting them up another opportunity for salvation. After His fame had spread through the country to every region, after they had had time for prejudice to subside and reason to take control of their minds, He came again to test them, that they might redeem their past rejection of Him.

Jesus had given the people of Nazareth clear and distinct evidence that His mission was just what He had claimed it to be. Would they now retrace their steps? With such tokens of His truth before them, would these blind, fanatical men see in Jesus nothing more than the carpenter of Nazareth, the son of Mary? At the beginning of His ministry they had taken their first steps in the rejection of Christ. They had committed themselves to the work <and> the will of Satan, and their pride was so strong, their prejudices so great, that at His second call they would not acknowledge Him as the Messiah, although they had the most convincing proof of His divinity. Oh, what will not pride, unbelief, and prejudice lead men to do!

<The Lord has shown me that> we are in just as much danger [of rejecting truth] in our day as were the people in the days of Christ. The Lord is speaking through His delegated messengers, but the same unbelief is exhibited. Men close their hearts against Jesus and hold themselves in the veriest bondage to Satan, supposing that they are preserving their dignity as free men, that they are maintaining their right to think and act for themselves, to believe or doubt. And like the despisers of the gospel in the apostolic times, they wonder and perish.

Those who on special occasions of controversy have taken a course similar to that of the men of Nazareth should take heed lest they follow their example when a second opportunity is given to

accept the gracious light of truth. After the first rejection, when excitement and confusion are over, you may again be called upon by the Divine Messenger, and you should beware lest you harden your hearts in prejudice and pride and in final rejection of the message that would work for your salvation.

You may encase yourselves in pride and continue to reject Christ in the person of His messengers. <When men> do this, the words of the <apostle> will find an application in their case, as in the time of the Jews: "He came to his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:11, 12.] Said Christ, "I am come in my Father's name, and you received me not. If another shall come in his own name, him ye will receive." [John 5:43.]

We are less excusable than were the Jews, for we have before us their example of rejection of Christ and His apostles, and we have been warned not to fall after the same example of unbelief. Throughout the history of the church in all ages, and especially in that of the Seventh-day Adventists, we have examples of those who have refused the light God sent them by His chosen agents. They have had opportunities and privileges that should have enabled their faith to rest on God, and yet they have revealed the evil heart of unbelief. Their course has been similar to that of Pharaoh. The light that the Lord sent to the king of Egypt was <spurned and> rejected by him. His stubborn heart caused him to brace himself against the light.

My brethren, the Lord is not pleased to have us settle down in unbelief and question and quibble over matters <of truth> as you have done to a greater or less degree, through all your life. It is indeed human to err, and the wisest often make mistakes, but it is noble to confess error and not enclose the heart in prejudice <and make yourselves and others believe you have pursued a right course.> You reject Christ by rejecting the message He sends; in so doing, you place yourselves under the control of the prince of darkness. Your spiritual discernment has been blunted. God has sent messages of light to <His people> which would have been as healing balm had <they> received them, but you <with others> did not do this. Like the men of Nazareth, you set yourselves to refuse the light. You exalted your own opinion and judgment as more valuable than the judgment of those whom God has made channels of light. This course has brought you where your faith has become confused. The sweet, subduing love of God has not characterized your labors. You have presented dry theories of doctrine, which are not productive of fruit. <You would be satisfied with the present understanding and exposition of what is truth, but remain dry and spiritless.>

When you receive the words of Christ as if they were addressed to you personally, when each <applies the truth to> himself as if he were the only sinner on the face of the earth for whom Christ died, you will learn to claim by faith the merits of the blood of a crucified and risen Saviour <in your own case.> Your religious experience will have a different mold from what it now has. <Pharisaism will not then exist.> You will think it the highest honor to lift up Jesus before the people, saying, "Behold the Lamb of God which taketh away the sin of the world." [John 1:29.] Your manner, your attitude, your voice, your language, your thoughts, will represent Jesus, <and then there will be a great change in your presentation of truth.>

The message you bear, the efforts you make in the work, do not now rightly present Christ. Jesus is not now lifted up by you as the supreme object of thought, as the One who can draw all men to Himself. We must teach those for whom we labor that they must hear, obey, and follow Christ. You

need not wait for a great occasion to do His work. You need not ask for great ability; all you need is to hide in Jesus, that your works may be wrought in God. If you do this, your work will not be merely mechanical, but it will have life and power; it will arouse and vivify. You will tell the story of Christ from a heart softened by His love. With simple faith, as a little child tells its trials and sorrows to its mother, so the child of God will go to his heavenly Father, never doubting the reality of His love, to tell Him all his griefs and joys.

“Learn of me,” says the divine Teacher; “for I am meek and lowly in heart,” and the promise is positive, “ye shall find rest unto your souls.” [Matthew 11:29.] Oh, that all who are in any way connected with the work of God were endowed with heavenly wisdom, that they might reveal the fact that they have learned in the school of Christ. If every man who has entered the ministry depended upon the Lord and not upon self, the power of God would attend the efforts of His servants and great good would be accomplished. Those who labor in Word and doctrine must be men who search the Scriptures daily, who pray earnestly and constantly for divine enlightenment <and who receive it when it does come because they have the heavenly anointing.>

If the ministers would individually hang their helpless souls upon Christ, there would be much more moisture in their discourses. Those who, to a large degree, give evidence of being dry and fruitless should realize that the reason for this is found in the fact that they are not connected with Christ. They do not draw sap and nourishment from the living Vine. Christ says, “Without Me ye can do nothing.” [John 15:5.] Self has been woven into the labors of many <workers>, but the true child of God will feel as did John the Baptist when he said, speaking of Christ, “He must increase, but I must decrease.” [John 3:30.]

Many feel that their faults of character make it impossible for them to meet the standard that Christ has erected, but all that such ones have to do is to humble themselves at every step under the mighty hand of God. Christ does not estimate the man by the amount of work he does, but by the spirit in which the work is performed. When He sees men lifting the burdens, trying to carry them in lowliness of mind with distrust of self and with reliance upon Him, He adds to their work His perfection and sufficiency, and it is accepted of the Father. We are accepted in the beloved. The sinner’s defects are covered by the perfection and fullness of the Lord our righteousness. Those who with sincere will, with a contrite heart, are putting forth humble efforts to live up to the requirements of God are looked upon by the Father with pitying, tender love. He regard such as obedient children, and the righteousness of Christ is imputed unto them.

Self must be kept hid in Jesus. Oh, if I could but set Him forth before you! Oh, that our brethren could be brought to see the necessity of self-crucifixion, then I would have hopes that they might not only be useful, in this life, but might attain unto the future, immortal life. Oh, <may the Lord imbue me with His Holy Spirit constantly> that I could present the attractions of Christ so as to engross the whole mind <of those for whom I labor>! Oh, that my brethren might appreciate the promises of God in all their breadth and fullness! Then they might be saved from themselves, from self-confidence, criticism, unbelief, and Pharisaism. Then self-exaltation would not be increasing, but decreasing. <Spiritual pride would die.> There are many who claim to believe in Christ, who have not yet fallen upon the Rock and been broken. Self lives and is exalted. To such Christ does not appear what He is, or what He will be to all those who believe on Him.

We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, what are the Bible rules, the rules given us from the highest authority. There are many who believe without a reason on which to base their faith, without sufficient evidence as to the truth of the matter. If an idea is presented that harmonizes with their own preconceived opinions, they are all ready to accept it. They do not reason from cause to effect. Their faith has no <genuine> foundation, and in the time of trial they will find that they have built upon the sand.

He who rests satisfied with his own present imperfect knowledge of the Scriptures, thinking this sufficient for his salvation, is resting on a fatal deception. There are many who are not thoroughly furnished with scriptural arguments, that they may be able to discern error and condemn all the tradition and superstition that has been palmed off as truth. Satan has introduced his own ideas into the worship of God, that He might corrupt the simplicity of the gospel of Christ. A large number who claim to believe the present truth know not what constitutes the faith that was once delivered to the saints, <Christ in you the hope of glory. They think they are defending the old landmarks, but> they are lukewarm and indifferent. They know not what it is to <weave into their experience and> possess the real virtue of love and faith.

They are not close Bible students, but are lazy and inattentive. When differences of opinion arise upon passages of Scripture, these who have not studied to a purpose and are not decided as to what they believe fall away from the truth. We ought to impress upon all the necessity of inquiring diligently into divine truth that they may know that they do know what is truth. Some claim much knowledge and feel satisfied with their condition, when they have no more zeal for the work, no more ardent love for God and for souls for whom Christ died than if they had never known God. They do not read the Bible <to appropriate the marrow and fatness to their own souls.> They do not feel that it is the voice of God speaking to them. But if we would understand the way of salvation, if we would see the beams of the Sun of Righteousness, we must study the Scriptures <for a purpose,> for the promises and prophecies of the Bible shed clear beams of glory upon the divine plan of redemption, <which grand truths are not clearly comprehended.>

The Lord is not glorified by your lack of spirituality, by your dry formalism. While your labors have not been worthless, they have been exceedingly defective. Oh, that your past Christian life could be opened before you, just as it has been, and you could see how angels look upon the work, in all its bearings, which has come forth from your hands.

God has sent you a message which He wishes you to receive, a message of light and hope and comfort for the people of God. It is not for you to choose the channel through which the light shall come. The Lord desires to heal the wounds of His sheep and lambs through the heavenly balm of the truth that Christ is our righteousness. May God forbid that it shall be said of you, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost." [Ezekiel 34:4.]

The sheep that need to be fed are scattered upon the mountains of Israel; they are starving to death on dry theories. My brethren, you do not feed the flock; you do not have faith, humility, and love. The most sacred responsibility rests upon those who have accepted the position of shepherds to the flock of God. But if the professed ministers of Christ are not endowed with the power from on high, they are not fit for the work of this time. The work calls for men who have spiritual energy and

farseeing discernment. God sends light to His people that they may live in His light according to their privileges. There are many who feel satisfied with their meager attainments, and they refuse the light that God sends them, <saying by their attitude, "I am rich and increased with goods and have need of nothing."> [Revelation 3:17.] In so doing, they not only rob their own souls of spiritual knowledge, but they rob the souls of others. Those <whom they> endeavor to help have to suffer loss because the teachers fail to employ their talents in the way that God would have them and choose to place their own limited, narrow experience before the people instead of the glorious gospel of Christ. They are like guideposts pointing in the wrong direction. They will forfeit the favor of God and come under His displeasure unless they change their course <decidedly and humble their hearts before God.>

It is a grievous sin in the sight of God for men to place themselves between the people and the message that He would have come to them, <as some of our brethren are now doing.> There are some who, like the Jews, are doing their utmost to make the message of God of none effect. Let these doubting, questioning ones either receive the light of the truth for this time, or let them stand out of the way, that others may have an opportunity of receiving the truth, that the wrath of God may not come on them because they are bodies of darkness when He desires them to be bodies of light.

Those who live just prior to the second appearing of Christ may expect a large measure of His Holy Spirit. But <if God has ever spoken by me, some of our leading men are> going over the same ground of refusing the message of mercy as the Jews did in the time of Christ—if they do not watch and pray. If they turn away from the light, they will fail to meet the high and holy claims of God <for this important time.> They will fail to fulfill the sacred responsibility that He has entrusted to them.

The character and prospects of the people of God are similar to those of the Jews, who could not enter in because of unbelief. Self-sufficiency, self-importance, and spiritual pride separated them from God, and He hid His face from them. The apostle exhorts us, "If God spared not the natural branches, take heed lest he also spare not thee." [Romans 11:21.] "Because of unbelief, they were broken off, and thou standest by faith. Be not high minded, but fear." [Verse 20.]

The Jews despised the good that was proffered them in the time of Christ, and after long forbearance of God, the things that were for their peace were hidden from their eyes—<that which, if received, would have been to them their greatest blessing became their stumbling block. Thus it is today among us.> They thought that Christ's teaching was counteracting the influence of the old and only religion that had been from the beginning. After they had once rejected the light, their minds were blinded, and they thought Christ's teaching was a deception of the enemy. Christ was bringing out the old religion in its <>true> light, but they had separated themselves from the old paths, from the old truths, and had permitted the customs and traditions of men to take the place of the only vital faith.

Sufficient light was given to the Jewish people so that they might have known "the time of their visitation." God had sent them "the way, the truth, and the life" [John 14:6] in the gift of His Son. Christ came as the Messenger of Jehovah, and His path was marked with blessings. He was sent to make known the Father. His whole life to its final sacrifice was a revelation of God to men. Calvary itself announced Him, "The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, ... forgiving iniquity and transgression and sin, and that will by no means clear

the guilty.” [Exodus 34:6, 7.] From Christ, the light of the world, shone forth the clear, bright beams of His Father’s glory. Yet the Jews comprehended it not.

Thus it is in our day. The light of truth is shining upon us as clearly as it shone upon the Jewish people, but the hearts of men are as hard and unimpressible as in the days of Christ <because they know not what they oppose.> Many who claim to be standing in the light are in darkness and know it not. They have so enshrouded themselves in unbelief that they call darkness light and light darkness. They are ignorant of that which they condemn and oppose. But their ignorance is not such as God will excuse, for He has given them light and they reject it. They have before them the example of the past, but they will not be warned, and unbelief is enclosing them in impenetrable darkness. <They refuse to accept the testimonies they ought to believe, and are ready to accept tidbits of gossip and testimonies of men, showing their credulousness and readiness to believe that which they want to believe.>

There is an alarming condition of things in our churches. Says the Word of God, “Your iniquities have turned away these things, and your sins have withholden good things from you. For among My people are found wicked men; they lay in wait, as he that setteth snares; they set a trap, they catch men ... the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so, and what will ye do in the end thereof?” [Jeremiah 5:25-31.] “They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.” [Jeremiah 6:14.] “And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by My name, wherein ye trust, and unto the place which I gave to you and your fathers, as I have done to Shiloh, and I will cast you out of my sight, as I have cast out all your brethren.” [Jeremiah 7:13.] <God will surely fulfill His word to those who will not hear, will not see, and refuse the light which He sends them.>

The very men who ought to be on the alert to see what the people of God need, that the way of the Lord may be prepared, are intercepting the light God would have come to His people and rejecting the message of His healing grace. Brethren Miller, I beseech you to come into harmony with the work of God for this time. Oh, that you would have less confidence in your own opinions! Oh, that you might see that it is your inherited and cultivated stubbornness of heart which is keeping you away from the light of truth! Your self-esteem, your persistency in having your own will, are not according to God’s order. You need to cultivate humility and meekness, that the Lord may have room to work for you. We all need the blessing of God every day, and you must have a realization of His abiding Spirit in the heart. Your will is none too strong, if you place it wholly on the Lord’s side, to be educated and trained by Christ.

The success of every work depends upon the blessing of God. If the Lord works with you, you will be able to do what He has appointed you to do. With God, one can chase a thousand, and two put ten thousand to flight. But just as long as you maintain this spirit of Pharisaism, God’s Spirit will not, cannot, work with you, because you do not feel your utter dependence upon Him. When you become learners in the school of Christ, you will have the simplicity and meekness of little children and will be willing to counsel with your brethren and sisters, and will pray earnestly for help from God. Your ears will then be opened, and you will be enabled to say from the heart, “Speak Lord, for thy servant heareth.” [1 Samuel 3:9.]

God wants to put His Spirit upon you; but He cannot do this while you are so full of self. When self dies, you will feel the quickening influence of the Spirit of God. God's people are enjoined to seek for unity, that they may be framed together into an holy temple for the Lord. <"Ye are God's building, ye are God's husbandry."> [1 Corinthians 3:9.] This is no time for alienation and discord, for the indulgence of a selfish, perverse spirit. Will you take yourselves in hand, or will you be ready to regard your stubborn, unyielding disposition as an evidence of faithful integrity? God forbid that you should be blinded, as were the Pharisees, and place good for evil and evil for good. You will never have any greater evidence than you have had as to where the Spirit of God is working. The Lord never proposes to remove all occasion for <men to> doubt. He will give sufficient evidence to bring the candid mind to a right decision, but if you are determined to have your own way, if you are like Saul, unwilling to change your course because of pride and stubbornness of heart, because of ignorance of your own condition of spiritual destitution, you will not recognize the light. <You will say with Saul, "I have performed the commandment of the Lord."> [1 Samuel 15:13.]

The language of your soul has been, "I am rich, and increased with goods, and have need of nothing." [Revelation 3:17.] You have not known that you were poor and wretched and miserable and blind and naked. You need to hear the words of Him who is the first and the last: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear: anoint thine eyes with eyesalve that thou mayest see." [Verse 18.]

Selfish pride is holding you from good, and your only hope is to fall upon the Rock and be broken. As these words come to you, you will say, "Are there no others who need the same reproof?" There are many who need to see that the Laodicean message applies to them <who do not see it.> I write out your case definitely <not only that you may be benefitted, but> that others may see [that] they are in the same condition and that they, with you, may make decided changes in their attitude before God and before His people.

You must stop inquiring about the duty of others and go to work for your own soul. Through faith in Christ, you may come to the light. When you view Christ as He is, you will decrease in your own estimation, and He will increase. The words of God spoken to Saul by Samuel are worthy of your consideration, for they apply in your case: "Obedience is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." [1 Samuel 15:22, 23.] You have set yourselves to stoutly resist the light. The Lord will not compel you to have faith in Christ, but without faith it is impossible to please God. The faith that works by love and purifies the soul produces the fruit of humility, patience, forbearance, long-suffering, peace, joy, and willing obedience. Says the Scripture, "Whatsoever is not of faith is sin." [Romans 14:23.] "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." [Hebrews 11:6.]

The promises of God comprehend all the spiritual blessings needed by weak, sinful mortals, who cannot save or bless themselves. That which should cause us the deepest joy is the fact that God forgives sin. If we take Him at His Word and forsake our sins, He is ready and willing to cleanse us from all <unrighteousness>. He will give us a pure heart and the abiding presence of His Spirit, for Jesus lives to intercede for us. But bear in mind, my brethren, that spiritual things are spiritually discerned. It is a living, active, abiding faith that discerns the will of God, that appropriates the

promises and profits by the truths of His Word. It is not because we are righteous, but because we are dependent, faulty, erring, and helpless of ourselves that we must rely upon Christ's righteousness and not upon our own. He that is rich and honorable and righteous in his own eyes cannot feel his destitution; therefore he cannot ask and receive. He feels no lack; therefore he is sent empty away.

Christ has said, "I am the way, the truth, and the life." [John 14:6.] If your good works were the way, then Christ would not have said, "I am the way." It is not our doings and deservings that will save us. If man could have gained heaven by his own efforts, Christ need not have died to make an atonement for our sins. Yet all who tread the narrow path that leads to heaven will bear the fruits of godliness and give evidence that they are the light of the world.

Blessed is the man who draweth not back but believeth every word that proceedeth out of the mouth of God. Let there be no standing still, <no> drawing back unto perdition. The Lord commands His people to go forward from light to a greater light. Some have had great light, they have been blessed, they have believed that God, for Christ's sake, forgave their sins, but there they have stopped and have made no further advancement. They have not attained unto a greater faith or broader experience, because they have not received the light of the truth which is constantly unfolding to those who follow the Light of the world. The blood of Christ cleanseth from all unrighteousness, but just as soon as a soul ceases to walk by faith, he becomes enshrouded in darkness. The only safety for anyone is to advance, to increase in the knowledge of the truth, to be sanctified by it. Those who are content with preaching old discourses and praying stereotyped prayers fail to improve the talents that God has given them, and these talents will be taken from them. My brethren, if you had the penetration you think you have, you would discern spiritual things. "By their fruits you shall know them." [Matthew 7:20.]

Brother Howard Miller, you have heard the testimony which God has given me to bear, but while you have professed to believe, you have in spirit rejected the message. It is my duty to say to you that you have had all the evidence that the Lord will give you in regard to the special work He is doing at this time to arouse a lukewarm, slumbering church. Those who accept the message given will heed the counsel of the True Witness to the Laodiceans and will buy the gold, which is faith and love; the white raiment, which is the righteousness of Christ; and the eyesalve, which is spiritual discernment. Says Christ, "As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [Revelation 3:19, 20.]

If the church refuses to hear the voice of the Heavenly Merchantman, refuses to open the door, then Christ will pass on, and it will be left destitute of His presence, destitute of true riches, but saying in self-righteousness, "I am rich, and increased with goods, and have need of nothing." [Verse 17.]

Many who refuse the message which the Lord sends them are seeking to find pegs on which to hang doubts, to find some excuse for rejecting the light of heaven. In the face of clear evidence, they say, as did the Jews, "Show us a miracle, and we will believe. If these messengers have the truth, why do they not heal the sick?" These objections recall to mind what was said concerning Christ. "His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did His brethren

believe in him." [John 7:3-5.] "And they that passed by reviled him, wagging their heads, and saying, 'Thou that destroyest the temple, and buildeth it in three days, Save thyself. If thou be the Son of God, come down from the cross.' Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." [Matthew 27:39-43.]

How can any of our brethren who have before them the history of the Lord of life and glory open their lips to utter words similar to the taunting words of the murderers of our Lord? Does the Lord lead our brethren to say these things? I answer, No. They know not what spirit they are of. Could their eyes be opened, they would see evil angels exulting around them and triumphing in their power to deceive them. The day is just before us when Satan will answer the demand of these doubters and present numerous miracles to confirm the faith of all those who are seeking this kind of evidence. How terrible will be the situation of those who close their eyes to the light of truth and ask for miracles to establish them in deception!

When men close their eyes to the light that God sends them, they will reject the most evident truth and believe the most foolish errors. It is Satan that leads men to take false positions. Well might we ask, as did Paul in his day concerning brethren who had turned away from sound doctrine, "Who hath bewitched you, that ye should not obey the truth?" [Galatians 3:1.] Those who claim to be children of God are, in their ignorance, working against Him, rebelling against His providence, opposing His plans, and refusing to do the work that He has placed upon them. Instead of doing their duty, they strive to bring everything into harmony with their own narrow views. Instead of bringing their will into subjection to God that His purpose may be accomplished, they choose their own rebellious ways and will not yield to His guidance.

The Lord has been appealing to His people in warnings, in reproofs, in counsels, but their ears have been deaf to the words of Jesus. Some have said, "If this message that Brother A. T. Jones has been giving to the church is the truth, why is it that Brother Smith and Brother Butler have not received it and have not united with him in heralding it? These good intelligent men would surely know if this were the message of truth."

Sentiments similar to these were expressed in the days of Christ, when He came to bear to the earth the tidings of salvation. The people looked to their leaders and asked, "If this were the truth, would not the priests and rulers know it?" Says the Scripture, "Then came the officers to the chief priests and Pharisees, and they said unto them, Why have you not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers of the Pharisees believed on him? But this people who knoweth not the law are cursed." [John 7:45-49.]

In the days of Christ there were many who incurred deep guilt because they denounced His teaching without carefully investigating its claims to their attention. We are sorry to say that similar guilt is incurred today through a similar cause. There are many who hear the words of Christ, but they do not in moral independence go to the Word of God to search the Scriptures and see whether or not these things are so. Though they have souls to save or to lose, they dare to rely upon the interpretation and application that their religious teachers give. God has endowed men with reasoning powers that they may compare scripture with scripture and know for themselves what is

truth, that they may be able to give a reason for the hope that is within them, with meekness and fear. When the Lord graciously sends to us the means of knowing the truth and we turn from the precious privilege and are indifferent to His message, we insult the Spirit of God, and we shall walk in darkness and stumble in unbelief.

When Christ told Peter what should come upon him because of his faith, Peter turned to John and asked, "Lord, and what shall this man do?" The Lord said, "What is that to thee? Follow thou me." [John 21:21, 22.] If Elder Smith or Elder Butler should reject the message of truth which the Lord has sent to the people of this time, would their unbelief make the message error? No. We are to follow no one but Christ. If men who have occupied leading positions feel at liberty to despise the message and the messenger, their unbelief is no <excuse> for others. Our salvation is an individual work. Neither Brother Smith, Brother Butler, nor any other mortal man can pay a ransom for my soul or yours in the Day of Judgment. In that day there will be no excuse to offer for neglecting to receive the message the Lord sent you.

Sins of the most revolting character exist in the church today. The alarming situation of the people of God requires more than tame, spiritless, Christless sermons to cut through the fleshy tablets of the heart and to arouse the moral sensibility. Satan is appealing to the lowest propensities of human nature. But these do not need cultivation. Like thistles and briars, selfishness, self-love, envying, jealousy, evil-surmisings, self-esteem will grow up luxuriantly if only left to themselves. But the highest, noblest faculties need to be kept in exercise that they may be developed. Christians who are overcoming day by day, who are seeking the glory of God and His approbation, will be careful not only to avoid wrong, but continually to perform what is right.

We should take no man for our pattern, for we are to see and know for ourselves what is truth. It is of vital importance to us that we allow no one to come between us and our God. We should not accept any man's opinions and ideas unless through careful searching for ourselves we find that they bear the credentials of heaven. It is of the greatest importance that we individually open our hearts to the convicting power of the Holy Spirit. Let God speak to us through His Word; let God impress the soul.

It is your duty to grasp every ray of light. You owe it to yourselves, to your family, and to your God to overcome your objectionable traits of character. If these are not checked and overcome, they will develop so as to work not only your ruin but the ruin of others. Sanctified resolution, self-control, supreme love for Christ, will place you in right relation to God and to humanity. God has sent message upon message to His people, and it has nearly broken my heart to see those who, we thought, were taught and led by God fall under the bewitching power of the enemy, who led them to reject the truth for this time.

Do not men know from the Word of God that just such a message as has lately been going to the churches must be given in order that the very work which has been going on among us might be accomplished? Some who ought to have been first to catch the heavenly inspiration of truth have been directly opposed to the message of God. They have been doing all that was in their power to show contempt for both the message and the messenger, and Jesus could not do many mighty works because of their unbelief. However, truth will move on, passing by those who despise and reject it. Although apparently retarded, it cannot be extinguished.

When the message of God meets with opposition, He gives it additional force that it may exert greater influence. Endowed with vital, heavenly energy, it will cut its way through the thickest barriers, dispel darkness, refute error, gain conquests, and triumph over every obstacle. I speak that [which] I do know. I testify of that which I have seen. Those who would triumph in the truth will have to act a part in the sight of the universe which will bring to them the reward of "Well done." [Matthew 25:21.] They will be known as "laborers together with God." [1 Corinthians 3:9.]

Misunderstanding, misapplication of the truth will alienate the hearts of those who have been brethren. But this would not be if self and self-esteem, if customs and traditions, were not disturbed by the message of truth. Patience, moderation, self-control, and carefulness of speech should ever be cultivated and manifested. But while we show these commendable traits of character, for Christ's sake let us cry aloud and spare not. Says the Word of God, "Lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sin." [Isaiah 58:1.]

The watchmen on the walls of Zion are asleep. Many have no burden of the work; they have no positive warning to give. There are many who have heard the message for this time and have seen its results, and they cannot but acknowledge that the work is good. But from fear that some will take extreme positions and that fanaticism may arise in our ranks, they have permitted their imagination to create many obstacles to hinder the advance of the work, and they have presented these difficulties to others, expatiating on the dangers of accepting the doctrine. They have sought to counteract the influence of the message of truth. Suppose they should succeed in these efforts, what would be the result? The message to arouse a lukewarm church should cease, and the testimony exalting the righteousness of Christ would be silenced.

Suppose that prejudice should do its baleful work, suppose the work should be given into the hands of these opposers and faultfinders and they should be permitted to give to the church the doctrine and the labor they desire to give, would they present anything better than the Lord has sent to His people at this time through His chosen agents? Would the message of the doubters arouse the churches from their lukewarmness? Would its influence tend to give energy and zeal to uplift the souls of the people of God? Have those who have opposed the light, openly or in secret, been giving the people the food that would nourish their souls? Have they been presenting the message which the time demands, that the camp may be purified from all moral defilement? Have they anything to offer to take the place of the truth which has been given with fervor and zeal to prepare the way for the Lord's coming?

The character, the motives and purposes of the workmen whom God has sent, have been, and will continue to be, misrepresented. Men will catch at words and statements that they suppose to be faulty and will magnify and falsify these utterances. But what kind of work are these lookers-on doing? Has the Lord placed them in the judgment-seat to condemn His message and messengers? Why do not these opposers lay hold of the work, if they have so much light? If they see defects in the presentation of the message, why do they not present it in a better way? If they possess such farseeing discernment, such caution, such intelligence, why do they not go to work and do something?

The world is a second Sodom, the end is right upon us, and is it reasonable to think that there is no message to make ready a people to stand in the day of God's preparation? Why is there so little eyesight, so little deep, earnest, heartfelt labor? Why is there so much pulling back? Why is there

such a continual cry of "Peace and safety" [1 Thessalonians 5:3], and no going forward in obedience to the Lord's command? Is the third angel's message to go out in darkness or to lighten the whole earth with its glory? Is the light of God's spirit to be quenched and the church to be left as destitute of the grace of Christ as the hills of Gilboa were of dew and rain? Certainly all must admit that it is time that a vivifying, heavenly influence should be brought to bear upon our churches. It is time that unbelief, pride, love of supremacy, evil-surmising, depreciation of the work of others, licentiousness, and hypocrisy should go out of our ranks.

All the good will have a tendency to press together, and all doubting, unbelieving ones will keep each other in countenance and strengthen the very elements of character that the testimonies of God's Spirit have reproved and urged men to overcome. We would ask every man and woman, On which side is your influence? Are you working where God is working, or are you working with the enemy? Says Christ, "He that is not with me, is against me, and he that gathereth not with me, scattereth abroad." [Matthew 12:30.]

The idea is entertained by many that a man may practice anything that he conscientiously believes to be right. But the question is, Has the man a well-instructed good conscience, or is it biased and warped by his own pre-conceived opinions? Conscience is not to take the place of "Thus saith the Lord." Consciences do not all harmonize and are not all inspired alike. Some consciences are dead, seared as with a hot iron. Men may be conscientiously wrong as well as conscientiously right. Paul did not believe in Jesus of Nazareth, and he hunted the Christians from city to city, verily believing that he was doing service to God.

In view of these things, we can see that there is great need of seeking counsel of God, of searching the Scriptures with a humble, prayerful spirit, that the Lord may enlighten our understanding so that we can carefully weigh every point of truth that is presented. We should watch the tendency of it and see whether its fruit testifies that it is of God.

Says the Scripture, "Walk while ye have the light, lest darkness come upon you." [John 12:35.] No church can live by sparks of its own kindling, neither can Christians be the light of the world if they fail to diffuse the glory derived from a heavenly source. Says the Saviour, "If therefore the light that is in thee be darkness, how great is that darkness!" [Matthew 6:23.]

The message of God has been presented to the people with clearness and force; it is the very message which God means that His <church> shall have at this time. Your refusal to listen to it, your rejection of it, while it will not stop the work, will result in great loss to your souls. Every ray of light that God has given to His people is necessary for them in the emergency that is to come. But if the rays of heaven's light are not discerned, if they are not appreciated, accepted and acted upon, you will lose the heavenly benefit yourselves and keep the light from others whom God designed should receive it through you.

It is little enough that the most educated and well-disciplined disciples of Christ can do to reflect light to the world and attract others to the source of light. But everyone can do something. Every day brings its privileges and opportunities to make unselfish efforts for the glory of God and the salvation of men. The duty of setting a good example must be considered. We must weigh faithfully the results of our actions. If we think a certain course will do us no harm, we should then look at it from the standpoint of others and ask how will it affect them? There are sins of omission as well as

sins of commission, and all of us are influencing the course of others. A neglect when the work is laid before you is as wrong as to perform some sinful action, for in neglecting your duty, you fail to supply your link in the chain of God's great work. Your influence does not sustain His cause.

Many who ought to obey their Captain's orders in this time of emergency are unfaithful. They cannot be depended upon in the day of peril. They begin to inquire and question and make propositions, when the foe is gaining every advantage. The only right thing to do is to obey the Captain's orders without question, not stopping to reason about the matter or to make suggestions or to quibble over some minor point. We see thousands upon the very brink of ruin, and prompt action, and this alone will avail to save the souls of many.

In this time of danger, if Satan can work upon the unconsecrated elements of men's characters so as to keep them quibbling and questioning until it is too late to rescue souls who are rapidly getting beyond the reach of help, he will do it. I have been shown that this is just what he is doing. He is holding men away from the work that they should do, holding them back from obedience to their Captain's orders, in subservience to their own supposed wise judgment and criticism of plans for the advancement of the work of God. There are many who preach discourses, lamenting the extensive and deplorable depravity now existing in the world, but they fail to do their part in shedding heaven's light into the world's moral darkness.

Oh, that we had teachers who would show men by precept and example what it means to believe and live the truth! Why are our teachers walking and acting like those who are spiritually blind? As in the days of Christ, they have eyes, but they see not; they have ears, but they hear not, lest they should be converted and be healed. There is need that the converting power of God should come upon our ministering brethren, for many of the people are far in advance of them in experience in the things of God. The highest interest of souls, both for time and eternity, is involved in a proper understanding of the work for this time.

We deplore the fact that men idolize their own opinions, that they are willing to be governed by their own preconceived ideas rather than by a plain "Thus saith the Lord." It is the most difficult thing in the world to convince men who do not want to be convinced. Satan beclouds the perceptions and hardens the heart so that men will not give up their own ways that they may work for the salvation of a backslidden church, and point sinners to the "Lamb of God which taketh away the sin of the world." [John 1:29.] Instead of engaging heartily in this work, they hold back and almost hope and pray that those upon whom the Lord has laid the burden will not succeed, for if success crowns the efforts of the burden bearers, it will prove these doubters to be in the wrong.

When men open their hearts to unbelief, they open them to the great deceiver, the accuser of the brethren. With the glorious light of truth emanating from God, with abundant evidence that the work for this time is ordained of heaven, beware that you do not harden your hearts and ask for further proof, saying, "Show us a miracle." The rich man of the parable prayed that one might be sent from the dead to warn his brethren, that they might not come to the place of torment in which he found himself. He said, "If one went unto them from the dead, they will repent." But the answer came to him as it comes to us today, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." [Luke 16:30, 31.]

Miller, Howard

Between Elmira, New York and Canton, Pennsylvania

June 2, 1889

Dear Brother Howard Miller:

My mind has been burdened on your account. From time to time your case has been presented before me in connection with the work and the cause of God, and in assemblies you being present, I have presented general principles, knowing if you had an ear to hear, and a heart to understand, you would have taken these things to yourself. While at Minneapolis, I had a testimony from the Lord to His people, but you, as well as others, did not recognize the voice. You did not respond, but went from the meeting with matters perverted in your mind. Acting under false impressions yourself, you have given false impressions to others.

When I visited Potterville, you were at that meeting, but you had no real union with me in the work the Lord gave me to do. The message He gave me to bear came to ears that heard not, to hearts that were not impressed. Had you, and others who had entered into a similar deception, there convened and acknowledged that you had taken a wrong view of matters, you would have come out of darkness into the light. But your pride, your self-righteousness, was similar to that which the Jews cherished, and it kept you from accepting the light, as it did the Jews. That which was a light and blessing to those who received it was darkness to those who rejected it. I had a message from God to the people, but you did not receive it.

For years you have been in great need of spirituality and have not discerned the necessity of weaving Christ into all your labors. You should have less of self and more of Jesus. You are not naturally demonstrative, and it is essential for you to have a life-giving power that will bring greater earnestness into your labors. When you are placed where you feel authorized to dictate and be a controlling power, then you magnify your office, but you are not one yourself to become a learner. You do not want to be counseled. You are inclined to take [a] course according to your own judgment, to dictate, to criticize, and indulging in these habits has strengthened your tendency in this direction. You have been filled to a great degree with Pharisaism. Jesus looks upon you with grief, for you evidence by your actions in this day that if you had lived in the days of Christ, you would have done as the Pharisees did in their rejection of Christ.

You may point to some of our leading brethren who have not accepted and rejoiced in the light given, but have intercepted themselves between the light and the people that it should not reach them; but they must answer to God for their position. They are certainly working away from Christ, instead of working in harmony with Him, but will their attitude and position excuse you for turning from the light that the Lord has thrown upon your pathway? I am sorry that you are in such great blindness that you are unable to distinguish the voice of God from that of the enemy. I have repeatedly presented before you and others that there would come a shaking time, when everything that can be shaken will be shaken, that these things that cannot be shaken may remain. We are now entering upon that time.

Your spirit is an offense to God, for you receive not the things that are of God, but range yourself on the enemy's side to oppose God in the very work He is doing for this time. Your discourses are dry

and spiritless. Your strength is weakness; yet you rely upon your own wisdom. Unless you fall upon the Rock and are broken, the mold of God cannot be placed upon you.

Christ could have done nothing during His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity of man cannot define this wonderful mystery, the blending of the two natures, the divine and human. It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and in this way he can to some degree enter into the mystery. This most wonderful exhibition of God's love was made on the cross of Calvary. Divinity took the nature of humanity, and for what purpose? that through the righteousness of Christ humanity might partake of the divine nature. This union of divinity and humanity, which was possible with Christ, was incomprehensible to human minds. The wonderful things to take place in our world, the greatest events of all ages, are incomprehensible to worldly minds; they cannot be explained by human sciences. The powers of the heavens shall be shaken. Christ is coming in power and great glory, but His coming is not such a mystery as the things to take place before that event. Man must be a partaker of the divine nature in order to stand in this evil time, when the mystery of satanic agencies are at work. Only by the divine power united with the human can souls endure through these times of trial. Says Christ, "Without Me ye can do nothing." [John 15:5.] Then there must be far less of self and all for Jesus.

External forms cannot take the place of inward piety. The Jewish teachers exalted themselves as righteous; they called all those who differed from them accursed and closed the gates of heaven to them, declaring that those who had not learned in their schools were not righteous. But with all their criticisms and exactions, with all their forms and ceremonies, they were an offense to God. They looked down upon and despised the very ones precious in the sight of the Lord. And among the people who claim to believe the doctrines of our faith, are those who are also filled with Pharisaism. Unless they are laying hold, moment by moment, of the merits of the blood of a crucified and risen Saviour, they will preach Christless sermons and will become stumbling-blocks to souls who are inquiring the way to be saved. Human devices, human plans, and human counsels will be without power. Only in Christ Jesus will the church near the period of Christ's coming be able to stand. She is required of her Redeemer to advance in piety, to have increased zeal, understanding better as she nears the end that her own "high calling" is "of God in Christ Jesus." [Philippians 3:14.]

There are glorious truths to come before the people of God. Privileges and duties which they do not even suspect to be in the Bible will be laid open before the followers of Christ. As they follow on in the path of humble obedience, doing God's will, they will know more and more of the oracles of God and be established in right doctrines.

The baptism of the Holy Spirit will dispel human imaginings, will break down self-erected barriers, and will cause to cease the feeling that "I am holier than thou." [Isaiah 65:5.] There will be a humble spirit with all, more faith and love; self will not be exalted. Look and live. Christ's spirit, Christ's example, will be exemplified in His people. We shall follow more closely the ways and works of Jesus. The pulpit, the press, and the church will be more humble, more forbearing, more patient and kind, and the love of Jesus will pervade our hearts. It is impossible for me to picture before you the result of this influence.

I tried while at Potterville to present before you what might be done if all would stand in right relation to God. I stated how essential it was that men who have intelligence and an experience in

the knowledge of our Lord and Saviour Jesus Christ, should connect with Elder Van Horn, whom they had chosen as their president. If all the burdens were left to fall upon him, he would be unable to do the work assigned him. He is not quick to discern the necessities of the case or quick to devise means to forestall the evils which may arise. No man is perfect. But if those associated with him as committee men will stand in their place and act their part with unselfish interest, they will, as a perfect whole, accomplish a good work.

Michigan needs in all her churches men to labor, not in their own finite wisdom, but with divine enlightenment. I have much trembling of heart for Michigan. It is in a sad condition. As I saw that you and Elder Fargo did not comprehend the truth for this time, that that which was light from heaven was resisted, I had no hope that the committee associated with Elder Van Horn would be any help to him, but they would be only a burden. He could not feel free to act without consulting the committee, and they were not walking in the light and advancing with the work and so would be no help, no light, no strength, to him. If there are grave duties neglected, those who have stood directly in his way will be guilty before God of neglecting the work of the Master.

Ellen G. White.

Brother Howard Miller, I have written a large letter to you and Brother Madison Miller but have not been able, because I was obliged to attend to so many things that were pressing upon my attention, to complete a copy for you both. I must say to you that as you now are blind spiritually, you are not fitted to be a help to your brethren. "When thou art converted, strengthen thy brethren." [Luke 22:32.] You will sow the seeds in your labor that you will not be pleased to harvest. Your spirit is not right with God. You feel that you are qualified to do a large work, but this is not right with God. You feel that you are qualified to do a large work, but this is because you do not know yourself. I beseech you to humble your heart before God and be converted. Said Christ, "Without me ye can do nothing." [John 15:5.] Do not try to help others when you are in darkness yourself and need to see many things in altogether a different light. Pray much; humble yourself before God, for this is your only safety.

Lt 6, 1889

Loughborough, Sister

Battle Creek, Michigan

November 14, 1889

Dear Sister Loughborough:

I am very anxious that every soul shall stand at this post of duty, firm as a rock to principle. There should be no lessening of fidelity in guarding the interest of the work in the health retreat. You are none to watchful, none to vigilant, but my dear sister, there is one thing wherein you will need to guard yourself. You need more love and less iron in that which you do. You can leave an impression upon the minds of the patients and guests that will be unfavorable to you and to the institution. Remember you are on missionary ground and that your work is a work for the Master, which work should be done in such a way as to leave correct impressions of our religious faith. This should be done by all who are connected with the Health Retreat, and it will bring the very best results.

If you surround yourself with an atmosphere of cold reserve, if your manners are forbidding, you leave a very disagreeable, unhappy influence upon the minds of others. You are not to feel that your duty is done when you link with a very few and shut yourself in to yourself in regard to others. This is a natural trait in your character, and it is not a desirable qualification. As far as doing good to others is concerned, there is little success. Whatever their business, all connected with the institution should be pleasant and ever show the Christ side of their character. Are you Christ's missionary? Can you break through this icy coldness and reserve in reference to spiritual things? Will you leave a correct impression upon minds and not misrepresent the religion of Jesus Christ?

Oh, if the beams of the Sun of Righteousness are shining upon your heart you will reflect their bright rays to others. If you love Jesus and want others to love Him too, see that your own heart is charmed and melted with the love of Jesus. You will cherish [a] sunshine spirit; you can be brave, true, honest, and yet full of the milk of human kindness. Joy, peace, love will be reflected in your countenance, in your words, and in all your intercourse with others. Do not let it be said of you either in misunderstanding or in partial error that you are stern, sharp, critical, forbidding, morose and uncourteous. This is all selfishness. Angels of God are looking upon you, expecting you to be like Jesus, the holy Pattern. You must work away from and out of yourself. One can be selfish in prayer, in devotion, in stern duties without opening the door to the Sun of Righteousness.

You should speak glad, inspiring words. You should guard against hurting the feelings of others. You should do kind acts in a kind, whole-hearted way, as though you loved to do these things. Jesus' work was to draw all men unto Him and repulse none. Let your life be like a watered garden and like a spring of water whose waters fail not. Be just what Jesus was, and then every power you possess will be consecrated to the service of God.

I write this because I know you need these words. May the Lord bless you and preserve you and strengthen you is my earnest prayer.

Lt 7, 1889

Daniels, E. P.

Battle Creek, Michigan

July 28, 1889

Dear Brother Daniels:

Since writing you, as you will see in the letter of earlier date, I have carried a burden on my mind for you. Again last night your case was forced to my notice, and I was talking with you as a mother talks to her son. I said, "Brother Daniels, you should not feel it to be your duty to converse with young ladies upon certain subjects, even if your wife is present. You are encouraging in them the idea that it is all right to communicate to ministers the family secrets and difficulties that should be brought before God, who understands the heart, who never makes a mistake, and who judges righteously. Refuse to listen to any communications of private matters, concerning either families or individuals. If persons are encouraged to come to one man with their troubles, they will think it all right to keep up this practice, and it will become a snare, not only to the soul who communicates, but to the one to whom these things are confided." I said, "God has not laid this kind of work upon you. Do not

invite the confidence of either married or unmarried women. Take the young men and give them your special attention; pray with them and for them. Do not talk with them, or with young ladies either, upon the subject of marriage. This subject needs to be repressed rather than encouraged.”

Again I entreat of you to carry all solemnity with you into the pulpit. Do not talk at random or act indiscreetly, but labor for souls as for those who must give an account. I know that our people are liable to be drawn to you instead of depending entirely on Christ, and thus they will endanger their souls.

One thing alarms me; when you are cautioned or reproved, you act exactly as Elder Canright has acted for years. He rose up just as you do. He justified himself and thought himself misjudged and abused. Because he pleased the tastes of the people, he regarded himself as all right. Why do you act so pettishly when your course is questioned? Do you think that is no danger at all in your case? Are your eyes blinded that you fail to discern any danger? Because so many are foolish enough to flatter, praise, and extol you, does it bring you evidence that you are sinless? Because the Lord watches your footsteps and, seeing that they may go in wrong paths, sends you counsel and reproof—or consolation—as the case requires, will you rise up against it? Who can know his own faults? You may make assertions, and they may be honestly made, but after all, they may be made because you do not see your danger. Real, living, Christian principles that rule the heart at all times and under all circumstances will make you an overcomer and a living channel of light. It will be nothing short of a delusion to entertain the idea that you are in no danger. I tell you that you are in danger. You need to walk carefully and prayerfully before God.

Lt 8, 1889

Daniels, E. P.

Battle Creek, Michigan

November 5, 1889

Brother Daniels:

Your case has again been presented before me so clearly that I understand your danger, and I cannot hold my peace, for I have a care for your soul. I am not at liberty to tell you all that has been shown me concerning you; sufficient now is the fact that you have not an eye single to the glory of God; your course of action is not in harmony with the Spirit of Christ. If the Lord Jesus were working upon you at all times and in all places, the fruits of righteousness would appear, but the fruits you bear are frequently of such a character as to declare distinctly that your works are not wrought in God, that the Spirit of God does not have a controlling power to subdue and sanctify your nature and place Christ's mold upon you. Your powers have at times been unselfishly used to glorify God, but when your own spirit prevails, the very blessings God has given you are perverted to serve your selfish purposes.

How stands the record in the book of God in regard to your dealing in financial matters? “He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.” [Luke 16:10.] Christ declares that a selfish use of our possessions in this world proves us unfaithful to God and therefore disqualified for the higher, heavenly trusts. We are not to live an

inactive life in heaven. The faithful steward will there be entrusted with much. "If therefore ye have not been faithful in the unrighteous mammon, who shall commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" [Verses 11, 12.] Christ has purchased us by the price of His own blood; He has paid the purchase money for our redemption, and if we will lay hold upon the treasure, it is ours by the free gift of the Son of God. In this probationary time we may show ourselves unworthy to have the heavenly gift entrusted to our keeping. Money is not ours; houses and grounds, pictures and furniture, garments and luxuries, do not belong to us. We are pilgrims, we are strangers. We have only a grant of those things that are necessary for health and life. But Satan places the temptation before us to desire many things with [which] the children of light should have nothing to do. Our temporal blessings are given us in trust, to prove whether we can be entrusted with eternal riches. [If] we [endure] the proving of God, then we shall receive that purchased possession which is to be our own—glory, honor, and immortality.

Money is not necessarily a curse; it is of high value, because, if rightly appropriated, it can do good in the salvation of souls, in blessing others who are poorer than ourselves. By an improvident or unwise use, as is evident in your case, money will become a snare to the user. He who employs <money> to gratify pride and ambition makes it a curse rather than a blessing. Money is a constant test of the affections. Whoever acquires more than sufficient for his real needs should seek wisdom and grace to know his own heart and to keep his heart diligently, lest he have imaginary wants and become an unfaithful steward, using with prodigality his Lord's entrusted capital. When we love God supremely, temporal things will occupy their right place in our affections. If we humbly and earnestly seek for knowledge and ability in order to make a right use of our Lord's goods, we shall receive wisdom from above. When the heart leans to its own preferences and inclinations, when the thought is cherished that money can confer happiness without the favor of God, then the money becomes a tyrant, ruling the man; it receives his confidence and esteem and is worshipped as a god. Honor, truth, righteousness, and justice are sacrificed upon its altar. The commands of God's Word are set aside, and the world's customs and usages, which King Mammon has ordained, become a controlling power.

In our use of money we can make it an agent of spiritual improvement by regarding it as a sacred trust, not to be employed to administer to pride, vanity, appetite, or passion. We should ever remember that in the Judgment we must meet the record of the way we use God's money. Much is spent in self-pleasing, self-gratification, that does us no real good, but positive injury. If we realize that God is the giver of all good things, that the money is His, then we shall exercise wisdom in its expenditure, conforming to His holy will. The world, its customs, its fashions, will not be our standard. We shall not have a desire to conform to its practices; we shall not permit our own inclinations to control us.

It is not best to pretend to be rich or anything above what we are, humble followers of the meek and lowly Saviour. We are not to feel disturbed if our neighbors build and furnish their houses in a manner that we are not authorized to follow. How must Jesus look upon our selfish provision for the indulgence of appetite, to please our guests or to gratify our own inclination? It is a snare to us to aim at making a display or to allow our children, under our control, to do so. Notwithstanding the testimonies given you in regard to the management of your children, you have not corrected the errors that have been thus pointed out. You have placed your own stamp of character upon these

children as a birthright—a sad legacy; then, with all the light before you, you have indulged them until they reproduce your defects; they have the same desire for self-gratification, the same spirit of self-indulgence. In the training and education of children, a firm, kind, restraining influence is to be exercised over them day by day. Teach them, as did Abraham, to keep the way of the Lord, to do justice and judgment, that the fear of the Lord may be ever before them. Patiently instruct them to walk humbly with God. They should be trained to habits of industry and not allowed to be indolent. Seek to strengthen everything that will make their characters solid, well balanced, and noble. Let every God-given faculty be developed for usefulness, not perverted by pleasure-loving, by indolence, or by wild liberty. Self-love, self-admiration, is a terrible curse. Teach your children to make the cause of Christ their first and highest consideration and to deny their selfish desires, that they may do good to others. You as parents are standing under [a] weighty responsibility. Restrain your own inclinations in the expenditure of means and give your children the precious lesson that outward display will not make the lady or the gentleman. It is the inward adorning, that meek and quiet spirit which is in the sight of God of great price, that demands our earnest attention.

Elder Daniels, my heart is sad for you, for your wife and your children, for I say to you in the fear of God, You are making a record that will be lasting as eternity, “and if ye have not been faithful in that which is another man’s, who shall give you that which is your own?” [Verse 12.] We are placed here as probationers to prove whether we will, through the grace of Christ, develop all that the Lord exacts of us. We have been entrusted with great light in regard to the truths of His holy Word and with mental faculties susceptible of the highest cultivation. You are to love God supremely and your neighbors as yourself. You are to prove yourself faithful even in the least temporal matters. If you disregard the plainest directions given by our Lord in His holy Word and by the testimony of His Spirit and choose to walk in your own way, to follow the impulse of your own heart, you will be pronounced an unfaithful steward. If you prove yourself unfit to hold the smallest interests which your Master has placed in your hands here, how can God trust you with eternal interests? You may give your money quite freely to our institutions or to individuals, but does God honor you for this? If the money has been obtained unjustly will He accept this offering at your hands? You may ease your conscience by saying, “I give to the cause what others have given me.” Tell these persons they should be stewards of their own means.

You do not know how to use money economically and do not learn to bring your wants within your income. Your spendthrift habits are a snare to you. The Lord has warned you, but your habits of prodigality have taken such a hold upon you that His cautions and warnings have been alike unheeded. Your wife, while she may be a help to you in many things, does not help you as she should in this respect. In order to live the life of a true disciple of Christ, you must day by day deny yourself, take up your cross, and follow your self-denying, self-sacrificing Redeemer. You have not yet learned the lesson of meekness and lowliness in the school of Christ. You have an eager desire to get money, that you may freely use it as your inclination shall dictate, and your teaching and example have proved a curse to your children. How little they care for principle! They are more and more forgetful of God, less fearful of His displeasure, more impatient of restraint. The more easily money is obtained, the less thankfulness is felt.

I have been shown of God the sinfulness of the course you have been pursuing. You have engaged in mining and real estate business, and while an acknowledged minister of the gospel, you have worked upon the minds of your brethren and have influenced [them] to invest their means in real

estate and in mining shares. You told them the investment would bring large returns, that they would more than treble their money and could help the cause so much more. You represented that this was a golden opportunity which you did not want them to lose and urged them to avail themselves of the advantages that God had placed right within their reach. With your powers of exaggeration, you represented the matter in such a light that many were deceived, and some lost their <money, which should have gone into the cause of God.>

Now you have urged upon others the duty of confession; have you made confession of the wrong that you have done your brethren? Have you told them of your errors? Have you told them of your schemes to obtain means because your extravagant expenditures brought you into embarrassing positions? Have you fulfilled your promise, that if they did not realize the glowing expectations you had kindled, you would repay the money they had invested? Have you felt that you must confess your sin in reverting to city lands and mining stocks the means which should have been invested in the cause of God? You and your brethren who were engaged with you have a work of restitution to do. When you, Elder Daniels, can say with Zacchaeus that if you have received aught of any man unjustly, you will restore to him fourfold, then there will be evidence of a genuine work of the Spirit of God in your heart.

At the late camp meeting at Oakland, many came to me and inquired if there was nothing to be done in your case. The strong influence you <had been> exerting in behalf of these speculative enterprises to the injury of the work of God, brought great trial and perplexity to our brethren. But notwithstanding the wrongs on your part that called for confession, you came to that meeting and held yourself aloof, neither seeking to right your wrongs nor showing an interest in the work of God. You necessarily had some care of your wife, but this was not sufficient excuse. You needed all the help and blessing which the Lord was waiting to bestow upon you if you would seek Him with humility of heart. If you were envious, dissatisfied, feeling that due honor had not been shown you, the Lord could do nothing for you. What conclusion could the people draw from your attitude at that meeting? Had you, as a humble learner in the school of Christ, tried to obtain all the help possible from your brethren and sisters, you would not at the close of the meeting have been barren and unblest; you would not, when you left, have been under temptation, dissatisfied, and unhappy.

I am pained to learn that you have entered upon another money-making scheme. You are teaching voice culture, and by your exaggerated statements, made with such a professed knowledge of the benefits of this exercise many are deceived and are led to give you their patronage.

The secret of all these movements is this: When you get into difficult places financially, on account of the extravagant expenses of your family, you set about extricating yourself by some of your inventions. You extort money from those who believe you to be so good a man that everything you say is truth and righteousness. Your method of dealing savors of dishonesty and perversion of facts; it is more like fraud than like honorable, straightforward integrity.

Now the fact that you hold credentials from the conference and are receiving your pay from the money brought in by the tithing makes the conference responsible for your influence among the flock of God. The Lord will not hold them guiltless of your wrong course of action and the misrepresentations to which you have resorted to draw money from your brethren. Unless you change your course, I advise the brethren to withdraw your credentials and not let you carry their influence to sanction your proceedings.

Your course is causing great perplexity among those best acquainted with you. You seem to have a power which many would think it a sin to term anything but the power of God, but your influence does not tend to strengthen, stablish, settle them as to the operations of the Spirit of God. They see you acting in direct opposition to your own work and your own teaching, and that which they suppose to be a divine influence seems to be so blended with the perversity of your nature that they know not how to distinguish between the two. The Lord has shown me that you employ human <and mesmeric> influence to move upon minds. In your labors it is often the case that that which is attributed to divine power is from a human source; you yourself have at times been amazed that your brethren and sisters should regard you as moved by the power of God. You are deceiving and being deceived.

Your mind is not well balanced. You are moved by impulse. You make statements in the pulpit and then go away and contradict them in your conversation. You preach, but do not practice. You have good qualities, but you abuse them, because you do not train your powers to serve God only. You serve yourself, and attract the people to yourself. Your brethren and sisters are certainly deceived in you.

The worst of the matter is that you become impatient if any effort is made to correct these evils. Your pride is touched, and when your brethren seek to counsel and help you, you regard them as personal enemies and count their reproofs and corrections as designed to work evil against you. You are not right with God. It is only when one unduly esteems himself that he imagines evil of those who would help and save him. God has borne long with your perversity. For years He has sent you messages of warning; He has called to you and held to you as a mother to her erring son, and yet His goodness and mercy have been abused. In the place of heeding the testimonies of the Spirit of God, you have treated them according to the frame of mind you were in when you received them, and your heart is hardened by the very goodness and mercy of God.

You make statements wholly untrue in regard to the testimonies. You belittle them. You represent things in a distorted light. You do this in order to break down everything that would prevent you from carrying out your own plans for self-advantage. Well-balanced, judicious minds cannot long be abused in this manner, but after one class has been deceived, you take another class; you begin your operations where your mistakes are less known. Your brethren have borne long with you, until forbearance has ceased to be a virtue. I would not write to you as I do if it were not enjoined upon me to do this.

One day you stand in the pulpit and strongly advocate the testimonies which God has sent to His people; in a few days, if you feel like it, you do your best to unsettle faith in them among those with whom you associate, and then, in a day or two, you advocate the testimonies again. Now, my brother, are you anchored anywhere or are you not more like the waves of the sea, tossed to and fro, unstable, unreliable, moved not by principle, but by emotion? Will not your work be of the same character? Will it not ravel out? Both you and your wife are under the reproof of God. What are you going to do about it? Will you draw nigh to God. Will you set your own house in order? Will you <unitedly> make earnest work for eternity? Or will you throw down the yoke of Jesus, refuse to lift His burdens, and choose to be independent, perverse, willful, uncontrollable? God is faithful to His Word. A watcher is beside you in the house of God. A watcher is beside you when you sit in converse with your brethren and say things that have no foundation in truth. A watcher will write the record

of every word and action and the motive that prompted it. There can be no denial of that record, as here you often deny what you have said or done. The watcher will write it all, and he will do the bidding of God in regard to your case.

Brother and Sister Daniels, must I conclude that the Word of the living God has no special weight with you? Must I decide by your course of action that the testimonies of warning, reproof, and entreaty, calling you to God's Word, to listen to His voice, are set aside by you as unworthy [of] your notice, as an idle tale? I have not spoken to you my own words, but the words given me of God. You speak your own words with such intensity and assurance that you make those whom you address believe error to be truth and that the testimonies which God has set in the church are of but little weight. Tell me, if you can, what will have weight with you? Tell me what reserve force the Lord has to meet your case. You ride over all counsel; you pay not the least heed to advice unless it pleases you and accords with your mind. When you happen to be so disposed, you will make of none effect the testimonies of the Spirit of God if they reprove and correct your course.

One thing is certain: I have held my peace as long as I shall do so. Now the only thing I can do is to put before our people, in some form, the light which God has seen fit to give me in your case. If the testimonies have no influence upon you, they may at least guard the flock of God from deception. You may <say you will> give up your credentials and step out of the work. Better, far better, to do this than to cast such an influence as you are now exerting upon the work of God. But what would gladden my heart and please the dear Saviour who gave His life for you, is for you to humble yourself under the hand of God. You are a very weak man, but God can give you strength, that you may finish your course with joy. I warn you, my brother, to prepare for the Judgment. Let not the blood of the souls of the flock and the blood of your children be upon your garments. Never boast of your endowments or position or achievements. All our talents are from God, to be rendered back with interest. From Him come all the gifts you have misapplied. May the Lord help you to see and repent of your abuse of His blessings before it is forever too late.

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." [Jeremiah 9:23, 24.] I am pained beyond measure to see the little discernment existing among our people who have had so great light. They listen to a sermon that stirs their emotions, and the language of their hearts is, "Evermore give us the ministry of this man; he moves our hearts, he makes us feel." They forget God and praise and exalt the man, to his injury and the injury of their own souls. When will those who claim to believe the truth cease "from man, whose breath is in his nostrils"? [Isaiah 2:22.] When will they trust in God, make Him just what He is, all and in all?

You have earnest work to do if through Christ's righteousness you win the crown of life. Oh, you must have a transformation of character before you can be a safe teacher of the truth! A profession of faith avails little without a personal, living experience in the truth. A casual or nominal faith is of no value. We must have a faith that works by love and purifies the soul. That faith has strength; it requires on your part supreme preference, holiest love for God, reliance upon Him, entire consecration, not one day in seven, but day by day. It identifies you in your feelings, your interests, your service, with Christ. Having this faith, you will be constantly receiving strength that is out of and

above yourself. You will partake of the grace of God, which is without limit. When you have this communion with the divine, there is an identification of Christ's interest with yours before all the universe. Your sins are reckoned to Jesus; His righteousness is imputed to you. For God "hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." [2 Corinthians 5:21.] Thus your prayers are accepted, becoming unto God a sweet-smelling savor in the Beloved. Thus you enter into His rights and become an heir with God and joint heir with Jesus Christ. You will enter into His victories, and the reward of eternal life will be given you.

Again I inquire, What are you going to do? Will you be wholly on the Lord's side? Will you be a converted man? Remember, I do not say you never have been converted, but will you now have a new consecration? Will you die to self? Will you put away every wrong and watch, watch for the stealthy approach of the enemy? Watch [for] the old habits of sin that will steal back upon you and that need to [be] shaken off again and again. Watch over a careless, unruly tongue. Watch your spirit, lest, because you cannot have your own way, you become desperate, reckless, profane. Watch for opportunities to do good. Be ever learning humility and meekness at the feet of Jesus. Oh, when will every child of God learn to unite with Jesus and not depend upon frail, erring men, and expect to be towed along to heaven by their faith and zeal? Genuine conversion unites the soul in clinging faith to the one helper, Jesus Christ. Make no more half-way efforts, to fall back worse than before, but, oh, make thorough work! Begin in your neglected family. Your neglect has not been a lack <in your> indulgence, but a neglect of their souls. May the Lord make you a priest in your own household.

Do not, I entreat you, continue the same course of extorting money from your brethren and robbing the Lord's treasury. You have done this work altogether too long. You have now a work to do to right up your wrongs. When you read this, pray earnestly to God. Do not throw it aside, do not become impatient, do not become desperate, but consider thoughtfully and candidly what is your real state. Utter no threats, make no false statements, for many of these now stand registered in the books of heaven, unrepented of, even during the year now almost ended. Let not this year close and you be found at variance with God. I must now leave you, but with only a small part written of that which is upon my mind. If this does not lead you to pursue a different course, I have more to write. God help you to be wise unto salvation!

Lt 9, 1889

Daniels, Brother and Sister [E. P.]

Battle Creek, Michigan

July 25, 1889

Dear Brother and Sister Daniels:

I am surprised and burdened by the letter received from Sister Daniels, that you take things as you do. I believe that the Lord has a work for you to do and that at the camp meeting at Oakland the grace of God came upon you. But that which has caused me to tremble in your case is the very fact you are praised and extolled by human beings who do not know your weaknesses as I do, for the Lord has opened them out before me from time to time. When you become self-confident, when the large numbers praise you, then is your danger. Then Satan determines to seduce and destroy you.

I have said nothing at all that should influence you away from your work. Is it so, my brother, that you brace [yourself against] all reproof, all warnings, as though you were above temptation? I warned you against clownishness in the desk or before the people. Do you not sometimes bring this acting into the sacred desk? You please the world; you attract the world. Is this an evidence that you are having a deep spiritual piety, sanctified to God through the Spirit?

The very fact that many are looking to you and expecting counsel of you leads me to be afraid, for these souls should be taught in every discourse and in private labor also, not to make flesh their arm of strength, not to lean upon human wisdom. If they look to you and expect of you large things to correspond with your sermons in the pulpit, do you not see that your circumspect life and conduct out of the desk must be a living epistle, known and read of all men? We are "a spectacle unto the world, and to angels and to men." [1 Corinthians 4:9.] If you think you are about right, you will not feel your need of the Great Physician. I love your soul, I know your dangers, and I set them before you because I am aware that you do not see your need of hourly dependence upon God. I do not see that the cautions and warnings given you are unnecessary.

You are never in as great danger as when men praise you and call you a power in the pulpit. Oh, my dear brother, if you would only keep advancing, pressing forward toward the mark of the prize of our high calling in Christ Jesus, humbling yourself and not putting confidence in yourself, then would my soul rejoice in the Lord. The lower you lie at the foot of the cross, the less will you see a sufficiency in yourself.

I am sorry that I have grieved and disheartened you, for I had no intention of doing this. When praise and adulation is [given] you as though you were not a weak, erring, simple man, no doubt my words of warning strike so different a note that they surprise you. But, my brother, how do you know that you do not need every word that I have written to you? If you exaggerate these words and make them mean the worst, you will not receive the blessing that you might through them. If you have a strong assurance and hold upon God, these words written to you in love will not produce the effect to cut off your hold from above, but if you will closely examine yourself in the light of God's Word, you will, if the Spirit of God impresses your heart, see that you stand in a dangerous position, that without constant watchfulness and most earnest prayer you will become careless and self-sufficient and your feet will slide. This is that which I fear and of which I shall warn you. Because I speak plainly, do not feel that I do not love your soul.

I know that you may be in God's hands a polished instrument of righteousness. I know also that you will be in danger of following your own mind and your own judgment and of doing and saying things which are not in accordance with your holy profession. Then your good will be evil spoken of, and the confidence placed in you will become weak and doubtful. Do not yield to temptation, but keep humble, meek, and lowly of heart. Do not lead men and women to trust in E. P. Daniels, but to trust in the living God.

You have had precious glimmerings of light from the gates ajar, and your very best prospects and healthful religious experience lie not behind you, but before you. All the past, compared with what is to come, is but as a foretaste. You [should] hunger and thirst after righteousness more and more.

I cannot see any light, my brother, in your having meetings for young ladies alone. Let there be experienced women to educate and train the young women in propriety of deportment and

influence. Do not let them communicate their private history to any man living. This is not God's order and you should not encourage anything of the kind.

You have a work to do for the Master. Do it with fidelity, with sobriety, and with Christlike dignity, and let the truth that you shall speak do its work upon human hearts. Do not feel that I do not desire your prosperity, for I sincerely do. If I feel urged to speak plainly to you, I must not hesitate to do so—not that I wish to crush, no, no! Do not for a moment entertain such a thought but it is to lift you up nearer and closer to the great heart of Infinite Love. I know that you have a work to do, but “without Me,” says the Great Worker, “ye can do nothing.” [John 15:5.] Let not my words wound you and bruise you, but consider them as “excellent oil, which shall not break my head.” [Psalm 141:5.]

I want so much that you should stand forth unto honor as God's chosen vessels. You are both very near my heart, and when I hear of your success, I am glad. But my only fear is that you will not keep the heart steadily fixed upon the Author and Finisher of your faith, that your hands will not always be placed in the hand of Jesus Christ, the language of your heart being, “Lord, lead me, guide me.” [Psalm 31:3.] Foes are constantly around you.

Perhaps you may not just now see the need of such plain warnings, but only heed them, only shun everything that these warnings [set] before you, and the purpose of God will be gained. I know that you will be brought into trying places, and am I too anxious in your behalf that you shall escape every snare of the fowler?

I want you to come off conquerors, and I greatly desire that your dear children shall be encircled in the arms of Infinite Love. I want them to be lambs in the fold of Christ. We must elevate the standard. If your children will give their young hearts to God, He will accept the offering; He will bless and save them. If your elder daughter will surrender to Jesus her will, her way, and her affections, if she will seek the Lord with her whole heart, He will be found of her, and He will say, “All thy sins are forgiven thee.” Then the language of her heart will be, “O Lord, I will praise Thee; though Thou wast angry with me, thine anger is turned away, and Thou comfortest me.” [Isaiah 12:1.] May not this be true indeed in the case of your daughter? “As far as the east is from the west, so far hath he removed our transgressions from us.” [Psalm 103:12.] “Being justified by faith, we have peace with God.” [Romans 5:1.]

I wanted to write more largely but can write no more now. Do not exaggerate my words. Do not magnify them to your soul's injury, for I have sincere Christian affection for your entire family. The letter to Paul ought to have been sent before this.

Lt 9a, 1889

Daniels, Brother and Sister [E. P.]

Ottawa, Kansas

May 12, 1889

Dear Brother and Sister Daniels:

We are on the campground in this place. We find much hard work to be done, and may the Lord help us to do our work with fidelity. I had a dream last night and was in a meeting where you were, and my guide said, pointing to you, "He is not right with God. He will endanger souls. He has taken upon himself a work that the Lord has not placed upon him. He is in danger of entertaining wrong ideas, and these ideas he communicates to others, unless he walks humbly with God day by day and minute by minute. He puts confidence in himself, becomes self-sufficient. He does not give his mind to the work which he has to do. He has altogether too much to say with regard to marriage of young people. His heart is not right with God, and he will, if he does not change his course of action, mar the work of God."

The spell of temptation comes upon Elder Daniels with power, and he seems helpless to resist the suggestions of Satan. His tongue will utter perverse things. Unless his heart is sanctified, he will set a train of thoughts in action that will do great harm, for the very ones he talks with need altogether different sentiments presented to their minds. Satan is ready to stir up elements in the heart that will lead to depravity, and if you are not careful, you will be Satan's agent to do his work. I heard some of the words you have addressed to young ladies and to married women that you had better never uttered. All this cheap, common talk does harm and only harm. Be circumspect in your conversation with both men and women. You are a careless talker, and while you flatter yourself that you have discernment, you make assertions for truth that is no truth, and you are so strong in your talk that many think that your suppositions are only truth when they are error.

Elder Daniels, you need to be under the controlling influence of the Spirit of God, or you will disgrace yourself and wound and bruise the cause of God. I have not a particle of confidence in you unless you are constantly seeking wisdom from above. Your human tendencies are not of an elevated, ennobling character. You do not bring into the pulpit that solemnity and solidity and dignity that will elevate the sacred truth you claim to believe. There is in you a strong tendency to go to extremes. You are not well balanced. Appetite and passion will clamor for indulgence and gratification, and the enemy is watching for a favorable chance to overcome you. The eager, intense nature of yours, the ambition, the yearning affection, and the habit of years will be in favor with the drawings and allurings of the tempter. Reason and conscience will urge you in one direction to Jesus, to purity, to self-control, while the enemy will be urging on your own human feelings. You talk at random, you talk extravagantly, you talk foolishly.

Never, never carry your clownish inclinations with you into the desk. If you talk with young ladies or married women, be guarded. Start no thoughts in their minds that will in the least prove a temptation to them. Could you hear the authoritative utterance of God in reproof, then your human nature would be humbled. You would bow in humility before God. But there is not with you confidence in the judgment of your brethren, and unless there is one by your side whom you can respect, you will think he does not understand as well as yourself, and you will go on just the same, holding him in derision.

You must, if saved in the kingdom of God, be Christlike at home and abroad, in health, in sickness, when amid the world, when in the sanctuary. I know you are in danger, and I write you this letter to warn you. When the heavenly record bears testimony of your fidelity and when Christ shall come to give to every man as his works have been, every trial patiently endured will receive a reward. Will you read carefully 1 Thessalonians 2:1-13. If you will just make this your experience, as God requires

you to do, you will have a hope that maketh not ashamed. "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 ye 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 in 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 cloke 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: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thessalonians 2:1-13.

The Lord reads the heart. After you have been blessed with a measure of success, you become careless. You talk and conduct yourself in some things in a manner not approved of God, and your good becomes a matter of question; there is not propriety in your speech or consistency in your actions. Oh, my brother, settle into God. This I say unto you, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. Here is your great warfare; you are never safe trusting yourself.

The Lord Jesus was tempted of the devil in all points like as we are, yet without sin. Live what you preach to others, or you will be found wanting in the day of God. We read, "Christ suffered being tempted." [Hebrews 2:18.] The conflict was long and earnest, and His divine soul was wrung with anguish, but He yielded not in thought, in word, or in deed. Temptation is not sin; but it is the yielding to temptation that brings bondage and condemnation. The strength of virtue, or character, and of piety is according to the power through faith in Christ Jesus to resist the temptations to evil in the time of conflict. To man so hasty and impetuous you have acted at times like a man bereft of his reason. It may be represented like one turning himself away from Christ and rushing headlong into a course of action which destroys confidence in you and reveals that you have not stability of Christian character.

If we are easily jostled or stumble, our strength is small. "There hath no temptation taken you but such as is common to man"—it is no strange thing that has happened unto you; trial will be proportioned to your human strength and not beyond your ability to bear—"but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." [1 Corinthians 10:13.] "The Lord knoweth how to deliver the godly out of temptation." [2 Peter 2:9.]

My brother, I deplore the fact that our brethren and our sisters put too great confidence in you as a devout Christian man, led and taught of God in all things because, as His instrument, He has used you to do some work for Him and success has at times attended your labors. But when you come to

depend on yourself and become self-sufficient, Jesus leaves you to your own human weakness, and you have not discernment. You become reckless and say and do things that hurt your influence. Then minds are sorely perplexed in reference to the work they thought was of God; everything lies confused in their minds; the sacred and common are so intermingled that they cannot be disentangled. The only means by which you can, as man, become well balanced, so as not to wound and bruise our Saviour, is to have no confidence in yourself, in your finite wisdom, till, living by every word of God and by constant prayer, you will obtain that insight into your own motives and so sense your own weakness that your dependence will be fully and entirely upon God. The armor of truth on the right hand and on the left will render you strong to do right and only right. You will not in words or in character lie against the truth.

All heaven is watching to see what characters we develop. You may demonstrate your devotion to God out of the desk. Here is your great failure, to mingle the sacred and the common. There is in this a marring the work of God, and eternal things are brought down upon a level with common things. Your heart is not safe for a moment unless it is preoccupied with the truth of God. If you would prevail over the forces of death and hell that are seeking to overcome the people of God, you must learn to pray earnestly to God for that help which He alone can give you and by living faith lean in confidence upon Him who hath loved you and given His life for you that you might in His name come off more than conqueror. There is omnipotence in prayer which will give you the victory. Pray without ceasing. Let your soul breathe forth your prayers to God at all times and in all places.

Your prayers coming forth from unfeigned lips will be music in the ears of God.

Lt 10, 1889

Craig, Brother and Sister

Chicago, Illinois

April 2, 1889

Dear Brother and Sister Craig:

Since coming to this mission, I recognize your countenances and have somewhat to say to you.

The marriage relation is a solemn, sacred one, yet it is too often entered upon without due consideration. The influence of the wife over the husband is powerful for either good or evil. Many a man can date his success or failure in life from his marriage day.

In the companionship of a true, unselfish woman, the husband finds peace and happiness, forgetting the cares of the world. But if the one whom he has chosen to stand by his side is self-centered, caring for no one or nothing but herself, requiring his time and attention to be constantly devoted to her and yet ignorant of her own duties as a wife and incapable of appreciating his efforts and sympathizing with them, the happiness of the home will be blighted. The wife will be miserable herself, and however well the husband may be qualified to be priest of the household, however energetic and unselfish, she too often lays the foundation for his ruin.

I have been shown men of grand and generous impulses who were transformed through the influence of women of a narrow, selfish nature. Such women have no love for noble, spiritual things.

They strive only to please themselves, and make everyone else please them too. They have an imbecile love of self-gratification, and to their mind the grand motive of duty has no force.

Love is a tender plant and must be cultivated in order to flourish. A man's love may be sacredly bestowed; but if it is not sacredly appreciated and reciprocated, it will die a natural death. When the wife feels that it is her prerogative to assume control over her husband, to force him to humor all her fancies, her likes and dislikes, her choice or rejection of things, he becomes no more than a plaything in her hands. All that is holy in the marriage relation is gradually obliterated, and the union becomes a yoke of bondage grievous to be borne. It is galling to the neck of the husband and finally becomes so to the wife. But if the husband possesses pure, manly traits of character, if he is industrious, ambitious, and honest, one who loves and fears God, he will not consent to be a slave to his wife's caprices. If the wife is selfish, lacking in womanly traits, neither amiable nor self-denying, may the Lord help them, for life will be a woeful disappointment.

The moral character of those united in marriage is either elevated or degraded by their association, and the work of deterioration accomplished by a low, deceptive, selfish, uncontrollable nature is begun soon after the marriage ceremony. If the young man makes a wise choice, he may have one to stand by his side who will bear to the utmost of her ability her share of the burdens of life, who will ennoble and refine him and make him happy in her love. But if the wife is fitful in character, self-admiring, exacting, accusing, charging her husband with motives and feelings that originate only in her own perverted temperament; if she has not discernment and nice discrimination to recognize his love and appreciate it but talks of neglect and lack of love because he does not gratify every whim, she will almost inevitably bring about the very state of things she seems to deplore; she will make all these accusations realities.

The enemy has been, and still is, exercising his power through Sister Craig, and there is danger that her unconsecrated course will have such a deteriorating influence upon her husband that he will be led to view things in a wrong light and will finally have to separate from the work of God. Had he, before marriage, understood the character and disposition of her whom he made his wife, he would not have taken the step he did. She has a pretty face, but her heart is wilful and perverse. I was sorry to look upon a face so deceptive. Oh, that I might speak some words that would break Satan's power, for she is now taking a course that will make her husband and herself very unhappy. She has a will that has never been controlled or guided. Her mother neglected duty, and the mother's neglect will ruin the daughter unless she submits herself to God, so that His convicting spirit may show her how wicked is the spirit she is manifesting.

Satan works through this woman. She makes herself and others believe that her husband does not have sympathy for her. She imagines him to be a tyrant because he does not accede to all her whims and caprices. She also makes him think that those in the mission do not sympathize with her. This, she says, affects her health, but I was shown that if she does not subdue her rebellious spirit, her health will be more decidedly affected, for now, when her will is crossed, she is really insane. It is possible for her to prevent all this. If she could control her will and ways just before marriage, she can do it now. Should her husband encourage her complaints and outbursts of temper, he would be doing the very thing that has made her what she is. And by so doing, he would tacitly admit that her troubles were real and not deceptions.

The fact that Brother Craig is her husband leads her to wonderful lengths in trying to control him, but he must not yield to her. He has already come to see things too much as she does. If this continues, it will result in his separation from the work. Then Satan will have accomplished through this child-wife just what he determined to do. Her husband must not allow her to control him. He is God's; Jesus has bought Him with His own blood. All his powers belong to God. Then which will he serve, the Lord God of Heaven or the unreasonable woman who throws herself into Satan's hands and permits him to take possession of her, mind, soul, and body?

Sister Craig's case has been presented to me as similar to that of several others who have been agents of Satan. Some of them drove their husbands away from them by their lack of love. Others have been such a trouble to the husband that life became a burden, and at last nature was exhausted, and he was laid in an untimely grave. Still others have driven their husbands from the truth. In one case, the woman's deceptive power was so great that her husband really thought that she could not restrain herself from acting the satanic part she did, and he permitted his sympathy for her to lead him astray. This woman would appear bright, cheerful, and full of life until she saw him coming home; then her deceptions began. She would become languid and lie on the bed as if unable to help herself. In this way she completely deceived her long-suffering husband. He thought that all her whims and tantrums were caused by physical suffering, when in reality they were made up, with Satan's help, to render effective the delusion of her husband. Thus the enemy of God and man has employed the wife as his agent.

Sister Craig, you have done this same thing, only in a greatly aggravated way. Satan is opposed to the prosperity of the mission in this place, and every means employed to extend the truth he will [seek to] hinder. Evil, wherever it exists, is always opposed to right, and ever seeks to separate those who would serve God from the influence which would help them to serve Him.

God, in His providence, has placed Brother and Sister Starr in charge of the mission at Chicago, and he would have Brother Craig perfectly united with them. They have the cause of God at heart. They are to be guardians of the mission. There will be influences created, which, if allowed, will lead Brother Craig to questioning of their course, to evil surmisings, and to unjust conclusions. But let him remember that such feelings indulged against God's servants, are against Christ as well.

Sister Craig, who is nothing but a child in experience, has ruled at home, and will attempt to do so here. She does not know her place. She will talk against her husband and against Brother and Sister Starr. Bold, defiant, and presumptuous, she will order dictate, and accuse, and her words will have an influence upon those in the mission who do not have clear discernment. Her constant talking, presenting things in her unsanctified way, will have a great effect upon her husband. Satan can work through Sister Craig to keep things in a constant turmoil.

Shall he be permitted to do this? No! If Sister Craig is not converted, she must not remain in the mission. Her place is with her mother who has indulged and petted her, and allowed her to control everything at home. Just so long as she is unconverted, just so long as she is a willing agent of Satan, there will be perpetual conflict, and this, Brother Craig cannot always endure. Satan uses the elements of her character to destroy his peace of mind, subvert his faith, and unsettle his confidence in his brethren.

Should he be separated from her, for one year at least, leaving her in her mother's house, it would [be] far better for him and would give her a more favorable opportunity to develop a right character. He would then be out from under her direct influence, where she could not exercise her power over him to drive him to desperation. His presence, the supposed ownership she has in him, leads her to try every possible device to do—what? She could not, for her life, tell what she wants to do, only to make her husband regard her as the supreme object of his thoughts and affections, to worship her before his Creator; he must heed her every suggestion, yield to every impulse of her uncontrolled nature.

Will you, Brother Craig, debase your God-given manhood, sacrifice your self-respect, your honesty, your fidelity, and lose the confidence of your brethren to gratify the whim of one whom Satan uses to scourge, to afflict, and destroy? Her work is to deprave human nature. Unless she places her will under the control of God and He pours His converting grace into her rebellious soul, she will make no attempt to oppose Satan but will be his willing agent against all good.

God alone can put a new principle into the heart so that the conflict, which has been against those whom God would use as His servants, will be turned against Satan. If this principle is in her heart, she will see that she must resist her feelings and control her words and actions. If she will take her rightful place in the family, acknowledging the position that God has given the husband as head of the household even as Christ is head of the church, then she may become a child of God.

The work now, Brother Craig, is to take your stand against these satanic agencies that have been set in operation to rob God of your powers and services. God has given you a work to do, and He would have you lovingly and unitedly laboring with those whom He has chosen to carry on His work and building up His cause. He wants you to have your whole interest in this work. You cannot help your wife to reach a better life by allowing her to lessen your interest in the spiritual prosperity of the mission.

What power is to obtain the victory? Shall Satan gain the victory? No. Put your wife under the guardianship of her parents; let her go home to the mother who has not educated and trained her to obedience. May the Lord give you strength to take your stand for the right, for liberty, for freedom.

Lt 11, 1889

Burke, Dr.

Battle Creek, Michigan

November 30, 1889

Dr. Burke

Dear Brother:

I was not a little surprised to hear that Mr. M. G. Kellogg had resigned and left the [Rural Health] Retreat. Was he dissatisfied? What could be the reason that he left? I fear that it is because he desires to have the management of an institution himself, but I hope this is not the case. I know he is restless and uneasy, but I am sorry that he has left, for he has twice fallen under the power of the tempter. Nothing can do such persons as much good as keeping them full of something to do.

I think he overrates his knowledge in the medical profession and flatters himself that he can make improvements above others. I know that he has lost years that he might have been training himself for practicing physician, and he has not the knowledge now. At his age I greatly fear that he will never acquire it. If he would only be content to do the things he can do, he might do much good when connected with our institution at St. Helena. I was very careful not to say a word to discourage him. I think we will have to bear with these poor souls, even if their work is marked with deficiency. Please write me about the case and how you are succeeding in your double burden.

I hear no words of complaint from anyone, and I sincerely hope that the blessing of the Lord will be upon you all at the Health Retreat. I think of you all and pray for you all, that the Lord will give wisdom in the devising and execution of plans, that the Health Retreat may be made a success, that the purpose of God shall not be thwarted, and that good may be done not only to the bodies but to the souls of many. If the way of the Lord is kept, this will be the sure result.

I wish to say a few words in regard to Elder [E. P.] Daniel's teaching voice culture. I am sorry to learn this. It seems as if he were acting over Canright's course. Elder Daniels is not a well balanced man; he is an extremist. Everything he enters into he exaggerates the benefits to be derived therefrom, and he has been reprov'd again and again by testimony for his scheming propensities, drawing money from our brethren to put in his own pocket that should be invested in our institutions. And as he has apparently been doing a good work after the conversion he had more than one year ago, he has gained the confidence of our brethren as one through whom the Lord is working. <On the strength of this,> he will obtain means of them to benefit himself, and he uses my influence, tells things that are not truth that I have said or done, in order to gain confidence and carry out his own purposes. He has been reprov'd for this, but when he becomes lifted up and self sufficient he makes the most extravagant statements in reference to many things that are painful to my heart, because they are not true. Testimonies have brought out some things concerning his case, but he goes right on doing the same things over again and again.

He has a most extravagant family. He does not know how to use means, and his children are growing up spendthrifts. Notwithstanding he claims in a letter to me he has made \$17,000.00 since he went to Fresno, his spendthrift family makes him feel that he is in straightened places and [that] he must have some way to add to his finances. He does not seem to have a sensitive, good conscience in the matter. Means must come, and he will bring it about with his high representations of the wonderful things which he can do <in order> to make a success of what he has in hand.

When at Healdsburg, he went into the school business, and by his high colored statements he would make persons believe they could learn and teach his method of shorthand who had not a particle of tact to do any such work and he knew it. But if he could make them believe it, then he could get their money all the same as if his representations were correct. Well, he made a failure, was hundreds of dollars in debt. Through some means not fair, he received of Brother Leininger \$1200, which was just so much taken out of God's cause for his own use.

He worked to extol Providence Mine; he presented it in glowing colors and made statements that all who invested in it would become rich and could help the cause of God. Notwithstanding I was sending him testimonies that he was not right, [that] God was not pleased with his course, he went on just the same. I wrote him that persons were taking their money out of the Signs office and bringing embarrassment upon the work in order to get rich in city lots and in mining stock, that he

was encouraging brethren to put in thousands of dollars. One was our German Brother Scazighini, in Lemoore. He urged and urged until he put in \$1,000 and all is lost. He told several he would pay them back their money if they were not satisfied. But did he do it? No, he did not. The whole thing is a failure. He is the only man who made anything from the mine. When he gets onto these scheming tracks, he seems possessed by a spirit that is anything but the Spirit of God. I might say much more but I have said enough to put you on your guard.

Do not let this man deceive you. When he is not under the control of the Spirit of God, he will do anything and say anything, however wild. Let him not deceive the patients by his folly, but let him keep his place. I write you this in confidence. I will not have my brethren deceived by his works in order to get money in his pocket.

<I greatly fear I shall be compelled to publish all that I have been shown in reference to his case, for he does not care enough about the reproofs given to change his course of action.>

Lt 12, 1889

Daniels, Paul

Battle Creek, Michigan

July 4, 1889

My youthful brother:

Have you given yourself unreservedly to God? And if not, why not? Ought you not to be a Christian? Has not Jesus purchased you with infinite cost to Himself? Did He not suffer and die upon Calvary that you might by faith claim the merits of His blood?

I gave myself to Jesus when I was not as old as you now are. I sought my Saviour with my whole heart, and how deeply I regretted that I had not before yielded my will, that I might be drawn to Christ. I found peace in Jesus, believing that He heard my prayers and that He would do in my behalf just what He had promised in His Word, "Those that seek me early shall find me." Proverbs 8:17. I laid my Bible open before the Lord and said, "There, Lord, is Thy pledge word, 'him that cometh to me I will in no wise cast out' John 6:37. 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you' Luke 11:9."

The promise is to be claimed by faith. Jesus invites you to come to Him and learn of Him, and "I will give you rest." Matthew 11:28. "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matthew 11:29. This rest is not found in inattention and idleness, but in yielding the will to the will of Jesus, for, says Christ, "My yoke is easy, and my burden is light." Matthew 11:30. Therefore your will must become God's will. Your peace, your rest, comes in wearing Christ's yoke; you have the peace of Christ, and your conscience is not continually scourging you because you have not committed yourself to do the will of God. When you love to do the requirements of God, there is sweet enjoyment, not in idleness, but enjoyment identified with, and realized through, the exercise of all your powers on the Lord's side.

Christ's service means work. You can be a dutiful, obedient child of God. A soldier of Jesus Christ does not mean pleasure, but hard work. You may say, "What can I do?" By coming out fully on the

Lord's side, you can exert an influence over your young companions; by refusing to do a wrong action, you can place yourself thus far on Christ's side.

You may have real conflicts in overcoming self, but you have Jesus to help you. Will you try, Paul, to be a Christian? Will you write to me and tell me that you have fully decided to be a soldier of Jesus Christ?

In much love.

Lt 14, 1889

Children of the Household

Ottawa, Kansas

May 12, 1889

Dear Children of the Household:

I have good news to report this morning. There has been a break in the meeting. Praise the Lord; He is at work for His people. We have felt surely that the enemy of Christ and all righteousness was upon the ground. There were some ministers from Iowa who came armed and equipped to leave the camp with the very same spirit that was so prominent in Minneapolis. Brother [A. T.] Jones had labored every day, speaking three times a day, but it seemed so hard to make an impression.

We arrived here Tuesday evening [May 7]. Wednesday I attended the early morning meeting and bore a decided testimony and entreated all present not to act over Minneapolis, and not to be like those Paul describes in Hebrews 4:2. I then entreated them to humble their hearts before God and put away their sins by repentance and confession and receive the messages God sends them through His delegated servants.

Thursday morning, I attended the early morning meeting and felt that I must be more explicit. I was led out to speak more freely in regard to the conference held in Minneapolis and the spirit that our brethren brought to that conference. I felt that it was not enough to longer deal in general terms, uttering truths which might be assented to but that would not cut deep in the fleshly tables of the heart. The work to be done demanded something more than smooth words, for God would put His rebuke upon anything and everything savoring of the same kind of spirit and influence that was brought into Minneapolis—doubts, cavilings, playing upon words, turning aside from the close reproofs of the Spirit of God, and regarding them as idle tales and ridiculing and misrepresenting and quibbling upon words.

All this was an offense to God and must not have any place here at this meeting. There were souls starving for food, and they must be fed. I told them that which the Spirit of God had revealed to me as I was conducted to the rooms of those who came to the conference, and [I] was made to hear the conversation, the sarcasm, the evil feelings expressed, the bearing of false witness, the making light of the message God sent and the messengers who brought to them the message. I was told all this was wisdom that was from beneath in marked contrast to the wisdom that was from above, which has been specified by God through His apostles.

“Who is a wise man endued with wisdom among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish, for where envying and strife is there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy, and the fruits of righteousness is sown in peace of them that make peace.” [James 3:13-18.]

I related in the Thursday morning meeting some things in reference to the Minneapolis meeting. I told them by what means the Lord had opened to me the spiritual condition of many of those who came to that conference. They came under a delusion, with false impressions upon their minds. This was Satan’s work, for the Lord was to revive His people and give them light in clear distinct rays that would lead to the magnifying of Christ. The Lord’s command to His people through His messengers was, “Go forward.” [Exodus 14:15.] And now Satan determined to hold the people away from the light that the rich blessing of God should not come to the delegates of the conference and they carry it to their churches. Satan raised an alarm. They thought the law in Galatians would come up, and they would go armed and equipped to resist everything coming from those men from the Pacific Coast, new and old.

I never labored in my life more directly under the controlling influences of the Spirit of God. God gave me meat in due season for the people, but they refused it, for it did not come in just the way and manner they wanted it to come. Elders Jones and Waggoner presented precious light to the people, but prejudice and unbelief, jealousy and evil-surmising barred the door of their hearts that nothing from this source should find entrance to their hearts.

I had been, during the forty-five years of experience, shown the lives, the character and history, of the patriarchs and prophets who had come to the people with a message from God, and Satan would start some evil report or get up some difference of opinion or turn the interest in some other channel, that the people should be deprived of the good the Lord had to bestow upon them. And now in this case a firm decided, obstinate spirit was taking possession of hearts. Those who had known the grace of God and had felt His converting power upon their hearts once were deluded, infatuated, working under a deception all through that meeting, and it took but a tiny seed of doubt and questioning to find fruitful soil in the hearts of those, who had no living connection with God, whose hearts were hard and unimpressible. Their base passions were stirred, and it was a precious opportunity to them to show the mob spirit.

I could but have a vivid picture in my mind from day to day of the way reformers were treated, how slight difference of opinion seemed to create a frenzy of feeling. Thus it was in the betrayal, trial, and crucifixion of Jesus. All this had passed before me point by point. The satanic spirit took the control and moved with power upon the human hearts that had been opened to doubts and to bitterness, wrath and hatred. All this was prevailing in that meeting. I decided to leave the meeting, leave Minneapolis. I refused to speak again to our people, but consented to speak to the Scandinavians.

In the night season one of God’s messengers stood by my side and asked:

Did not I raise you up when you were sick nigh unto death in Healdsburg? Did not I put My Spirit upon you and sustain you to bear your testimony in Oakland? Did not I, your Lord strengthen you to

come the long journey to this place? Have I not kept your mind in peace amid the strife and confusion of tongues? And now I have a work for you to do in this place. My everlasting arms are beneath you. I have given you a message to bear. I will show you many things.

I was conducted to the house where our brethren made their homes, and there was much conversation and excitement of feelings and some smart, and, as they supposed, sharp, witty remarks. The servants, whom the Lord sent were caricatured, ridiculed, and placed in a ridiculous light. The comment of words passed upon me and the work that God had given me to do was anything but flattering. Willie White's name was handled freely, and he was ridiculed and denounced, also the names of Elders Jones and Waggoner.

Voices that I was surprised to hear were joining this rebellion, and those with whom I had labored in past years, without any evidence or any sure knowledge of any change in Sister White, were hard, bold, and decided in denouncing her. And of all those so free and forward with their cruel words, not one had come to me and inquired if these reports and their suppositions were true. I was represented as telling things untrue when I made the statement that not a word of conversation had passed between me and Brethren Jones and Waggoner or my son Willie upon the law in Galatians. If they had been as frank with me as they were in talking with one another against me, I could have made everything plain to them in this matter. I repeated this several times, because I saw they were determined not to take my testimony. They thought we all came to the conference with a perfect understanding and an agreement to make a stand on the law in Galatians.

After hearing what I did, my heart sank within me. I had never pictured before my mind what dependence we might place in those who claim to be friends, when the spirit of Satan finds entrance to their hearts. I thought of the future crisis, and feelings that I can never put into words for a little time overcame me. "But take heed to yourselves: for they shall deliver you up to councils; and in their synagogues ye shall be beaten: and ye shall be brought before rulers, and kings for My sake, for a testimony against them." [Mark 13:9.] "Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved." [Verses 12, 13.]

All this passed through my mind like a flash of lightning, and I was sensible how little trust or dependence could be put in the friendship of men when human thoughts and human passions bear sway. Just as sure as the enemy is permitted to bear sway, then we may expect anything. Human friendship, bonds, and ties of relationship are severed, and why? Because there is a difference of opinion in interpretation of the Scriptures. It is the same spirit which condemned the Lord of life and glory. The truth that sanctifies the souls produces no briars and thorns. "By their fruits ye shall know them." [Matthew 7:20.] Then the words were spoken, "Only lay hold of the strength of the Mighty One. He is a friend that will never leave thee, never betray thee, and He is thy refuge. No storm or tempest can move thee. In God is thy strength. Faith in God is thy shield and buckler. His grace is sufficient for thee."

And what created all this stirring up of human passions, which was bitterness of spirit? [It was] because some of their brethren had ventured to entertain some ideas contrary to the ideas that some others of their brethren had entertained, which were thought from their understanding to be inroads upon ancient doctrines.

The guide which accompanied me gave me the information of the spiritual standing before God of these men who were passing judgment upon their brethren. They were not keeping their own souls in the love of God. Had they been growing in grace and the knowledge of our Lord and Saviour Jesus Christ, they would have distinguished light from darkness and truth from error.

I had declared my intention of leaving the meeting as soon as the Sabbath should close, but when I was assured I had a work to do to stand at my post, that God had given me a message to bear in His name, even if I had foreseen the consequences, I could not be clear before God and have my peace [if I left the meeting]. And my work must not cease here, for my testimony of this character must continue as God should direct until these wrongs were expelled from the churches. Unless the faithful testimonies were continually repeated in the ears of the people of God, the mold which had been left upon the work would not be removed.

There have been, I was informed, misunderstandings not only of the testimonies, but of the Bible itself. Men have exalted themselves and esteemed themselves too highly, which leads to the denouncing of others and passing judgment upon their brethren. Envy, jealousy, evil speaking, evil surmising, [and] judging one another has been considered a special gift given of God in discernment, when it savors more of the spirit of the great accuser, who accused the brethren before God day and night. There has been a spirit of Pharisaism, a hard, unsympathetic spirit towards the erring, a withdrawing from some and leaving them in discouragement, which is leaving the lost sheep to perish in the wilderness. There has been a placing of men where God alone should be.

You must do your work with fidelity. You must, under the constraining influence of the love of Christ, do the work God has given you. Let not your zeal diminish. Then trust the results with God.

This was not all that was said [by the angel,] but I did not hesitate a moment in my decision. I prayed the Lord to unite me more fully to Himself. I decided I must work, bearing the message God should give me without calculating the consequences, whether men would hear or forbear. I must not abate one jot or tittle of the message given me to bear, either for favors, or to withhold because of frowns and alienations of any mortal.

I sent word to Brother Kilgore that I would speak to the Scandinavians in the afternoon and to the American brethren in the forenoon. I stated to the brethren that I had continued the same work since the Minneapolis meeting. Success has attended my labors, but only one man has had the moral courage to confess that he had done and spoken wrong both of me and the work God had given me. They have not repented of their evil work. I had testimonies for individuals that were in sin, but I had no liberty to reprove them, for these were joined with those who held responsible positions and had a mob spirit, the spirit of the devil to berate, to falsify, [and to] inflame the minds of those who ought to have [had] the spirit of Jesus.

While in Europe, in different ways, at different times, in different places, I was speaking to the people in America, and warning, cautioning, entreating them to have their spirit and works corresponding with the character of the truth which they profess to believe and love. I was shown that there was coming into the ranks of Sabbathkeepers a self-sufficient spirit. [A self-sufficient spirit] was cherished by young men in responsible positions. A worldly wisdom was taking the place of the wisdom from above. Men were trusting in men. Form and ceremony were taking the place of true piety.

Men were almost devoid of love. Those who praised and glorified them, they would praise and glorify in return. Those who highly esteemed their capabilities were getting above the simplicity of the work. They shaped the work to go in their line, and God would disappoint them and move in His own mysterious way His wonders to perform; and God's ways would not be seen and acknowledged by those who had brought in their own spirit to take the place of the Spirit of God.

That which was presented to me at Minneapolis opened to me the true state of many conference [workers]. If the testimonies which they have long professed to believe crossed their track or rebuked and corrected their errors, there must be, they thought, some mistake in the testimony.

I told them plainly [that] the position and work God gave me at that conference was disregarded by nearly all. Rebellion was popular. Their course was an insult to the Spirit of God. The Lord sustained me by His Holy Spirit and told me that my work was to stand at my position of trust to do the work the Lord had set me to do, and raised me up from a bed of sickness to do, and His sustaining power would be with me, for His everlasting arms were beneath me; [that] the spirit that was brought at that meeting was a zeal not according to knowledge; that wrong ideas and a spirit not of God had been for years taking control of those who were standing in responsible places. They were lifted up, exalted.

Many things were specified that were being cherished as truth, but which were not in harmony with the message of truth, and Satan was having things very much his own way. He was taking advantage of human nature. The disposition and strong traits of character which had not been under subjection to the Spirit of God were stirred into activity, as worked against Jesus Christ at His first advent and led to their taking the first steps in the rejection of Christ. And after their feet were once set in a wrong path, their pride, their jealousy, and self-righteousness would not allow them to acknowledge they had made a mistake.

Many were drawn into this snare by the misrepresentation of others, knowing not what they were doing, not understanding what they were stirred up about. A bewitching power attends all rebellion of whatever order. After they had taken the position with the more responsible ones in attempting to destroy the Son of God after His discourse at Nazareth, they would not repent and retract. Jesus gave them an opportunity after His character and His work were more fully known. He had wrought miracles. He had done works that no other man had done or ever could do, but they did not afterward repent and give Him glory.

I was encouraged to stand firmly against the human impulses that were bearing strongly against [the] light and truth which the Lord had for this time for His people. I was told that, comparatively, I should stand almost alone; but I was not alone, for His Spirit was moving upon many hearts who were like-minded with the Spirit of God. [God said to me]: "I have a testimony for you to bear before My people who are hungering for truth. Be not of a doubtful heart, neither be discouraged. My word shall be as a hammer to break the flinty hearts. Be zealous only for the honor of God."

The president of the Kansas Conference solicited an interview with me and said his confidence in the testimonies was greater than ever before, for he was in that house where it seemed indeed to be as I had said, a godless, prayerless house. Such comments as were made of me and my work from men he supposed would never speak such words so astonished him that he felt that he must speak and

let them know he was not of the same mind. He reproved the spirit, the words, that had been spoken.

Several others were in the same house and stated the same things. They thought they would never mention the matter to anyone, but now they felt that they must speak. They acknowledged [that] every word Sister White had spoken was true, that her name, her work, her testimonies of the Spirit of God were freely commented upon, and [that] the statement was made that Sister White was under the influence of Willie White, A. T. Jones, and E. J. Waggoner and that they were not reliable. These brethren named were treated in words and charged with many things, [and] there was, [as] I had stated, a wrong spirit. They deeply regretted they were in that company where for a long time not a vocal prayer was offered, but [there was] enough talk to confuse the minds of those who had not a long experience in the work of Sister White.

Thursday afternoon I spoke to the people, although I was weak, for the air was depressed. The word was received in just that way and in just that spirit that the individual hearers possessed. Those who were watching to find somebody to pick flaws in, whose hearts were barricaded with unbelief, thought Sister White did not talk with much spirit. Those who wanted light and truth were fed and considered the words spoken as from God. I had a long talk with young Brother Washburn, who opened his heart frankly to me.

Friday morning again I read some things before the people assembled in reference to Minneapolis and the way my brethren treated the servants whom the Lord sent to them with messages of truth. Then several bore testimony in regard to their experience at the meeting at Minneapolis and yet we did not seem to break through.

Sabbath Brother A. T. Jones talked upon the subject of justification by faith, and many received it as light and truth. I spoke in the afternoon, and the Lord strengthened me to bear my testimony with freedom. Then there were many testimonies borne, testifying that they appreciated the light and truth presented to them. But it seemed difficult for those who had been dwelling in an atmosphere of doubt to take the position of learners. They would quibble at little points that were of no consequence. The leaven that has wrought in Iowa Conference was in our midst.

Sunday morning I attended the meeting, and prayed and talked. I bore to the company assembled a plain, clear, sharp testimony, taking up again a solemn reproof against the sin of our doubts and unbelief, that in every congregation Satan had his agents right among us through whom he could work. Their natural and acquired abilities he could use if there was any chance for him to do so.

There are those who have lived in an atmosphere of doubt, men of talent and acquirements who attend our special meetings for business and for counsel, whom Satan works through to hinder the work of God. When propositions are made to advance the work, when the glory of God alone is considered, these men, supposing themselves to be wise and of far-seeing judgment, will catch at a little item of no particular consequence, and they will talk over it and make everyone else talk over it and hinder the work which might have moved right along to its completion. And when once they start a thing, they will hold tenaciously to their ideas. They consider it a virtue, a matter of praise in them, to appear to have this great caution and wonderful foresight, when [they] are only carrying the stones to trig the wheels, making the work exceedingly trying in these business meetings

because these men intrude themselves to notice, when the "Well done" [Matthew 25:21] would have been said to them in heaven and in earth if they had kept silence.

The very thing that the Lord had impressed upon the minds of His servants that ought to be done has not been done at the right time, because these men advanced their own ideas under the suggestions the devil had put in their minds to hinder the work of God and to disgust those who would see the work of God move. There have been suggestions made by themselves which have carried, which God never put into their minds. Satan attends every board meeting, every business meeting, every committee meeting, and if he can impress anyone's mind to make objections or to throw in suggestions that will delay the work hours and weary out those who are called upon to attend these meetings, he is wonderfully pleased. He has had his way in the matter. And the business which should be pushed through with dispatch, yet in an intelligent manner, is made tedious and to drag along because of the human, unsanctified elements in the character of some who are placed in responsible positions, who do not have knowledge when to speak and when to keep silent.

This is the way Satan has wrought among us effectively. If these men are not converted, [these men] who are so ready to block the wheel, who will oppose things which commend themselves to the judgment of those who generally preside at these meetings, let them be left off the board, for although they may have some excellent ability, they have mingled with it a self-esteem and ideas that they wish to have prevail which will be carrying out Satan's line as he wants it. They are a detriment, a hindrance, to your business meetings and make them unsatisfactory, wanting in dignity, and make most tedious delays of business that might be executed with expedition and thoroughness.

Another thing where Satan comes and uses his power is to work upon the human elements to foster unbelief, and they have lived and breathed in the atmosphere of unbelief until it is second nature to hunt up doubts and sow the seeds of doubts. They have some precious qualities, but when doubts and quibbling take hold of their minds, all the gifts and abilities entrusted to them from God are used as weapons of darkness. They do not know that they are under the influence of the great deceiver, to assault the most sacred things of God with wicked self-deification. They use the power they possess and the confidence entrusted in them by other minds to review more firmly the bonds of infidelity, questioning, and doubts of the very truths God would have them, His people, respect and reverence.

I say, let not these be deceived. Mistake not your influence to deceive others for the final come out of the matter. There is a decision to be pronounced by Him who is a true watcher, who weighs with other scales than those who are deluded. Your time has not been employed in a manner to meet the "Well done," when the last decision shall be made.

Think ye not that the heavenly Watcher sees your unbelief and opposition? Think ye not your ridiculing, scoffing words are never to appear before you again? Even the outpouring of the Spirit of God you have treated with contempt and have passed your unsanctified judgment upon; and when the messages have come to you that you must be converted to God, how you have misunderstood and perverted the meaning of these words. The voice of unbelief and contempt of God's work and God's servants has been [to] those blinded by selfishness and self-deception, as the voice of God.

But an almighty hand is at work for His people, to purge from them the spirit of self, the base material that they flattered themselves was gold.

Who shall comfort God's servants when they are grieved and disappointed? Will their faith steer clear? Will they be Christlike amid the rocks without shipwreck? God does not take pleasure in disappointing our hopes and bowing our souls down with anguish. God will fulfill the desire of them that are faithful to do His bidding. But we must not prescribe to Him time, place, or manner, when this must be done. He will not suffer His servants to spend their strength for naught. There may be an appearance that they are frustrated for a time. It is for their good, for their success is not of him that willeth nor of him that runneth.

The Lord has His eyes upon the workers. He suffers obstructions and apparent failures to take place that His wisdom and His power may be more decidedly manifested and that His own name may be glorified, for the Lord alone is to be exalted. God's worker must walk in the way of duty and commit themselves, their work, their time and talents, to God.

In the providence of God I bore my testimony in Battle Creek, in Potterville, in Des Moines. There the reports have been circulated in regard to the meeting at Minneapolis. God gave me perfect freedom before [our] ministering brethren and the church, but those who had misinterpreted me and made statements that were in accordance with their feelings, have said nothing to retract their evil work upon the mind of Elder [G. I.] Butler and upon the minds of others.

Jesus says in solemn accents, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." [John 3:36.] While Christ was teaching the most important truth, there arose a question between some of John's disciples and the Jews about purifying. This was one of the ways the Pharisees worked when the truth they saw was affecting men's consciences. They would start some question of little importance to create a dispute and thus divert the minds that they saw were being convicted.

This plan of Satan has been carried on through the ages. He will work upon some minds to get into a dispute about some things in the church whenever the Lord begins to revive His people. He lays hold of human elements in the church, upon something that might be as well left wholly alone, to quench the spirit of harmonious action and to divert the mind from living issues. In every church gathering for worship, Satan is there also, to use every element that he can use in human nature to serve his purpose. To bring in unbelief, he will use evil surmising, and [he will endeavor] to get up side issues to divert the mind from the living issues; and [so] the Lord Jesus has warned us to "Watch and pray [lest] ye enter into temptation." [Mark 14:38.]

When our brethren were engaged in their unholy work of contempt for their brethren whom the Lord sent with a message to them, did they think that they were doing God service? Did it not enter their minds that they were entering into temptation? They did not pray. They had no disposition to humble their hearts before God and stop their contention and plead with God for the enlightenment of His Spirit.

Have they not examples before them, in the past and in the present, where the banners of rebellion against the messages God sends and against His servants are waving around us? Are there not enough blasphemers and despisers who have rejected light and cast aside His counsel? Must there

be, even in our very midst, those who claim to be doing the work of God but who are openly profaning His name in word, in spirit, and in actions; and will this unhallowed work go on, that the measure of iniquity shall be still swelling the figures, before the church shall feel the importance of wrestling with God for the revealing of His power?

Are prayerless companies to associate together in their spirit of opposition against light and truth, but not associate together to seek the Lord with all their hearts? Did these who formed a confederacy expect that this was the sanctifying influence of the truth upon them? Did they expect the Lord would guide them into all truth [while they were so] lukewarm [and] lifted up in self-sufficiency that they felt no need of keeping their hearts with all diligence, out of which are the issues of life? Personal piety, practical piety, and spiritual-mindedness were not kept up by secret and vocal prayer. Is not this the true state of the case? Was the course pursued by those congregated in these houses of a character to kindle the fire of devotional love in their hearts?

The light given me was that after a few superficial performances in private or public, they were filled with the accusing spirit, with evil surmisings, and several have acknowledged they did not want to say that Sister White lied, but they did say they did not believe she told the truth when she stated that she had not had conversation with W. C. White, Elder Waggoner, or Elder Jones. Have not these, my brethren, been wrought up by the spirit of Satan to thus judge me? And yet not one of them sought an interview with Sister White. Not one tried to obtain the true state of the case from her. In all the scenes of rebellion that have arisen, not one has charged me with untruth before this, and if they judge of me in this light, fired with a zeal that certainly is from beneath, they have thought and said worse things of Brethren Jones and Waggoner. Is this the course that we are to pursue in standing by the "old landmarks"? Is this the zeal for the Lord of hosts and for the spiritual interest of our brethren?

Where is the spirit that Moses had when he cried earnestly to God day and night that He would exalt His own name among the nations? Where is that disinterested self-devotion which prompted the prayer of Moses, "Yet, if now Thou wilt forgive their sin, and if not, blot me I pray Thee, out of Thy book"? [Exodus 32:32.] Where [was] there anything of this shown in the zeal of these brethren? God forbid [that] anything should ever take place again like that which transpired at Minneapolis. All this undue excitement of natural feelings of chagrin and vexation was not the zeal heaven-born to stand in defense of the truth.

Would God that those who acted a part in this work would have repented before God, after reflection, that they had seen that they were mistaken in Sister White and in their brethren ministers, [that] they had been as humble as Willie White and made as clean a confession as he did, broad enough to cover the wound he feared he had made. His course put to blush and shame those who have displeased God and injured their brethren in a most unchristian manner, which has involved them in darkness and perplexity, in which their own spirit and natural hearts have involved them.

You may be annoyed because I keep this matter before you, but happy will you be if you see this matter as it is, if your eyes are opened to see the spiritual darkness and corruption of your own hearts and repent.

May 13

This morning there was a precious meeting of confession. Brethren Porter, Washburn, and Wakeham all have yielded their opposition and surrendered to God. Brother Wakeham's testimony was that he had enjoyed more of the Spirit of God in the last 24 hours than he had in all his life before. He was getting free and rejoicing in the Lord.

Brother Porter bore a clear, free testimony. Brother Washburn also rejoiced in God. Oh, how grateful is my soul to see these who have been enshrouded in an atmosphere of unbelief now talking faith, now grasping the righteousness of Christ, and these who, ignorantly and in their unbelief, have let unholy thoughts and feelings into their hearts and then grieved the Spirit of God, seek God while He may be found, call upon Him while He is nigh.

Your feelings, your words that have been spoken against your brethren, have been registered against you in the books of heaven as done to Jesus Christ in the person of His saints. "Inasmuch as ye have done this to the least of these, My brethren, ye have done it unto Me." [Matthew 25:40.]

Repent before the Lord. If you do not repent, "I will come unto you and remove the candlestick out of its place." [Revelation 2:5.] Then the result will be moral darkness. I attend the afternoon meeting, and after Brother Jones had spoken upon faith, there were many free testimonies borne. As many as six and eight were on their feet at a time, and they seemed like starved sheep who were feeding upon meat in due season.

I pray that this good work may go on and that Zion may arise, because her light has come and the glory of the Lord has risen upon her. Let the individual members of the church humble themselves before God and accept the message which will bring healing to her bruises and wounds.

Lt 14a, 1889

White, J. E.

[Chicago, Illinois]

April 7, 1889

[J. E. White:]

[First two pages missing.] ... If I can possibly get off from the appointment to the Scandinavians I will do it and return home and see what you are all about. I shall be glad to have [Testimony] No. 33 out, for the people need it. I am up writing at three o'clock in the morning. There are many questions to be considered and settled. It is understood that you are going to Kansas meeting. I cannot lay out the matter clearly in my mind.

Have had some thoughts like this about Iowa: Morrison and Nicola have run the conference until there is but little life and soul in it. Now, whether Elder Jones and I ought not to attend that conference and bring to the poor sheep and lambs food, is the question.

I never saw the condition of things as since coming here. The people seemed to be in a maze. They could not seem to get hold of the subjects presented until last Thursday; then there was a break, and since that time the meetings have increased steadily in interest, and the people have been greatly

benefited. Brother Kilgore is a free man. He no longer sees men as trees walking. His trumpet will give a certain sound. He is a converted man.

Brother Tait is another who has been greatly blessed and will give the trumpet a certain sound. Brother Ballenger has been in great distress of mind, but he is now free and has a new conversion. It does my soul good to see these old men and young men drinking in of the Spirit of God and planting their feet on solid Rock.

I have so desired that Frank [Belden] and yourself would share in the benefits of this meeting, for if you both act a part in the work of God, then you both need to be supplied with divine grace, that your works shall be wrought in God. I see the great need of less of self and more—a great deal more—of Jesus, and young and old have been getting hold from above and becoming acquainted with faith and the righteousness of Christ.

Well, I must write no more now.

We want the testimony out as soon as possible. I shall not wait here, I think, any longer, although they want me to do so. As far as anyone to consult with is concerned, I am alone. I scarcely see Fannie [Bolton], only in meeting and a few moments in evening. I do not know what she is doing except to attend the meetings, which I am confident means to her very much. I shall not have her travel with me.

This Kansas meeting is somehow to me inexplicable. I cannot understand it, that four weeks' work should be put in in one place and then other places where my testimony is much needed are passed by.

I have been really worried over this matter of Iowa, whether I ought not to go there, and Elder Jones go, and leave some other places. I should have to give up Pennsylvania. Had I thought you would not have attended this meeting at all, I should have made calculations accordingly. Now I do not know what to do. I verily believe it was the work of the enemy that you have not been here all through this meeting. You might have waited here for news from Emma [White], if she was worse, and then matters might have shaped themselves so that you would have had the benefits of this meeting, which I knew you needed. I am sorry, so sorry; but I must close.

Mother.

Lt 15, 1889

Burke, Dr.

Battle Creek, Michigan

December 20, 1889

Dear Brother:

I am sad as I read your letter both for Dr. M. G. Kellogg and for E. P. Daniels. I am so glad you wrote me what you did, for it relieved my mind of a burden. In regard to E. P. Daniels, I feel sorry for him. I have written to him ever since I was in Europe, warning and counseling and entreating him to avoid

the course which he has been pursuing, but these letters annoy him, and all reproofs exasperate him. Then if I do not speak that which I know is truth in his case, he says, "I am all right. Sister White does not say I am wrong. She approves of my course. She calls me her boy."

I cannot feel that the man is altogether to blame. I am confident that [there were] those who knew the course he was pursuing in the matters at Healdsburg and in the mining stock, preaching mining stock in the place of preaching the Word, being in connection with God, instant in season and out of season, watching for souls as those who must give an account. Notwithstanding his fitful, changeable character, his brethren have made altogether too much of him, and their words and their deportment have been, "We cannot have a revival in the church without Elder Daniels." Others have hurt him greatly. It has opened the door to temptation; it has not closed the door to the inroads of evil. Their praise, their flattery, [and] their putting into his hands money to use unwisely have not thrown around him a shield. It has imparted to him a measure of artificial importance.

He has received credentials and carried them when he was at the same time serving his own selfish interests far more than the cause of God, and this has given him the confidence and influence which is a well-known fact by the enemy of God and man. All the smartness, [and] all the capability the man possesses, unsanctified by divine grace, entail upon their unhappy possessor evils that neither he nor the church discern. Christians are always exposed to temptations. The net snares of Satan are set for his feet, and even a moderate degree of prosperity in worldly things, acquired in any way that God cannot approve, is endangering the man's soul; it is placing him where he will not see the necessity of learning the lessons so essential for him to learn—prudence, wisdom, and righteousness, in handling money—[so] that he will not give in his example and the example of his children an influence entirely contrary to the lessons and practices of Jesus Christ.

Elder E. P. Daniels' only safety is in drawing largely from Jesus Christ the exceeding riches of the grace of Christ. Elder Daniels' wealth and riches are in loving God with all his heart and keeping His fear constantly before him, the love of Christ constraining him to be low at the feet of Jesus, to bear the cross daily, avoiding all things in eating and in drinking that are of the stimulating character. From all fermented drinks he should abstain, from all tea, coffee, and the eating largely of flesh meats. He must bring Elder E. P. Daniels under control if he would walk closely and abidingly with God, employing his God-given powers to His service, using the means that he acquires honorably as a faithful steward.

[With] his eye single to the glory of God, making Jesus his pattern, he will even now be able to recover himself from the snare of Satan. He must feel that he is in the world, but not of the world. He must by his own example and influence, rather than by words, show that there is a wide demarcation between God's people and the world.

The more visibly the spirit and the standard that govern the people of God are removed from the worldly standard, the more spirituality will be the sure result. There will be a following [of] Jesus, the Pattern; there will be less sinful conformity to customs and practices of the world. Mingling with the world will be after Christ's order to do them good, to save perishing souls. The jesting, the joking, the comical remarks, the witty speeches to keep men who know not the truth in a scream of laughter are not a savor of life unto life, but of death unto death. The Lord Jesus Christ will be our helper and be our trust. In His name we may carry forward His work, and He will reveal Himself like a mighty wonder-working God.

When a minister becomes so self-sufficient that no power on earth will influence him to keep him balanced, then be afraid of him. He is just as Satan was in the heavenly courts. He can give no greater evidence that God has forsaken him than to manifest such a spirit. Where is the esteem of others better than themselves? Where is the respecting of the appointed authority of the church?

The divine and human natures have united in Christ. The divine and human must be combined in every soul that shall gain eternal life. Human nature is fallen, helpless, degraded. The divine power is brought to man by the Mighty Helper to combine with human effort that man, through the grace bestowed upon him, might be a partaker of the divine nature, having escaped the corruption that is in the world through lust.

Never did the church of God need daily, divine enlightenment more than at this present, important period of time. The days in which we live are solemn and fearful; the Spirit of God is surely, but gradually, being withdrawn from the earth and from man. The plagues and judgments are already falling upon the despisers of the grace of God. The signs in casualties by sea and by land, the fire and the floods that are coming in towns and cities, are portentous. They forecast the shadows of approaching events of the greatest magnitude. The elements of evil are combining their forces and consolidating for vigorous resistance to God and the truth. The enemy has already determined his course of action. The man of sin in popery is increasing in power. Infidelity is extending, and sectarianism, formalism, and sin are abounding. God is dishonored; Christ rejected. Soul destroying doctrines, specious errors, are intruding themselves everywhere.

Satan is a masterworker and he is laying his plans, disguised under a pretense of godliness, to take the world captive. His agents are numerous and disguised, subtle and persevering and untiring, resisting every restraining influence and employing every instrumentality and working with a promptitude and energy that are marvelous. The children of the world are showing themselves wiser than the children of the light. They rush into every new opening, while our own people are contemplating moderately and act as if blindfolded.

Men are placed in important positions who are unfitted for the trust. They see with narrow vision and do not understand or move in the open providence of God. Oh, that the church would know wherein lies their power and rise to their true dignity and responsibility in accordance with the greatness of the truth that has been entrusted to their keeping! If the church trusts in their machinery, they will perish. Upward to God they must look if they live personally, individually. Shall the church trust in their treasures of truth? Shall they put confidence in and depend upon the unanswerable arguments of our position? Will the church depend upon their standard bearers, their old warriors, to advance the kingdom of Christ in our world? Will they shirk all responsibility and care-taking and vigorous effort to war against the flesh and keep their own souls in the love of God? Will men who have had great light become hindrances rather than helps, stumbling blocks to sinners in the place of earnest workers for God, who has given to every man his work?

Where shall we look for help? Upwards, always! Let the testimony not only be repeated but lived every day. "Cease [ye] from man whose breath is in his nostrils" [Isaiah 2:22], and pay to man no homage. Let praise and adoration flow back to God, the living God, and flatter no man, for if you do, God will shatter your idol and show him to you as a broken reed. Upward to God be the soul's adoration! Upward sits the ruler of the heavens upon His throne, exalted, triumphant, glorified. Honor those alone to whom honor is due. Jesus is our Redeemer. He practiced self-denial, self-

sacrifice, and He loves us in our weakness and offers to us His strength. He says, "I have graven thee upon the palms of my hands." [Isaiah 49:16.] He will impart His Holy Spirit in the plenitude of His reviving, and there shall not be room enough to receive it. Nothing but the baptism of the Holy Spirit can bring up the church to its right position and prepare the people of God for the fast-approaching conflict.

Why is there not individual growth in the church? Why is not every member of the church growing up into Christ our living Head? This growth does not mean growing earthward, but heavenward, not downward, but upward. We are living in the dispensation of the Spirit; we hold in our hands the promise of His Spirit, and ministers may be qualified to give the trumpet a certain sound, to arouse the sleeping people and set them at work for themselves and for others out of the fold.

Why should we limit the Holy One of Israel? Why should we receive not? Because we ask not and have not faith. Why not take God at His word? My soul at times is in an agony for His people who will certainly be taken in some one of the many devices of the enemy unless they are awakened from their death-like slumbers.

We have our colleges, our publishing houses, our sanitariums, and each of these institutions is a portion of the great missionary field. All connected with these institutions who love and fear God should consider they are missionaries, on missionary ground, to lift up an effectual standard of Jesus Christ and Him crucified against the enemy who is coming in like a flood to sweep every soul off his feet who is not standing on solid rock. What are our larger and smaller churches doing? I have so great a burden over these things I cannot rest day or night.

My brother, may the Lord Jesus impart to you His free grace, that you may move understandingly. You are in a responsible position, and I sincerely hope and pray that you may have wisdom from above, that you may be indeed a light bearer to the world. I send you this statement from the light given me of God in reference to Elder E. P. Daniels. He is a poor, deceived man. He presents himself to the churches where they have confidence in him, in a most pitiful condition financially and gathers from every source possible, and then when these things are brought before him, he claims to have given to the cause the value of all received from his brethren.

I advised him to leave his brethren to be the stewards of their own means and not to take the responsibility of their stewardship upon himself. He said he never had talked to gain the sympathy of his brethren that they would give to him. But, I said, "Can you, my brother make this statement in the sight of God? Can you say this before the angels of God?" I knew better than this for I knew that he had made much conversation during the period of his ministerial service to excite sympathy and receive donations, and he had as the result received much means, and all that kind of business was not in the order of God. Now when he talks of going on his own hook, it is to gather means from every source possible to support his family, which requires a large amount of means to meet their way of living. I never felt that I dared to live in the gratification of appetite as Brother Daniels and his wife have done, notwithstanding the warnings and reproofs that have been given to himself and wife and the pleadings of the Spirit of God. I send this to you that when his brethren shall make statements in sympathy with Brother Daniels, you will correct these statements, for it is most difficult for him to tell things as they are. He makes false statements. I will do anything to save his soul, but to keep silent and let him go forth to deceive the churches and draw means by false

representations, I cannot see done. What kind of a conscience this man has is a marvel to me. I cannot explain it.

What move he will make next, I know not, but I am sure, if he goes on as he has, the last remnant of his influence is gone; no power can bring it back. East and west the impression has gone that I am sustaining Elder Daniels. I have the credit of doing this when I am seeking in private to set his true condition before him and to have him correct his course of action that he may stand in a fair light before his brethren and before the world. But if he persists in his course of action, I must lift my voice of warning. But how I hate to do it!

Having done my duty, I leave this case in the hands of God. Oh, that all may deal with him wisely, compassionately, in the spirit of Christ.

Remember me to Sister Burke. May the Lord bless you both, and give you much grace is my prayer.

Lt 18, 1889

H., Brother

Battle Creek, Michigan

January 5, 1889

Brother H:

I received your letter this morning, and have [but a moment in which] to write you. My dear brother, I am sorry that [things are] as they are, sorry that the church has felt it their [duty] to act in reference to your case. I have not seen the church, or heard what course of action on your part has given them occasion to deal with you as they have. You do not give any particulars, but I have been shown some things in your case, which I will mention, though I cannot write particulars.

Your course has not been an honor to the cause of God. You have not left correct impressions upon minds in reference to our faith. You talk much against your brethren, and find fault with them, and your words have been of a character to give wrong impressions of us as a people. I am sorry for this, because the Spirit of the Lord is grieved. If our brethren have failed in their duty or have not taken those steps marked out by Christ Himself, I am sorry. I know not what they have done. But I hope you will not take false views of their attitude towards you, but that you, with every member of your family, will seek the Lord and try to see your own wrong, for you all need the converting power of God and His transforming grace.

It is your duty to walk more humbly before God and your brethren. You entertain ideas in regard to the course your brethren have taken that are not sound, and your conversation and Christian deportment have not been praiseworthy, or such as would be a blessing to others. Your work is to humble your own heart before God. [Self must be emptied] out of your heart before Jesus can be [enthroned as Lord.] O that you could be a humble, devoted follower of Christ!

You need the humility that would make you teachable, and the firm resolution that would bring you into harmony with [your] brethren. Do not consider it your duty to advance your ideas, for that will help no one to a right understanding of the truth. You should not criticize others or pronounce

judgment against them. God has not given you this work to do. Here is where you have failed again and again. If you correct your own defects of character, then you are doing the personal work which is essential for the development of such a character as will leave the mold of Christ upon it. It is the ungainly attitude, gestures, words, and works, the result of careless inattention and bad training of yourself, that make you objectionable to others and hinder your usefulness.

If sanctified through the truth, you could, through painstaking culture, be useful to your family and [to] others with whom you are brought in contact. You have some good qualifications, but you take strong positions and are too harsh, too sharp and dictatorial. Your mind is not receiving that culture which will fit you for a holy heaven. Your natural faculties are not used to the very best account; they are not trained to follow Christ. A coarseness and carelessness have become habitual with you, and they leave an unfavorable impression upon others. Without the refining influence of the grace of Christ, all the influence you can exert will be limited; you will achieve nothing worthy of being held in honorable remembrance.

If you did not feel that it [was your right and] privilege to have your own way, and take pride [in singularity], considering it an evidence of Christian virtue, you [would more] clearly see the necessity of having God's way, and [receiving] the mold of Christ. The religion of Jesus Christ will not make man proud of [their] oddities. Your failures have been mostly because of an unteachable spirit. Your negligence and recklessness have left a bad impression upon the minds of unbelievers. Learn of Christ meekness and lowliness of heart. This will never lead to degradation or want of Christlike manliness.

There are very many like yourself who are not as efficient as they might be, because they have cherished petty faults and indulged strong traits of character. They have been unwilling to admit these wrongs, which make them offensive to God, to their brethren, and to the world. They desire to be teachers, when they should be only learners. They want to impart knowledge, when they need one to teach them the first principles of the knowledge of the ways and will of God. Now, the religion of Jesus Christ never degrades the receiver, never makes him coarse and rough in spirit, harsh and denunciatory in manner, but it refines his taste, sanctifies his judgment, and fits him for the society of heavenly angels in the kingdom of God.

My brother, we are in this world during this God-given probationary time, fitting up under the hand of God's discipline for the purer, higher life. We are to be hewed, squared, and polished, and the rough edges must be removed. The love of Christ must pervade our souls. We shall find that the culture given by the [grace of God is essential] for the refinement of character. [Benevolent actions, tenderness,] and forbearance in the home life [reveal the] great work done for you. Think no evil of others, talk no evil, but carry with you the love and sympathy of Jesus.

The Lord wants to save you and also your family. He wants [you] to [be Christlike] in spirit, in conversation, and influence. Cease to dwell upon the errors and faults of others, for this brings to you only weakness, and you have all you can do to set your own heart and house in order. Your natural and cultivated tendencies need close watch care. You want Bible religion—not your own notions woven into your religious life, but the sound principles of that truth which sanctifies the soul. You have become rigid in your habits, but the grace of Christ can make you a new man.

Your present course of action is determining your future destiny. Oh, that the molding, transforming power of divine grace may make you a new man, in taste, in inclination, in habits, in customs, in spirit, in word, and in conversation, that you may be a vessel unto honor! The truth deeply rooted in the heart will sanctify the character. Will you give up this coarse independence? Will you be a learner in the truth? Will you come under the hand of God, to be proved and tried, molded and fashioned, after the divine similitude?

I tell you, my brother, it is not a work of humility to be uncleanly in your house or premises. The Lord gave special directions to the children [of Israel] in regard to their sanitary conditions, "lest the Lord should pass by and see your uncleanness." [Deuteronomy 23:14.] This commonness and untidiness in your home is an offense to God. You are [readily available] to the cause of God, but your duties in your home life are thoroughly neglected. You have your Bible, and should teach the lessons of strict cleanliness and order in your [home.] How can you expect the pure, heavenly angels to love to [enter] into your dwelling and minister to you, when it is in such a condition? You should keep your bodies, your clothing, and the atmosphere of your home cleanly, and also the premises about your dwelling. Then will the Lord deign to come into your house and bless you.

You do not correctly represent the truth. If we are to be the inhabitants of a pure, holy heaven, where there is not one taint of impurity, we must be obtaining an experience in this line here, during the precious hours of probation. If your tastes and your habits are so unlike the pure society of heavenly beings, how can you expect to join that heavenly company? You cannot be excusable for being coarse and uncultured, with God's Word before you as your guide. You are required to obey every word that proceedeth out of the mouth of God. Study your Bible with reverential awe.

To profess faith in the Bible and yet to withhold obedience in those things which God requires shows great inconsistency. In doing the duties which devolve upon us in every department of life, however humble, we are performing a part assigned us of God, and, in accordance with his own heaven-established order, thus are becoming elevated. None of these home duties can be safely neglected. The truth of God sanctifies, elevates, ennobles, cleanses, and purifies those who live it.

My brother, you need to wake up to your duty, and devote [effort to making] your family comfortable, neat, orderly, and tidy, with healthful food and warm clothing. It is not your duty to give means into the treasury, when your family are in need of [the] things necessary to have an orderly home. You are ready willing to give means to the advancement of the truth and to give hard labor, if necessary; but, my brother, you do not place on the Lord's side an influence that will build up the cause of God. You follow strong impulses and will make sad work in any church where your lot may be cast.

You do not connect with your brethren in church capacity, but are always at variance with them. You pick flaws and find fault; you question and criticize and condemn.

Did you know this is the business of the enemy, to be an accuser of the brethren? You accustom yourself to find something to condemn in your brethren. They are mortal, erring men like yourself. If you should see the defects existing in your own character, you would not be so ready to seize upon these things which you consider as faults in them. You need to bring your own life and character daily to the test of God's Word. Study your Bible with a humble mind. Make no superficial work in its

perusal, and do not neglect self-investigation. "Learn of me," says the great Teacher, "for I am meek and lowly in heart." [Matthew 11:29.]

You must reach a higher standard if you make a success of overcoming. Do not erect a standard of your own and try to bring your brethren to it. You have failed to reach the divine standard and have been satisfied with one which is low and [degraded], and have thought well of your attainments. [Words missing.] If you could only see as God sees, if you only had the mind of Christ, you would see depths beyond [the] measurement of your own short line. From your very ignorance of what God requires of you, you grow conceited and egotistical. You call your manner of life humility and have urged upon your family that self-denial which has carried things to extremes, and the minds and manners of your children have not been cultivated. They would have a different mold if you had given them different training.

God wants every home to be one of meekness and order, a little model here below of heaven above—no harsh words, no dictatorial commands, no overbearing. Peace should reign throughout your home. Make the most of the powers entrusted to you. Cultivate the habits of doing your very best in all your undertakings. Never quarrel with anyone. Never feel that you are all right and your brethren are all wrong and that you must fight your way through. Will you now bring earnestness into your life and endeavor to be right with God?

I must close to take the cars.

Lt 19, 1889

White, John

Battle Creek, Michigan

January 8, 1889

I received your letter in due time, but have been so pressed with writing that I could not answer it, for I [wished] to obtain the bills due at the Sanitarium. These I enclose. I will give you statements as far as I know.

We came from Oakland, California, to attend General Conference, held at Minneapolis, Minnesota. We arrived in Battle Creek November 6, found Aunt Mary comfortably cared for, able to sit up and walk about. She had a nurse which she was paying \$3.00 per week. About two weeks after we came to this place, Mary had an ill turn, and we thought she could not live but a few days. She rallied from this, however, but is still confined to her bed all the time.

She is a great care, and her nurse says she cannot take care of her for less than \$5.00 or \$6.00 per week. Mary has lost her mind. She will know me when she sees me but forgets the next moment that she has seen me. She has watchers night and day. I want to retain the present nurse, because she is neat and careful and takes great pains to keep Aunt Mary's bed sweet and clean, and this is no easy matter, I assure you.

It is very disagreeable for those who take care of her. They get but little rest. She will call the nurses from their sleep even when she has watchers, and when asked what is wanted, it is: "May I go to sleep?" "Say I must go to sleep," or "Put the clothing off, or put it up." She did before quite as bad as

now, get out of bed nights before she would let them know it and then call for the nurse. Then they would have to lift her back as she would not be able to help herself at all.

During the meetings here I [hired a woman] who is a sincere Christian lady to go there and make it her home while she remained in the place, but she is liable to [leave shortly,] and the nurse will be left alone unless we can supply this lady's place. As the case becomes more difficult, the work is harder. Aunt Mary has to be dressed and undressed several times a day, and it is hard work to lift her, for she cannot help herself in the least.

In reference to the means, Mr. Palmer, a notary public, has had the entire charge of that. \$350.00 was placed in the Review Office, and she was to draw from it when she needed money.

We purchased a house close by the Tabernacle so it would be easy for her to attend the meetings. I have kept up the taxes and insurance, and she has always called it "my house" and "my furniture," when it all belonged to me, except a rag carpet which she had made. The house would have brought me \$12.00 or 15.00 a month could I have rented it, for rents are high, but it has been difficult to find persons who would board Aunt Mary for the rent of the house. She was finally left to choose the family she would have in the house, and she has always had all the rent that came, to use as she liked for her support.

I have never received anything from the house. In addition to this, I have every year left orders to make Aunt Mary a present of \$10.00 in money and, besides this, to see that she has suitable clothing and that she should want for nothing in the line of food. I knew she was unwilling to use the little means she had for food and clothing, for she had said, "Who knows but that I may be sick and helpless and wholly dependent."

I purchased a nice dress, flannels, shawl, gloves, and many other [nice] things. The house, in order to be made comfortable, cost me for repairs. The Sanitarium has been very kind to Mary. She was taken sick, and as she had no relatives here, she was taken to the Sanitarium and cared for. They wrote me that she would not live, and her burying place was marked out on the lots where Father and Mother and my children are lying. But she lingers still. I cannot think that she can live the winter through. I have been so straitened for means that I have sold the place where Aunt Mary is, and signed the deed today. Provision was made that Aunt Mary can remain where she is as long as she lives.

Edson has been unfortunate, and it has taken the value of the place to meet debts incurred, and still he will have to receive more help to settle other debts.

If Mary lingers long, she shall be cared for, but the question is asked, "Has she no children? They must be heartless to leave a mother alone in this way for strangers to care for." It has come hard upon me for I have had to hire money for other purposes to the amount of \$8,000.00 and am paying 7 percent interest. I have some real estate. There is no mortgage on my property and the bank will let me have money when I ask for it.

Mary White has been suffering with lung difficulty contracted in Europe. Willie has had to keep a hired nurse ever since he came home. This has cost us much anxiety and a large outlay of means. I thought I would let you know just how the case stands. I make no demands. I have done for Mary just as I would wish to have done for me under similar circumstances. She is my husband's sister,

and she shall be no beggar or pauper but shall be well cared [for while she] lives, and have a respectable burial when she dies.

I have taken rooms in the Sanitarium for Willie and his [wife] Mary and myself, and five workers [who are busy] on book making. We will visit South Lancaster and Washington soon. Leave here this week. I thank you for your kind letter.

With much love to your mother, yourself and family,

I am yours.

P.S. Please find enclosed a duplicate bill of Mrs. Mary Chase's account at the Sanitarium, Battle Creek, Michigan.

Lt 20, 1889

Giles, Charles

Battle Creek, Michigan

January 11, 1889

Dear Brother Giles:

[I see] from your letter that you are in a state [of unbelief, questioning] whether there is hope in your case. As [Christ's ambassador,] I would say to you, "Hope thou in God." [Psalm 42:5.] He "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.] Now cannot you take courage from this gracious promise? Satan may tell you many times that you are a sinner, but you can answer, "True, I am a sinner; but 'Christ Jesus came into the world to save sinners.'" [1 Timothy 1:15.]

Said Jesus, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] And again, "I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." [Luke 15:7.] Will you not believe these precious words? Will you not receive them into your heart? "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." [Isaiah 55:6, 7.] Is not this promise broad and deep and full? Can you ask more? Will you not allow the Lord right here to erect a standard for you against the enemy? Satan is ready to steal away the blessed assurances of God. He desires to take every glimmer of hope and every ray of light from the soul; but you must not permit him to do this. Exercise faith, fight the good fight of faith, wrestle with these doubts. Become acquainted with the promises.

"When I shall say to the righteous, that he shall surely live, if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; he shall surely live, he shall not die. None of his

sins that he hath committed, shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live." [Ezekiel 33:13-16.]

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" [Micah 6:6-8.] When Satan comes in to tempt you to give up all hope, point him to these words.

Pray with David, "Remember not the sins of my youth, nor my transgressions. According to thy mercy remember thou me for thy goodness' sake, O Lord. Good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment; and the meek will he teach his way." [Psalm 25:7-9.]

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." [Isaiah 1:18-20.]

Here are His promises, plain and definite, rich and full; but they are all upon conditions. If you comply with the conditions, can you not trust the Lord to fulfill His word? Let these blessed promises, set in the framework of faith, be placed in memory's hall. Not one of them will fail. All that God has spoken, He will do. He is faithful that has promised.

"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.] Here again is a conditional promise. Will we claim it? You need wisdom that you may not err in your confessions of sin. Jesus, your Saviour, is to be your confessor. There are some sins that are to be confessed to men. If we have wronged another, we are to make confession to him. Have we injured or defrauded our neighbor? We should not only confess the sin, but make restitution. The work which you have to do on your part is plainly set before you. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." [Isaiah 1:16, 17.] "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." [Ezekiel 33:15.]

The Lord declares: "The children of thy people say, The way of the Lord is not equal." [Verse 17.] "Hear now, O house of Israel; Is not my way equal? are not your ways unequal?" "Have I any pleasure at all that the wicked should die? ... and not that he should return from his ways, and live?" "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God. Therefore, turn yourselves, and live ye." [Ezekiel 18:25, 23, 30-32.]

Here the Lord has plainly revealed His will concerning the salvation of the sinner. And the attitude which many assume in expressing doubts and unbelief as to whether the Lord will save them is a

reflection upon the character of God. Those who complain of His justice and severity are virtually saying, "The way of the Lord is not equal." But He distinctly throws back the imputation upon the sinner. "Your ways are not equal. Can I pardon your transgressions when you do not repent, and turn from your sins?"

The character of God is fully vindicated in the words of Scripture I have placed before you. The Lord will receive the sinner when he repents and forsakes his sins so that the Lord can work with his efforts in seeking perfection of character. The promises are not yea and nay, but if man complies with the conditions, they are yea and amen. The whole purpose of God in giving His Son for the sins of the world is that man might be saved, not in transgression and unrighteousness, but in forsaking sin, washing his robes of character, and making them white in the blood of the Lamb. [He proposes to remove] from man the offensive thing that He hates; [but man must co-operate] with God in the work. Sin must be given [up, left, hated,] and the righteousness of Christ must be accepted by faith, [thus] the divine will cooperate with the human.

We should beware that we do not give place to doubt and unbelief, and in our attitude of despair complain of God and misrepresent Him to the world. This is placing ourselves on Satan's side of the question. "Poor soul," he says, "I pity you, mourning under sin; but God has no pity. You long for some ray of hope; but God leaves you to perish, and find satisfaction in your misery." This is a terrible deception.

Do not give ear to the tempter, but say, "Jesus has died that I might live. He loves me, and wills not that I should perish. I have a compassionate heavenly Father; and although I have abused His love, though the blessings so graciously given me of God have been squandered, I will arise, and go to my Father, and say, 'I have sinned, and am no longer worthy to be called thy son. Make me as one of thy hired servants.'" The parable tells you just how the wanderer will be received. "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." [Luke 15:19, 20.] It is thus that the Saviour represents God's willingness to receive the repenting, returning sinner.

With this Scripture before you, can you still give place to doubt? Can you believe that when the poor sinner wants to return, wants to forsake his sins, the Lord sternly withholds him from coming [to His feet in repentance?] Away with such thoughts! Nothing [can be more dishonoring] to God than these ideas. Nothing can hurt your own soul more than to entertain such thoughts of our heavenly Father. Our whole spiritual life will catch a tone of hopelessness from such conceptions of God. They discourage all effort to seek God or to serve Him. We must not think of God only as a judge ready to pronounce sentence against us. He hates sin, but that He might bring eternal life within the reach of all sinners He gave Himself, in the person of Christ who was one with the Father, that the sinner should not perish but be saved and have eternal blessedness in the kingdom of glory.

The Lord Himself declares His character, that Satan has malignantly set in a false light. "And the Lord proclaimed, 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.] The heart of God yearns over man. He is ever looking down upon us with the tender solicitude of a parent for his erring child, drawing us by the strong cords of His love, [expressed] in His rich promises. What stronger or more tender language could have been employed than He has chosen to express His love toward us? He declares, "Can a woman forget her sucking child, that she should not

have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee.” [Isaiah 49:15.]

In the plan of redemption, “Mercy and truth have met together, righteousness and peace have kissed each other.” [Psalm 85:10.] The all-wise, all-powerful God, He who dwells in light unapproachable, is full of love, [of goodness.] Therefore give glory to God, ye that are [doubting and trembling; for] Jesus lives to make intercession for [us.] Give God the glory for the gift of His dear Son, that He has not died for us in vain.

Brother Giles, you ask if you have committed the sin which has no forgiveness in this life or in the life to come. I answer, I do not see the slightest evidence that this is the case. What constitutes the sin against the Holy Ghost? It is willfully attributing to Satan the work of the Holy Spirit. For example, suppose that one becomes a witness of the special working of the Spirit of God. He has convincing evidence that <the work> is in harmony with the Scriptures, and the Spirit witnesses with his spirit that it is of God. Afterward, however, he falls under temptation, pride, self-sufficiency, or some other evil trait controls him; and rejecting all the evidence of its divine character, he declares that that which he had before acknowledged to be the power of the Holy Spirit was the power of Satan.

It is through the medium of His Spirit that God works upon the human heart; and when men willfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. They shut out the light which had been shining in their hearts, by denying the evidence that God has been pleased to give them, and as the result they are left in darkness. Thus the words of Christ are verified: “If the light that is in thee be darkness, how great is that darkness.” [Matthew 6:23.] For a time, persons who have committed this sin may appear to be children of God; but when circumstances [arise to develop] character and show what manner of spirit they [are of, it will be found] that they are on the enemy’s ground, [standing under] his black banner.

My brother, the Spirit invites you today. Come with your whole heart to Jesus. Repent of your sins, make confession to God, forsake all iniquity, and you may appropriate to yourself all His promises. “Look unto him, and be ye saved.” [Isaiah 45:22.]

The day will come when the awful denunciation of God’s wrath will be uttered against all who have persisted in their disloyalty to Him. This will be when God must speak and do terrible things in righteousness against the transgressors of His law. But you need not be on the side of those who will come under the wrath of God. It is now the day of His salvation. The light from the cross of Calvary is now shining forth in clear, bright rays, revealing Jesus, our Sacrifice for sin. As you read the promises which I have set before you, remember that they are the expression of unutterable love and pity.

The great heart of infinite love is drawn toward the sinner with boundless compassion. In Christ “we have redemption through his blood, even the forgiveness of sins.” [Colossians 1:14.] Yes; only believe that God is your helper. As you draw nigh to Him with confession and repentance, He will draw nigh to you with mercy and forgiveness. He wants to restore His moral image in man. We owe the Lord everything. He is the Author of our salvation. As you work out your own salvation with fear and trembling, it is God which worketh in you, both to will and to do of His good pleasure.

Underwood, R. A.

Battle Creek, Michigan

January 18, 1889

Dear Brother:

While at General Conference in Oakland, some things were brought forcibly to my mind which I must place upon paper. I am very sorry that you have taken the leading, active part that you have in establishing an institution in Ohio, for I cannot think that the Lord has led you in this matter. I have been considering your statement in regard to Brother Gilmore's unwillingness to invest his means in any enterprise of the cause of God excepting in this sanitarium which he designs to control largely himself, and I have concluded that his position is not a correct one to take. God is willing to bless us, but we are to be perfectly passive in His hands. We are to earnestly inquire that we may know and do the will of God. If you had been in a condition to have directed Brother Gilmore with wise counsel, he might have made a far different use of his money, time, and talent. He has ability which could have been employed with profit in the work and cause of God, instead of being used in this uncertain enterprise.

I do not censure Brother Gilmore. He was young in the truth, and he looked to you as a man of discernment and wisdom, who would not advise him to take an injudicious course. He will have trials. He will be disappointed, and may the Lord preserve him from making grievous mistakes. He may look to God in faith and place his trust in Him.

I addressed letters from Europe to several brethren, asking help for the foreign work. Brother Gilmore was one to whom I wrote, but he answered his means was all invested in the health institution and he could not aid the missionary work in London. I did not get a dollar from any one in Iowa, except from Brother Smouse, who gave me \$100.00.

I cannot think that you have moved advisedly in establishing this institution, and I can reach no other conclusion than that the Lord has not prompted this investment. I can see no light in it, and I cannot approve it.

Cleveland is an important place, and if Sabbathkeepers have been raised up there, you will see the necessity of building in order to facilitate the work in that city and vicinity. But who will come to the front now to invest means in this essential enterprise? My brother, you have taken burdens upon yourself that the Lord has not laid upon you. The establishment of the health institution at Mount Vernon was a personal enterprise, and I cannot see the justice of calling means from Ohio churches to support it; neither can I see any reason why it should be shouldered by the General Conference, which has already as many burdens as it can carry. The foreign missions and the continually increasing enterprises for the spread of the truth require a large outlay of means, the exercise of careful thought, the disciplining of efficient forces to carry out their plans, and all these things make care enough without adding superfluous burdens.

It is not the most important part of an enterprise to erect a building in which to treat the sick; there is still a necessity of securing wise, competent, discreet managers, and of securing proper facilities to make a complete success of the institution. In our experience with the [Battle Creek] Sanitarium and

the [Rural] Health Retreat, we have learned how difficult a thing it is to secure all these essential things. It takes years to equip an institution and to place it in good running order. We cannot find everywhere men like Dr. [J. H.] Kellogg to manage such institutions. It is a heavy load for someone to carry, to undertake the management of an enterprise like that and make it a success. This affair in Mount Vernon seems still more unadvised when you see what a great demand there is for both men and means in matters of vital interest connected with the cause of truth. There are new fields opening up on every side. Not only from home but also from foreign fields, the Macedonian cry is heard, "Come over and help us." [Acts 16:9.] Would it be wise to allow this enterprise in Mount Vernon to cripple other and more important branches of the work? Is God pleased with such inventions? Is it in His order that this institution has been brought into existence to consume means and time and to perplex the servants of God, hindering them from working for the salvation of souls, when there is already an institution to do the work for which this has professedly been established? If such an institution is not run wisely, it will only work against the truth.

I hope that no one will be discouraged in the failure of the hopes and plans concerning this institution. The Lord bestows His blessing upon us when we comply with His stated conditions. He will bless us when we are in harmony with His laws. We may think that there is something wanting that is essential to success, but in time we may see that we do not always attain success when we gain what we desire. You may be tried like gold in the fire, but if you bear the trial rightly, your soul may be more greatly benefitted than if you had had the prosperity you desired. My brother, keep humble; keep a spirit of meekness. You want to be a bold, successful soldier of Jesus. You want to be a valiant overcomer. God grant that you may win the crown of life.

I have something I would say to you directly. You had all the responsibility you could well carry before you became interested in this Mount Vernon matter. This additional care has not helped you to take a course calculated to win the confidence of your brethren. It has not helped you to keep calm nerves and an even temper, that you might do the work God has given you to do.

If you are a disappointed man, you will be a very unhappy one. You need a different mold upon your character, in order that you may be highly useful. You need to possess more of the love of Christ, that your own will may be subdued. You have not realized your obligations to God to be patient, kind, and respectful to your ministering brethren and to every member of the church. You need the kindness, courtesy, meekness, and lowliness of Christ. You have many valuable qualifications that should be perfected to do highest service in the cause of God.

You should feel the necessity of approaching your brethren, not with harshness and severity, but with kindness and courtesy. You cut them off from you by your abrupt ways and words. The ministers in your conference become disheartened and lose their courage to do that which they might do if you did your duty to them in giving them your confidence and love. By your manner of dealing, you have separated the hearts of your brethren from you, so that your counsel has had little influence over them for good. This is not as the Lord would have it.

The Lord is not pleased with your attitude toward your brethren. If you live by faith in Christ, your will will be under the control of the will of God. Christ will abide in your soul by faith. You will be in harmony with the divine will. Your happiness will not be found in that which you possess or in that which you are or can be in yourself; it [will] consist in the oneness of your will to the will of God. The happiness and glory of the inhabitants of heaven is perfect because the will of God is their supreme

delight. The work of grace will be carried forward to perfection in your heart if you do not voluntarily refuse to be molded by the sanctifying influence of the truth.

The truth must sanctify the soul of the believer, else it is no truth to him. You need to learn daily in the school of Christ. The apostle said, "We preach not ourselves, but Christ Jesus the Lord; God who commanded the light to shine out of darkness has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. ... Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus must be made manifest in the body." [2 Corinthians 4:5-10.]

You are required to have your labors correspond with the truth you profess to believe. The sufficiency of the apostle was not in himself but in the presence and agency of the Holy Spirit, whose gracious influence filled his heart, bringing every thought into subjection to Christ. There must be soft fillings in your character. You do not realize the harm you do by your sharp, abrupt, domineering attitude toward your brethren. You encourage certain ones to do a certain work, and although they prove themselves unworthy and are an injury both by work and influence to the cause of God, you still uphold them by your confidence and virtually say to them, "It is well with you."

I have much to say to you, for I love your soul. But will it do you any real good? Will it simply be received as Sister White's opinion? The position that has been taken by some of the erring brethren makes my words simply the expression of an opinion, and this view has been advocated and has had leavening influence in our ranks.

I repeat to you the apostolic injunction, "Examine yourself, whether you be in the faith, prove your own selves." [2 Corinthians 13:5.] Inquire into the character of your motives, purposes, thoughts, words and deeds. Will you see whether you are discerning? whether you are moving in the wisdom of God or not? Are you an example for believers in spirit, in patience, in forbearance? Do you exhibit the fruits of righteousness? My brother, if you do not searchingly examine your own heart in the light of the Scriptures, you will become careless. You must be meek as a little child, or you will not see your great need.

Our lives may seem disfigured and marred by failures and blots, but if their disfigurement is seen, there is hope that something better will take the place of these objectionable features. God's wisdom must be exalted; man's wisdom must be laid in the dust. I hope you will discern your deficiencies in the light of divine truth. If self love exists, it will prompt you to overestimate your ability and power. You should have a deep insight into your own heart, that you may have a realization of your need of the compassion of your heavenly Redeemer. Should the Lord treat you as you have sometimes treated your fellow laborers in the cause when you thought they needed correction, you would be indeed in a sad condition.

You need sanctifying grace. I tell you, my brother, you do need to reach a higher standard. Your position and work demand that you be a guide and example to others in patience, in kindness, and compassion. To fulfill your responsibilities, you must be an ever growing Christian. Your faith must be strong, your consecration complete, your zeal ardent, your love perfect. You must make steady advancement in the knowledge and love of Christ, that you may realize from those under your charge that your labor is multiplying the fruits of the Spirit among them. You need spiritual discernment to keep the eye singled to the glory of God, that your profiting may appear unto all.

Do not gather to yourself too many burdens to worry and perplex you. Appropriate the promises of God to your soul. Press close to the bleeding side of Jesus. Encourage tenderness and compassion. Employ every means of grace, that your love may abound more and more, that you may have heavenly wisdom, that you may approve things that are excellent, that you may be filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God.

Your present and future usefulness depend upon your having a living connection with God. Your heart will then be filled with love [for] your brethren. Your position grants you no liberty to be severe, critical, and overbearing. Peter instructed the elders to “feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, neither as being lords over God’s heritage but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another; 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.” [1 Peter 5:2-7.]

The church upon the earth is not perfect. It is not the church that will be when Zion is triumphant. Earth is not heaven. The church is composed of erring men and women who will need patient, painstaking effort that they may be educated, trained, and disciplined by precept and example to do their work with acceptance and to be crowned with glory and immortality in the future life.

If men who are placed in important positions do not cultivate tact to a greater degree than you have done in dealing with human minds great loss will result both to the minister and to the church. There is delicate work for one in your position to do as you meet with alienation, bitterness, envyings, and jealousy, and you will need to labor in the spirit of Christ to set things in order. “But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruits of righteousness are sown in peace of them that make peace.” [James 3:17, 18.]

I entreat you to make diligent work for eternity. We have but little time in this life. We want to be led by the spirit of Christ at all times. We should never stir up strife by domineering words and actions. Put away everything like hard dealing, and seek for a closer walk with God. You used to be a more meek and humble man than you are now. You need the refining grace of God, the meekness of Christ. There is a work allotted to you that no one can do for you. “Holding forth the word of life” you are to practically set forth a Christian example. “Do all things without murmuring or disputing, that you may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked, 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 2:14-16.

I know from the light that God has been pleased to give me that those who have held responsible positions are inclined to feel that they have a right to exercise more authority than their positions justify them to. God will sanction no tyranny, no sharp dictation, for this naturally repels souls and they are unfavorably affected by the manifestation of this disagreeable spirit, which stirs up the worst passion of the human heart. If men in responsible office do not show partiality but exercise the patience and kindness of Jesus, they will find this course more effective than the preaching of sermons, the exercise of power, or the presentation of strong argument. The silent influence of

Christian character will fall upon men as the sunbeams of heaven. May God help you to do right because it is right.

February 12, 1889

As you have asked in your letter if I had any thing for you, I think it best now to send you this letter, hoping that it will have no bad effect upon you.

You seem to be surprised that I look at matters in the light that I do. You speak of the resolution that you thought ought to have passed at the General Conference. What did the resolution comprehend? It virtually said that nothing should be taught in the college but that which had been taught during the past year. Now, my dear brother, I would not wound your feelings; I would not grieve your soul or discourage you, but I must lay some things openly before you. I told the conference what had been shown me in the past in reference to resolutions which covered the same ground. I stated that many things had been taught in the college that were as seed sown in minds and would yield a harvest which would not be pleasant to reap. I stated that I had light in reference to this matter.

Both in the tabernacle and in the college, the subject of inspiration has been taught, and finite men have taken it upon themselves to say [that] some things in the Scriptures were inspired and some were not. I was shown that the Lord did not inspire the articles on inspiration published in the Review, neither did He approve their endorsement before our youth in the college. When men venture to criticize the Word of God, they venture on sacred, holy ground and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way, but God is not in this.

Infidel arguments have been brought into the college for the purpose of instructing our youth how to argue against infidelity. The seeds of infidelity may not at once be developed, yet they will manifest their existence when temptation arises. I have been shown that doubts will enter the heart; arguments in favor of infidelity will fasten in the mind that will finally lead to skepticism as a result of this course.

I did not desire to definitely state these particulars in the conference for the delegates to garble and misconstrue, but I said enough in regard to what the Lord had been pleased to show me. I stated that I was a stockholder and I could not let the resolution pass, that there was to be special light for God's people as they neared the closing scenes of this earth's history. Another angel was to come from heaven with a message, and the whole earth was to be lightened with his glory. It would be impossible for us to state just how this additional light would come. It might come in a very unexpected manner, in a way that would not agree with the ideas that many have conceived. It is not at all untimely or contrary to the ways and works of God to send light to His people in unexpected ways. Would it be right that every avenue should be closed in our school so that the students could not have the benefit of this light? The resolution was not called for.

I have been shown that our conferences have been overburdened with resolutions. One-tenth as many would be of far greater value than a larger number. I stated these things clearly, but still you urged that the resolution should be carried into effect. You made it evident that if God was leading me, He was certainly not leading you. Your resistance to my words and the manifestation of so much

feeling expressed in your lowering countenance and your determined words impressed me very unfavorably.

Another resolution was passed that might have been laid upon the table, i.e., the one in reference to training all licentiates [in the canvassing work] before permitting them to enter the ministry. This was to be an absolute rule, and notwithstanding all I had to say against this resolution, it was carried. It was not right for the conference to pass it. It was not in God's order, and this resolution will fall powerless to the ground. I shall not sustain it, for I would not be found working against God. This is not God's way of working, and I will not give it countenance for a moment.

My brother, how can I hope to labor in harmony with you when Minneapolis with its experience is so plainly before me? My ministering brethren came to that conference with a spirit that was not the Spirit of God. They were under a deception in regard to me. If the Spirit of God had impressed and controlled their hearts, they would not have taken a position so wide of the mark in judging me, my position, and work. After plainly stating my position, I said that as long as my brethren thought that I was influenced in my judgment and work by W. C. White, A. T. Jones, or Dr. Waggoner, they need not send for me to attend their camp meetings or conferences, for I could do them no good if I did come.

There can be no harmony in our work when our brethren are so completely blinded that they cannot recognize the Spirit of God as it worked through me at Minneapolis. But although I plainly stated that which the Lord had been pleased to show me which led me to oppose the resolution, your hand went up for its adoption. Did you think that Sister White would stand against you all in that conference if she did not have most decided reasons for so doing? You thought that your own judgment was superior to the light that God had given me. Would it be consistent for me to unite with you while you are of the same mind as at Minneapolis? Have I any reason to believe that you would not manifest the same spirit under favorable circumstances that you did then? No, my brother, I cannot sanction the spirit that prevailed at Minneapolis, neither can I have confidence that those who were actuated by that spirit are walking in the light.

Suppose Dr. Waggoner did hold views that were not wholly correct, was it Christlike to manifest the spirit that was felt in that meeting? The rich blessing of God was hanging over that conference, but the Lord could not work upon hearts so full of misconceived opinions of His own messages and so barricaded with prejudice against them. The reports that were brought to Battle Creek were in accordance with the spirit that prevailed at that meeting. Falsehoods have been circulated which I have not yet felt called upon to contradict before the church.

A good work has been done in Battle Creek. The Lord has abundantly blessed me, and I desire that everyone shall have this blessing, but I have had to fight for every inch of ground that we have gained here at Battle Creek. The brethren were not going to ask Brother A. T. Jones to preach in the tabernacle. I felt deeply stirred with indignation at the persistent effort to close the door to every ray of heaven's light. I have carried the heaviest load that I have ever borne in Battle Creek, but we have gained a measure of victory. Still there must be a more thorough work done. There must be seen a spirit of conviction that will make it manifest that we have been born again. There must be a spiritual revolution throughout the churches, that fruits unto righteousness may be seen in our daily life.

The daily life of the Christian should bring no discredit upon our holy faith. The motive of the heart as well as the words and actions are weighed in estimating our moral worth. Those who rejected Christ, the Lord of glory, knew not that He was the Prince of life, else they would not have crucified Him. Reliance on forms and ceremonies will not save us. The lawyer whom Christ found wanting in love to God and to his neighbor, which is the very essence of religion, could have vindicated himself on the ground of ceremonial correctness. He could have said with Paul that as touching the law he was blameless. But the Lord defines Bible religion as a principle in the soul, not merely the performance of virtuous acts, although virtuous acts, are the natural fruits of this principle in the soul. It is the spirit in which the acts are performed rather than the performance that counts with God. A man may give his goods to feed the poor, his body to be burned, yet if he is not actuated by the living principles of love for God and man, his work is a failure. God looks at the heart. We must repent and believe.

Thank God, it is not too late for wrongs to be righted. Christ looks at the spirit, and when He sees us carrying our burden with faith, His perfect holiness atones for our shortcomings. When we do our best, He becomes our righteousness. It takes every ray of light that God sends to us to make us the light of the world.

I have nothing, nothing but kindness and love in my heart towards you. I long for perfect harmony with my brethren, but I must do the work that God has given me to do, even if it separates me from my brethren and friends.

Yours with respect.

Lt 22a, 1889

Underwood, R. A.

[Battle Creek, Michigan]

January 18, 1889

Dear Brother:

At the General Conference in Oakland some things were forcibly brought to my mind which I must now write out. I have considered your words to me in regard to Brother Gilmore, that he would not give his money to the cause of God but would invest it in a sanitarium, which he could control to a large extent. Is this the right position for any one of us to take? God is willing to bless us, but we are to be perfectly passive in His hands. We should seek earnestly to know His will and then to do it.

Had you, my brother, been where you could give Brother Gilmore wise counsel, what a different use might have been made of his means, his time, and labor. He has capabilities that might be employed in well-directed efforts in the work of God. At the time when I wrote to our brethren asking help for the European field, our missions there were in great need. Brother Gilmore might have helped in more ways than one, if he had with unselfish, disinterested motives sought earnestly to know the will of God. I wrote to him, but he answered that his means were invested or tied up in the health institution and [that] he was unable to aid the missionary work in Europe. I did not get one dollar from any of the men to whom I wrote, except Brother Smouse of Iowa, who gave one hundred

dollars. I would not cast censure on Brother Gilmore. He was young in the truth, and he believed you, my brother, to be a man of discernment, a wise counselor who would not advise him to any course that was not for the best. Now he will have trials and will be disappointed. May the Lord preserve him from taking any wrong course, but may he look to God in faith and trust.

I am very sorry that you have taken a leading, active part in establishing the health institution in Ohio, for I cannot think that the Lord is moving you in this matter. If Sabbathkeepers are raised up in Cleveland, which I know is an important field, you will see the need of building a house of worship there in order to facilitate the work, but where is the means to do this? Who will now come to the front and invest where means is really essential? My brother, you have taken upon yourself burdens that the Lord has not required you to take. The Mount Vernon Sanitarium was a private enterprise, and I cannot see why you should now call means from the churches in Ohio to sustain it. Nor can I see the justice of attempting to shift the burden of his institution on the General Conference, which has so many and such heavy burdens in providing for the foreign missions and for other branches of the work.

All the new enterprises that require a large outlay of means require also careful thought and well-disciplined forces to run them. In establishing a health institution, it is not the greatest part of the work to erect a building in which to treat the sick. The heaviest part of the burden comes after this, in securing competent managers and in providing the facilities that the institution may be fully equipped. We know how difficult a matter this has been [from] our experience with the health institutions at Battle Creek and at St. Helena. It takes years to fully equip an institution and place it in running order, and it is a heavy responsibility for someone to carry forward such an institution and to make it a success. We have not a Dr. Kellogg to manage all our sanitariums. If a health institution is not wisely managed, it will work against the truth.

We must also consider the great demand there is for means to be invested in the vital interests of the cause of God in the new fields opening in every direction. Not only are there calls for labor in different parts of our own country and especially in our large cities, but from Europe the Macedonian cry is heard, "Come over and help us." [Acts 16:9.] Is it wise then to create new burdens for God's servants to carry? Should the Mount Vernon Sanitarium be allowed to cripple other branches of the work? Is God pleased with your inventions? Is it in His order to have this institution brought into existence to consume means, to require time and perplexing thought, when there is already an institution accessible and when there is so much work pressing upon us that has more direct reference to the salvation of souls?

I hope that none will be discouraged because of the failure of plans and of ardent hopes. The blessing of the Lord is always promised on conditions. He will bless us in harmony with His own laws. There may seem to be something lacking that will insure success, but in time we may see that our success is not always the greatest when we get what we wish. You may be tried like gold, and if you bear the trial rightly, your soul may be more benefitted than it would be by great prosperity. My brother, keep humble; keep meek and lowly. You want to be a bold, successful soldier of Christ; you want to be a valiant overcomer. God grant that you may win the crown of life.

Brother Underwood, you had all the responsibilities you could carry before you became interested in this Mount Vernon matter. This additional care will not help you to take a course calculated to win the confidence of your brethren. It will not help you to keep calm nerves and an even temper to do

the work the Lord has for you to do. If you are a disappointed man, you will be a very unhappy man. In order to be highly useful, you need more of the love of Christ to subdue your own will. You do not feel under sound obligation to God to be patient and kind and respectful toward your ministering brethren and toward every member of the church. They lose confidence in you, and then your influence is crippled. You need the kindness, courtesy, meekness, and lowliness of Christ. You have many valuable qualifications that can be perfected for highest service if sanctified to God. You should feel the necessity of approaching your brethren with kindness and courtesy, not with harshness and severity. You do not realize the harm you do by your sharp, domineering spirit toward them. The ministers in your conference become disheartened, losing the courage they might have if you would give them respect, kindness, confidence, and love. By your manner of dealing, you have separated the hearts of your brethren from you, so that your counsel has not had much influence over them for good. This is not as the Lord would have it. He is not pleased with your attitude toward your brethren.

If you live by faith in Christ, your will will be controlled by the will of God; you will have Christ abiding in the soul. Your happiness does not consist in that which you possess or in that which you are in yourself or can be; it consists in the oneness of your will with the will of God. The happiness and glory of the inhabitants of the spiritual world is perfect because the will of God is their will, their supreme delight.

The work of grace will be carried forward in your own heart if you do not voluntarily refuse to be acted upon in harmony with the truth which you believe. The truth must sanctify the soul of the believer, else it is of no benefit to him. You need to learn daily in the school of Christ. The apostle said, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [2 Corinthians 4:5, 6.] The apostle spoke of himself as "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." [Verse 10.] In all your labors you are to manifest the spirit of Christ. The sufficiency of the apostle was not in himself, but in the presence and agency of the Holy Spirit, whose gracious influence filled his heart, bringing every thought into subjection to Christ.

Brother Underwood, you have erred in encouraging persons to connect with the work of God when you should [have] discerned that they were unworthy. Although their works and their influence are an injury to the cause of God, you flatter them by continuing them in the position. Thus you say to the sinner, "It is well with you."

I have much to say to you, for I love your soul; but will it do you any real good for me to say it? Will you receive it simply as Sister White's opinion? This is the position that some have taken in regard to my work. It was the position taken after the conference at Oakland by some of the erring ones in regard to my testimony, and it had a strong influence in weakening the influence of the testimony. I repeat to you the apostolic injunction, "Examine yourselves, whether ye be in the faith; prove your own selves." [2 Corinthians 13:5.] Inquire into the character of your motives, purposes, thoughts, words, and deeds. Will you see whether you are guided by the wisdom of God?

My brother, if you do not searchingly examine your own heart, you will become careless and will not see your great need. You must be meek as a little child. Our life may seem disfigured and marked by

failures and blots, but if we are only willing to see our true condition, something better may be put in the place of these objectionable features. God's wisdom must be exalted; man's wisdom must be laid in the dust. I hope you will discern your deficiencies in the light of truth. If self-love is indulged, it will prompt to a much better opinion of yourself than is correct or safe. It needs a deep insight into your own heart to reveal to you your great needs, above all your constant need of the compassion, the infinite mercy of our divine Redeemer. Should the Lord treat you as you sometimes treat your brethren and fellow laborers who you think need to be corrected, you would in a sad state.

You need sanctifying grace. I tell you, my brother, you need to reach a higher standard. Your position and work require you to be a guide and example to others in patience, longsuffering, kindness, and compassion. You need to be closely connected with God. In order to bear your responsibilities aright, you must be an ever-growing Christian. Your faith must be strong, your consecration complete, your love perfect, your zeal ardent. You must make steady advancement in the knowledge and the love of Christ, that you may witness [to] those under your charge the precious fruits of the Spirit. You need spiritual discernment. Keep the eye single to the glory of God, that your profiting may appear unto all. Do not gather to yourself too many burdens to worry and perplex you.

Grasp the promises of God. Press close to the bleeding side of Jesus. Encourage tenderness and compassion. Improve every means of grace, that your love may abound more and more, that you may have wisdom from above, that you "may approve things that are excellent, ... being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." [Philippians 1:10, 11.] Your present and future usefulness depend on your living connection with God.

Your position grants you no liberty to be severe, critical, or overbearing. Peter exhorted the elders, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 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." [1 Peter 5:2-6.]

The church upon the earth is not perfect. The church militant is not the church triumphant. Earth is not heaven. The church is composed of erring men and women who will need patient, painstaking effort, that they may be educated, trained, and disciplined by precept and example to do their work with acceptance here in this life and to be crowned with glory and immortality in the future life.

Unless you who are placed in important positions in the church shall cultivate tact far more than you have done in dealing with human minds, there will be great loss to yourselves and to the church. There is work for one in your position to do as he shall meet with alienation, bitterness, envies, jealousies. There is need of wise, well-directed, Christlike labor, that things may be set in order. "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [James 3:17, 18.] I entreat you to make diligent work for eternity. We have but little time in this life, and we want to be Christlike. Never stir up strife by a domineering spirit. Put away everything like rough dealing, and do seek for a closer walk with God. You used to be more meek and humble than you now are. You need that refining grace of God, the meekness of

Christ. There is a work allotted you that no one can do for you in "holding forth the word of life," practically setting forth a Christian example. "Do all things without murmurings and disputings; that you 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 2:14-16.]

From the light God has been pleased to give me, I know that men whom He has placed in responsible positions come to feel, after standing in the office for years, that they are to exercise more authority than their position requires. God will sanction no tyranny, no sharp dictation, for this naturally repels, and often it stirs up the worst passions of the human heart. But if men in responsible positions will exercise the patience and kindness of Jesus, it will be more effective than authority or exhortation or strong arguments. The silent influence of a Christian character will fall upon men like a sunbeam. May God help you to do right because it is right.

Lt 23, 1889

Underwood, R. A.

Battle Creek, Michigan

February 8, 1889

Brother Underwood:

My son has placed in my hands a letter from you, making inquiry in reference to Brother Rice. After you have placed him in positions of trust, why do you ask us to state what we know of him? I do not feel free to write to my brethren the particulars of a matter concerning him and thus commit myself upon paper by giving facts which may be used against Elder Rice. He has confessed all that he has done with humiliation of soul.

During the meeting at Minneapolis, I passed through a painful experience because of the attitude of our ministering brethren, which I knew was not in harmony with the Spirit of God. Since then I have not been confident that they have been entirely under the control of the Spirit of God, and I have had to admit that under a pressure of circumstances (for reasons that I will not attempt to explain) some of my brethren in the ministry may be led by another spirit. I dare not repose confidence in communications concerning other of my brethren, for if favoring circumstances should arise, they would make a wrong use of the light given and injure them or me. I feel sad to state this matter as I do.

I wish prosperity to my brethren, every one of them; but I tremble for their souls when I see them following their own wisdom and their own judgment, and receiving impressions one from another that are wrong, which I know will lead them into difficulties and separate them from God.

Did not my son relate to you some things in regard to Elder Rice? If he would show his repentance by making restitution for the injury he has done the Health Retreat, he would make it evident that God is moving now upon his heart.

In regard to the health home that has been erected at Mount Vernon, I cannot give you the encouragement you want. If there were an abundance of money in the Ohio Conference, so that the brethren could invest in such an enterprise, and not yet withhold their means from important missions that need aid so that the truth shall be brought before many who are now in the darkness of error, then I would not feel so sad in regard to this matter. But this Health Home enterprise is a channel to divert means from far more important branches of the cause that are crippled for the want of the very means that has been invested and will need to be invested to keep this institution running.

You have yourself a care and responsibility on you that is absorbing thought and energy that might be wholly devoted to the vital interests connected with the last great work for this time. You will be disposed to call the minds of your brethren in the churches to this enterprise, to set it before them in the most favorable and hopeful light, to solicit their means, and their expectations of its success will not be realized. If they do invest means, they will be tempted, and if they refuse to invest, you will be tempted to feel unkindly and in an unbrotherly manner. I look upon the whole investment as a mistake. I have looked upon it thus from the first. I look upon the whole scheme as one not devised of the Lord.

You need in Cleveland just such [a] building as will place the work upon a becoming standard in keeping with the greatness of the truth which we believe. This could be done if our brethren could now invest in these much needed buildings the means which is swallowed up in the enterprise at Mount Vernon. While a heavy debt is on that building, there is not much heart to make a call upon the churches in Ohio to do the very work which it is in their power to do if this enterprise in Mount Vernon did not stand in the way.

While I consider that our brethren in Ohio have moved unadvisedly, I could not lend my influence in any way to push them further into this enterprise without evidence that I had the Lord to approve my effort and work with me in the matter. I know that there will constantly be grave difficulties arising in managing such an institution, for I do not think it possible to bring any such institution up where it should be, unless there is a spirit of self-denial and great economy exercised by all who are interestedly connected with it, including physicians and helpers.

Some have started in wrong and will never make a success until they are thoroughly converted. And that which makes the situation of these more difficult is they do not feel the need of improvement in the very things where they are so deficient. I am seeking the Lord daily to know His will, that I may do it. It is not safe to follow our own ways or our own judgment. Every dollar which the Lord has sent us in trust is to be wisely invested, to tell to the very highest interest in the work and cause of God.

I have been shown that the enemy of God and man is constantly at work to invent plans and enterprises to absorb means so the work which is greatly in need of it may be hindered and crippled. These enterprises which will be less efficient for good than others will result in constant perplexity by calling for additional means and ability which might be employed in other directions with far greater success. The Lord would have us look matters squarely in the face and consider the beauties, the demands, and liabilities of every new work or enterprise in which we engage. We are to contemplate with well-balanced minds the conditions of success. Everything we undertake now in this period so fraught with solemn importance must be undertaken under the guidance of divine wisdom. It is essential that the work be begun with the union and co-operation which it demands. If

there has been a mistake made at the outset, a following on in the same course of error will lead more and more from the path of safety and success. To follow on in a doubtful path will only retard the advanced movements that should be made in the earnest work of saving souls. If the enemy can engage means and ability in a matter of less importance to crowd out larger and more vital interests, he counts his work a success.

There are buildings to be erected for the worship of God in the different churches of Ohio. There are missions to be prepared, and if those who must lift in these essential enterprises are cumbered with other interests, perplexed and worried and oppressed with enterprises that God has not laid upon them, they can only engage in more important things with divided hearts and minds.

The principles of selfishness were manifested in the very first arrangements and plans concerning the establishment of your institution. There are pressing wants on every hand that need to be met in order that perishing souls may be saved. There are those who can be laborers together with God, who can act a disinterested unselfish part in the aggressive work to be carried on against error and sin. The whole heart and soul should be engaged in the work of winning souls to the Master. The work must be done intelligently and in faith.

All the tact, piety, and devotion that is possible to attain through Jesus Christ should be exercised in meeting the daring revolt against the authority of God. Satan well knows that he will be exposed, that his designs and purposes will be opposed, and the more perplexities he can invent to engross the means and the ability of workers, the more he can take from the force that should be given to larger and more necessary branches of the work. But I will close here.

Lt 25a, 1889

Eldridge, Brother

Denver, Colorado

September 8, 1889

Dear Brother Eldridge:

The Lord gave us a prosperous journey. The rain commenced to fall as we reached Chicago, and we did not have much dust, for the rain extended nearly to Denver. We found a neat little encampment and about one hundred people on the ground. We had a good meeting Sabbath. Brother Owen spoke in the forenoon upon the coming of Christ, and I spoke in the afternoon from (John 8:12); then we had a social meeting, and many excellent testimonies were borne, and my soul was refreshed. I think it would have been difficult to have spoken to thousands of people for I was weak; but the Lord helped me to speak His word to the souls present. This is the workers' meeting. The camp meeting proper begins Monday.

We came direct to Denver and met Willie on the campground. The atmosphere has revived me somewhat, and I am thankful to God. I have had some conversation with W. C. White, and he has for the first time presented before me in written manuscript thoughtful, studied plans which meet my ideas. I see that something must be done more than has been done and is being done <in getting my publications before the people.> There must be more God-fearing workers in the field. These plans

will, I feel assured, meet your mind, and are what are needed to the success of our work. Time is short, and our working forces must be well-disciplined and organized to do larger work.

The words of Christ are to have greater force with our people than ever before. "But ye shall receive power, after that the Holy Ghost has come upon you and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth." [Acts 1:8.]

Here is the worldwide message to be given, and there must be educated ability to comprehend the greatness and the value of the work and to act a part in it, not from a money standpoint, but from a sense of the necessity of the case. The time demands greater efficiency and <greater earnestness> and extension. There is no time to be lost.

In regard to Dr. Kellogg's books, and the position that they should occupy in the field, deserves careful thought. While on the cars coming from Battle Creek to this place, I have been calling up the things which the Lord has been pleased to present before me upon the subject of health reform. I have in the fear of the Lord presented this matter before the people as the Lord has presented it to me <for years in the past.> I have seen our people standing in a much better position on this question than at the present time. I am sure upon one point, that Brother Butler's position in regard to this question—his ideas and his work in reference to it—is not in harmony with the light given me of God. Years ago I had a testimony of reproof for the managers in our camp meetings bringing upon the ground and selling to our people cheese and other hurtful things and presenting candies for sale when I was laboring to instruct the young and old to put the money <they had> expended for candy in the missionary box and thus teach their children self-denial.

This order of things has changed of late; within four years there has been a different order of things which I do not favor. Temperance has been at a low ebb. I cannot sanction this state of things in the light of <the Bible and> the testimonies given me of God. I know that Elder Butler has been opposed to health reform. I advocate no extremes. But as I was looking over my manuscript after leaving California, I saw the decided testimonies borne and the dangers of our people imitating the customs and practices of the world. My heart is sick and sad over this state of things, and I do think that the light which has been given should be gathered up and made to shine.

Because some things have been strongly put by Dr. Kellogg and because some have <misapplied and distorted> the matter, it should not <force> any of us [to] the opposite extreme. Health reform will reach a class, and has reached, a class that otherwise would never have been reached <by the truth.> There is a great necessity for labor being put forth to help the people, believers and unbelievers, at the present time by health talks and health publications. I cannot see why the health books should not have a <prominent> place as well as the other publications, notwithstanding human prejudices <to the contrary.> But I have not, as I have told you, carried any special burden of this work for a few years. My mind has been so fully occupied with the burden upon me of getting before the people the light having special reference to these last days and the great crisis before us. The world is to be warned, and I have felt so deeply over Volume 4 [The Great Controversy] standing still as it has done, that all other consideration of books for which I was not personally responsible has not been my burden or consideration.

I have now fully decided to do something and do it at once. As time is passing and Frank and yourself acknowledge [that] you are powerless to exert an influence to change this order of things and that

Volume 4 should receive consideration as well as Bible Readings, that the very light God has given shall come to His people, I must put in operation or devise some plan that the people, believers and unbelievers, shall have the light. I will no longer wait for others East of the Rocky mountains with pen and voice to place this matter in its proper bearings before the people, but I will take the responsibility of doing it myself.

I do not demerit Bible Readings. It is a book which will do a great amount of good, but it can never take the place that the Lord designed that Volume 4 should have in the world and among our people. I have spread before them the light given me of heaven in that book. In conversation with Frank [Belden], he was constantly referring to Thoughts on Daniel and Revelation—that no more had been done for that than for Volume 4. I consider that that book should go everywhere. It has its place and will do a grand good work. It is a light, [an] <intelligence>, which the world needs. I place no demerit on it, but the arguments used in this line lift no burden from my weight of responsibility.

I know that no other one, not even Frank nor yourself, can see and sense this matter as I do, <and I will not expect it.> Therefore, all the excuses made by Frank present to me a positive necessity of my doing something and doing it now. If Thoughts on Daniel and Revelation does not receive the sale it should, if Bible Readings is carried to the neglect of other publications highly essential for the people to have, that neglect will not excuse the matter <of why> Volume 4 should not be pushed and its circulation be tenfold what it has been the present year.

It is a duty we owe to our people and to God to send every ray of light given me of God, demanded for this time, to every tongue and nation. I am not pleased with the existing state of things. I am sorry and distressed, and as Brother Belden declares he cannot alter this state of things in his work, I am compelled to see if I can do anything to improve the matter. To wait longer would be a neglect of my duty. I cannot with a clear conscience let the time pass as it is, nothing scarcely having been done in the east in handling Volume 4. I have talked with Willie in regard to the Review and Herald handling Volume 1. He has, I think, set before you his reasons why the Pacific Press should handle it. The reasons are, I think, sound, and the experience that we have had in regard to Volume 4 the present year shows that there is a consistency in this matter and a principle which must be maintained.

I deeply regret that I have been passive so long, waiting for someone to do a work which I thought not exactly appropriate for me. I ask God to forgive me for this careless neglect on my part, waiting for my brethren to do a work which God has given me. I have had no evidence that He has laid the burden upon them. This matter I have trusted would be impressed in its relative importance upon their minds, and it would not need any particular urging from my pen or from my voice to have it stand where God designed it should, but if the burden has been given me, if the matter has been presented to me in its sacred solemn importance to present a light appropriate to do a work for this <very> time, I must see that it stands in its proper place, and I must not cast down the burden at the feet of my brethren as though they would understand and appreciate these things as I have felt them and their importance as God has made me to feel them.

I must do my work and not look for my brethren to do it for me. I have expected too much of my brethren. I must look to God, the Captain of my salvation, and obey His orders. I make no complaint of my brethren. You say you have done your best. I receive your testimony, and I do censure myself that I have let things rest as I have done. I do condemn myself, but I will seek, in the fear of God,

henceforth to take up my appointed work and let nothing interfere between God and my duty. I will now try to set this matter before the people. I will now, if God will help me, do my work to the best of my ability. I look at myself and consider my days are few now, but while life lasts, [I] will be faithful to my trust. May the Lord help and bless you, is my prayer.

Lt 26a, 1889

Maxson, Brother and Sister

Battle Creek, Michigan

March 2, 1889

Dear Brother and Sister Maxson:

I have waited with interest, hoping that you would have something to say in reference to your course in leaving the [Rural] Health Retreat. It was your connection with Elder Rice that led you to leave when you did. You took sides with him, and his influence over you was deceptive. Elder Rice hurt us all he could. You did not then see all things in the true light, and acted under wrong impressions. I had very clear evidence that it was your duty to connect with the Health Retreat, and I have never felt that your leaving was in the order of God; it was the work of the enemy. This movement, from first to last, cost me much labor. In all the time that [Elder Rice] was working against the Retreat, he was working against the purposes of God. Light was constantly coming to me in relation to this matter. I strenuously opposed the establishment of a rival institution in Fresno. You were working in one direction, and I, <under the direction of God,> in an opposite direction, to counteract your work.

Our health institutions are in the highest sense <becoming> missionary fields. There is not a place in the world where it is more essential for religion to become a ruling principle than in our institutions for the suffering sick. Solemn responsibilities rest upon the physicians, and they should have an abiding sense of the reality of eternal things. To give due attention and prominence to the soul's interests requires great wisdom. The physician needs to maintain a close and constant connection with God, in order to realize the value of the soul for whom Christ has died. He needs personal religion; the truth should be an abiding principle in the soul. Then he will have large opportunities for doing good.

None but a Christian physician can discharge to God's acceptance the duties of his profession. In a work so sacred, no place should be given to selfish plans and interests. Every ambition, every motive, should be subordinate to the interest of that life which measures with the life of God. In all your business, let the claim of Jesus, the world's Redeemer, be recognized; let His example be copied. What the physicians attempt to do, Christ can accomplish. They strive to prolong life; He is the Life-giver. Jesus, the Mighty Healer, is Physician-in-chief. All physicians are under one Master, and blessed indeed is every physician who has learned from his Lord to watch for souls, while with all his professional skill he works to heal the bodies of the suffering sick.

To fear God and to walk with Him is the privilege and duty of every physician. I have been shown that Satan presses in his temptations with greater force upon physicians who are among our people than upon those outside of our faith. It is Satan's work to excite pride and ambition, selfishness, and

love for supremacy, that he may prevent that strong, brotherly union which should exist among our physicians <who are of like precious faith,> which would give vigor to their purposes, and would go far to insure success in all their undertakings. In all our institutions the physicians who believe the truth should strive for harmony.

There should be no rivalry <which is now so strongly developed.> Variance and rivalry are even more offensive to God when manifest among <those who claim to be> physicians than among those who claim to be called to the ministry, for the godly physician is Christ's ambassador to hold forth the Word of life to suffering ones who are letting go their hold of this life. If he has wisdom to speak a word in season, leading the sufferer to rely upon Jesus, he may be the instrument in the hands of God [for] the saving of the soul. How firmly garrisoned should be the soul of the physician, that impure, sensual thoughts may not find a lodgment there.

I have been shown that much is lost when the physicians of our faith draw apart because of their different methods of practice. Physicians' meetings should be held, where all might counsel together, exchanging ideas and laying plans whereby they could work unitedly. The Lord formed man for companionship, and He designs that we shall be imbued with the kind, loving nature of Christ, and shall, through association, be bound together in close relationship as children of God, doing work for time and for eternity.

Christ had on one occasion sought to prepare the minds of His disciples for the scenes of suffering that were before Him. He told them that He should be betrayed into the hands of His enemies and be put to death and should rise again. They did not comprehend what He was trying to teach them, but a shadow, as of some great sorrow, fell upon them. Yet even in this time of sadness the spirit of unholy rivalry found a place in their hearts. Jesus read their thoughts. They loitered behind, and he was in advance of them as they came to Capernaum. He called the disciples and inquired in regard to their disputes by the way. And he took a little child, and setting him in the midst of them, He said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, is greatest in the kingdom of heaven." [Matthew 18:3, 4.] This lesson is for us.

In the love and fear of God, let the physicians have meetings for counsel and talk up the best ways and means of serving the Lord in their <important> branch of His great work. Let them bring together all their intelligence and skill, that they may be a help to one another. I know that there are ways by which they can come into harmony, so that no one shall follow his own independent judgment.

In their practice, the physicians should seek more and more to lessen the use of drugs instead of increasing it. When Dr. Chamberlain came to the Health Retreat, she laid aside her knowledge and practice of hygiene and administered the little homeopathic <doses> for almost every ailment. <This was against the light God had given.> Thus our people, who had been taught to avoid drugs in almost every form, were receiving a different education. I was obliged to tell her that this practice of depending upon medicine whether in large or small doses, was not in accordance with the principles of health reform. The Lord had in His providence given light in regard to the establishment of sanitariums where the sick should be treated upon hygienic principles. The people must be taught to depend on the Lord's natural remedies, pure air, pure water, <simple,> healthful foods.

Every effort made for the physical and moral health of the people should be based on moral principles. The advocates of reform who are laboring with the glory of God in view will plant their feet firmly upon the principles of hygiene; they will adopt a correct practice. The people need true knowledge. By their wrong habits of life, men and women of this generation are bringing upon themselves untold suffering. Physicians have a work to do to bring about reform by educating the people, that they may understand the laws which govern their physical life. They should know how to eat properly, to work intelligently, to dress healthfully, and should be taught to bring all their habits into harmony with the laws of life and health, <and to discard drugs.> There is a great work to be done. If the principles of health reform are carried out, the work will indeed be as closely allied to that of the third angel's message as the hand is to the body.

Why is there so much dissension? Why so much independent action, so much selfish ambition in this great missionary field? God is dishonored. There should be concentrated, united action. This is as necessary in the physician's work as in any other branch of the work of preparation for the great day of God.

If they move in God's way, physicians of the same faith will be linked together in a strong brotherhood, aiding one another to reach the highest standard and devising means to enlighten the people, not encouraging the use of drugs, but leading away from drug medication. Teach the people how to prevent disease. Tell them to cease rebelling against nature's laws, and by removing every obstruction, give her a chance to put forth her very best efforts to set things right. Nature must have a fair chance to employ her healing agencies. We must make earnest efforts to reach a higher platform in regard to the methods of treating the sick. If the light which God hath given prevails, if truth overcomes error, advanced steps will be taken in health reform. <This must be.>

Lt 26b, 1889

Maxson, Brother and Sister

Battle Creek, Michigan

March 2, 1889

Dear Brother and Sister Maxson:

I have anxiously waited, hoping that during this revival in your midst you would have something to say in reference to your leaving the [Rural] Health Retreat, your connection with Elder Rice, and your taking sides with him, and his deceptive influence over you, which led you to take the steps you did. At that time, Elder Rice did us all the hurt he could. You did not then see all things in their true light, and acted under wrong impressions. I had very clear evidence that it was your duty to connect with the Rural Health Retreat, and I have never felt that your leaving was in the order of God, but was the work of the enemy. This movement, from first to last, has cost me much labor. All the time that Elder Rice was working against the Retreat, he was working against the purposes of God. Light was constantly coming to me in reference to this matter. For a time after you left the Health Retreat, you were working in one direction and I was working in another to counteract your work. I strenuously opposed the erection of a rival institution in Fresno. Dr. Burke, in his course of action, did us all the injury he could; and your course in connection with Elder Rice, to this day is perfectly unexplainable to me.

Elder Rice withdrew from the Retreat all the means which he had there invested, and then went to Fresno and invested largely there, and began to do the same work of leavening in the churches which <some had been doing> in the East. He began dissecting the visions, telling what portion was inspired and what portion was not inspired, so that Brother Church and many others had the lesson well learned. Elder Rice stated to me in his confession that he had been full of bitterness and revenge, and had I not followed him up continually, he said he would have done worse than Canright had done. Now will you see how much the management of Elder Rice hurt the institution?

He says he lied about it, and I know that he did. He followed his own mind, hired money, and by taking advantage of his official position, by imposing on the confidence placed in him, he so arranged the notes that he could control about three thousand dollars of the money which Sister Miller supposed she was loaning to the Health Retreat. She had no intimation of such a thing as that he would wish to use any part of it for his own personal business. Yet he demanded that this three thousand dollars be handed over. The letter was a most godless affair. He has confessed all this, but we should feel that he was meeting the mind of the Lord if he would show forth fruits meet for repentance. Why does he not seek to cure the wound he has made by incurring so heavy a debt just for the purpose of carrying out his stubborn, set will? Why does he not try to bring means into the Health Retreat to lift the terrible financial pressure that he has made? Is there nothing required of you in this line to build up that which, in leaving just as you did, you injured?

The providence of God has been turned aside at the Health Retreat. The Lord was working, as you well know, through His servant to set things in order, to develop the true inwardness of the workings at the Retreat, but you barred the way. The Health Retreat has struggled against disadvantages. The responsible ones at the Retreat, as you know, have set a bad example—an example of licentiousness, hardheartedness, want of sympathy, and firm resistance of anything that would correct, reprove, rebuke, or work a change. There has been more than common battles to fight.

Dr. Burke pursued the course he did, but if Elder Rice had not opened everything objectionable to him in its worst form in regard to Dr. Gibbs, he would have taken steps toward harmony. Obstacles which need not have existed were made to appear as wholly insurmountable, but under the bright beams of heaven they would have disappeared had you resolved to do your part until the Lord released you from the service.

After your journey East, the letters you wrote to Brother Church, and the representations that you made, I cannot harmonize with truth and righteousness. Your desperate efforts to erect an institution at Fresno, your expressed willingness to join with M. J. Church and connect with his head and will, seemed to me such a strange proceeding that I could account for it only on the ground that in your haste, your zeal was not prompted by the Spirit of the Lord. You were actuated by the same spirit that prompted you to leave the Retreat in the manner in which you left it.

In the highest sense these institutions for health are important missionary fields. Shall physicians believing present truth be at variance? There is not a place in the world wherein religion is more needed to be a ruling principle than in an institution for the treatment of those who are suffering. The physicians have solemn responsibilities resting upon them, and [they] should have a realizing sense of eternal things. There must be great wisdom exercised to give due attention and prominence to the interests of the soul; therefore the necessity of close and continual connection with God, having a sense of the value of the soul for whom Christ died. The physician is in need of

personal religion. The truth should be an abiding principle in the soul. Then there will be a larger opportunity for doing good.

None but the Christian physician can discharge to God his highly responsible duty in his profession with energy and ambition. Unless he has the fear of God before him, he will fail of his high obligations. Every motive of his profession, all life, should be in subservience to the interests of the higher life that measures with the life of God. Selfish plans and motives should not come into the physician's life. Jesus, the world's Redeemer, must be made your example in all transactions of business, and His example must be copied. The heavenly Physician can accomplish that which the physician of earth can only attempt to accomplish. They only seek to prolong life, but Christ is the Life-giver. Jesus, the Mighty Healer, is Physician-in-chief, and favored indeed is the physician who has learned of Him, the Head Physician, how to watch for souls, while he works with all skill in his profession to heal the bodies of the sick. To fear God and walk with Him in this life is the privilege of every physician.

God has a work for you both to do of a high order. I have been shown that Satan presses his temptations with greater force upon the physicians who are among our people than upon those outside of our faith. It is Satan's work to create ambition, pride, selfishness, and love for supremacy, that he may pervert the strong, brotherly union that should exist, which would give vigor to their purposes, their plans, and to the execution of them. It is very essential that physicians in all our institutions who believe the truth should strive for harmony. There should be no rivalry. Rivalry among our physicians is even more offensive to God than it is among those who claim to be called to the ministry, for the godly physician is Christ's ambassador to hold forth the Word of life to suffering ones who are letting go their hold of this life. If words are spoken in wisdom to lead the soul to rely on Jesus, the physician may be the instrument in the hands of God of saving a soul from death. How pure in motive, how firmly garrisoned should be the soul of the physician, that no impure, common, sensual thought should find a lodgment in his heart.

I have been shown that much is lost because the physicians of our faith draw apart. I have been shown that there must be physicians' meetings, where all those of our faith in the medical practice shall have opportunity for counseling together, and in love and harmony talk together and exchange ideas, and form a strong force, and lay plans whereby there can be union in their work. All selfish interest and all rivalry should be laid aside. Physicians should have noble, elevated purposes.

In the treatment of the sick, the practice of giving drugs should be avoided all that is possible. You should so learn the laws of life that you can less and less administer drugs, not increasing their use, but rather decreasing them, until you can drop drugs out of your methods.

The Lord formed man for companionship, and He designs that His children shall be imbued with the kind, loving nature of Christ, and by association, be bound together in close companionship and relationship as children of God, doing work for time and for eternity.

On one occasion Christ tried to prepare the minds of His disciples for the suffering future that was before Him, but their minds became sad and they did not comprehend that which He was trying to tell them. He told them that He should be betrayed into the hands of His enemies and should be put to death and should rise again the third day. But even in this time of sadness, Jesus read their hearts; they loitered behind, while Jesus was in advance of them. As He came to Capernaum He called His

disciples and inquired of what they were disputing in the way. They knew that Jesus had not heard what they had said, and He now gave them evidence that He could read their hearts. He called a little child, and setting him in the midst of them, He said, "Verily, verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, is greatest in the kingdom of heaven." [Matthew 18:3, 4.]

Let the physicians, in the love and fear of God, have a council and talk up the best ways and means whereby they can give best service to the Lord. Let them be united; let all their intelligence and skill be brought together that they may be mutual assistants to one another and bind their forces together. I know that there can be ways and means devised, and methods adopted, so that there will be harmony of action, and no one will be left to follow out his own independent judgment.

When Dr. Chamberlain came to the Health Retreat, she buried all her knowledge and experience <and went into> the practice of hygiene. [She] gave homeopathic doses for almost every ailment, and our people, who had been taught to avoid drugs, were receiving a different education from her practice than that which God designed they should have. I had to tell her that her dependence on drugs, giving medicine either in large or small doses, was not in harmony with the principles of hygiene. In His providence, the Lord had given light in regard to the establishment of a sanitarium where the sick could be treated upon the basis of health reform, and that the people were to be educated to depend on, and have increased faith in, the Lord's natural remedies—pure air, pure water, and healthful foods.

Every effort made for the physical and moral health of the people should have moral principles for its foundation. The advocates of reform who are laboring with the glory of God in view will plant their feet firmly upon the principles of hygienic methods, and there will be a correct practice. The people need true knowledge. The wretched manner in which men and women live, and endeavor to alleviate their condition in this generation, is bringing upon themselves untold suffering. Physicians have a work to do to bring about reform through educating the people, that they may understand the true laws which govern their natural life. They should know how to eat properly, to work intelligently, to dress healthfully, and [to] have all their habits in harmony with the laws of life and health, that they preserve themselves in health and strength, and be free from suffering that they bring upon themselves through improper habits. There is a great work to be done. True principles of health reform carried out will indeed be as closely allied to the third angel's message as is the hand to the body.

Why is there so much dissension? Why is there so much independent action? Why so much selfish ambition in this great missionary field? Why is there not concentrated action needed as much in this branch of the work as in other branches of the work? Physicians of the same faith will be, if they move in God's way, linked together in a strong brotherhood, counseling together, aiding one another with all their powers to the highest standard, devising means to enlighten the people, not in the use of drugs, but away from drug medication, teaching them how to prevent disease. Teach the people with whom you come in contact to cease rebelling against nature's laws, and give nature a chance to put forth her very best efforts to set things in order by removing every obstruction. Nature must have a fair chance to put forth her healing resources. Let the people be taught by lectures, by educating them on these themes, that they must render obedience to the laws of health. We must

make an effort to reach a higher platform upon the methods of healing the sick. If the light God has given me prevails, if truth overcomes error, there will be advanced steps taken upon health reform.

You have a part to act in connection with the Rural Health Retreat. Temptation took you away, and now let the Lord lead you back again. I felt pained beyond measure when you and Brother Church combined together to establish an institute in Fresno, for I knew that the right way was to unite with the institution already established that needed just such help as you could give it. Physicians and our institutions should work in harmony.

Satan has weakened our institutions by wrong management, when, if all has been in harmony, they could have helped one another to build up and not tear down. Has not man had things his own way long enough, and shall not the Lord now have things after heaven's order?

The very same energy and wholeheartedness, the same devotion manifested in the cause of building another institution, if put into the cause of the Retreat, would have achieved success for the institution, for the blessing of God would have been upon such devotion in efforts to build up the instrumentality He has established. Will you please carefully read over the letter which you wrote to Brother Church from the East, and see how it now looks to you? I desire only that the Lord's name be glorified and your own souls fitted up for the work that must be done in these last days; but crooked paths must be made straight.

Yours in love.

Lt 28, 1889

Gotzian, Sister

Battle Creek, Michigan

March 28, 1889

Dear Sister Gotzian:

I wish I were to return to Oakland with W. C. White, but this does not seem to be in the line of my duty; I must remain here till fall.

I am quite anxious in regard to Brother and Sister Sawyer. Her health I learn is very poor. These have been staunch friends of the cause of God for many years. They have been self-sacrificing, and I feel deeply for them.

In regard to Nellie Leland, you know she is a widow with the care of three children, and she is struggling to obtain knowledge that she may engage in the kindergarten work, where she can keep her children with her. Let us not see the poor soul struggle for her life and sacrifice her health to do this. I have thought of the liberal donations that have been made to individuals who have married at Oakland. Would that these friends might use their means and express their sympathies to bless the widow and the fatherless that are deserving of their attention and substantial sympathy. Have not such cases claims upon us?

I am involved in debt—\$8,000 on which I am paying interest. But I will help Nellie \$100 if you will do the same. Two hundred dollars would be a great blessing to her just now. Will you do this for Christ's sake? Will you encourage others to help her to get a start in life? It would be far better to do this than to wait and let Nellie be worn out with anxiety and care and fall in the struggle, leaving her children helpless, motherless, to be cared for by others.

One hundred dollars from you will not be a large sum, but it will be a great blessing to her. Will you do this? Let us do it as a free gift and not let the horror of debt be upon her who is struggling under such discouragements. If you will do this, please collect in my name from Signs Office \$100 for Nellie Leland. Let us both take stock in this matter, and the Lord will bless us. I know she will struggle with all her powers to be self-supporting. Will you look after this matter?

Ellen G. White.

Brother C. H. Jones: Please pay to the order of Nellie Leland \$100 (One Hundred Dollars) as a gift from the Lord who has made me His steward of means.

Ellen G. White.

Sister Gotzian: Will you please duplicate this and receive a blessing from the Lord for so doing? "He that giveth to the poor, lendeth to the Lord." [Proverbs 19:17.]

May the Lord bless you is the prayer of your sister.

Lt 29, 1889

Buckner, Brother and Sister

Battle Creek, Michigan

November 8, 1889

Dear Brother and Sister Buckner:

I received your letter while in the midst of the Conference duties. Since that meeting closed, I have been sorely afflicted with my teeth, and I am in such a state of nervous weakness that I cannot write as lengthily as I would be pleased to do.

I have been unable as yet to find the writings which you mention, but I may find them, and if I do, will send them to you. I will say that the difficulties which have existed in the church are all unnecessary. The troubles exist because of the misunderstanding of what constitutes true Christian charity, brotherly affection, and Christlike love. There is far more self-love, self-esteem, far more talking among men and women than is essential. You have been measuring yourselves by yourselves, comparing yourselves among yourselves, taking it for granted that all your feelings and surmisings and suspicions were correct, when if such feelings and suspicions and judging of one another are continued, there will be discord, strife, and an unhealthy state of the church.

If you will meet together once or twice a week in the evening and, with humble minds, feeling your own weakness and defects, will ask the Lord to enlighten your understandings and fill your hearts with His love, and examine, not one another, but the Scriptures, Satan will be defeated. Many

imaginary difficulties, mere mole-hills, have been magnified into mountains that have made barriers between brethren. Love, compassion, and respect cherished for one another should take the place of jangling and accusation.

When you begin to give your minds to the work of judging your brethren, you are doing the work God has not given you to do. You are not working with Christ. God did not place you upon the judgment seat to measure and pronounce sentence upon your brethren. Satan is an accuser of the brethren, and when he can set the leaven of disaffection to work in human hearts, he is exultant. When he can divide brethren, he has a hellish jubilee. I think if our brethren could see as I have seen how much wrong is done in speaking evil of our brethren, there would be an entire change in the way you treat one another. You do not understand yourselves; you misinterpret words and deeds and measure them from your own finite standpoint. Your feelings, your tongues, which are not sanctified, are employed in a service and work that is anything but holy and Christlike.

Brother Buckner, bring the attractiveness of Christ into your Christian service. Let the soft beams of the Son of Righteousness into your heart, and you will be more pleasant and cheerful. If you do this, you will have a strong and blessed influence on all around you. The truth of Jesus Christ is not gloom and sadness. Do not forget, my brother, that we are in Christ's school to learn lessons of truthfulness and love. We are taught in this school to have faith in our Redeemer. We must attend carefully to our own souls' necessity, improving every privilege provided for us to learn the meekness and lowliness of Christ.

We will have to learn the benefits of trials and not be discouraged under them. The heart must be disciplined, faith must be cultivated, the powers of the soul's endurance must be tested. The simplicity of faith and perfect confidence in God needs to be encouraged in your hearts. You must be constantly looking and talking on the bright side, and while the work of self-discipline must be carried on by every individual Christian, it must be in such a manner as to exalt and ennoble and not to contract and center on little things. Your thoughts should be a growth of holy principles. Do not center your minds on your poor selves, and do not make a brother an offender for a word. Do not judge him by your own finite measurement. Let the voice of simple, trustful, earnest prayer be heard in your dwellings. When our sisters visit one another, let them never speak words of criticism of their brethren. Let your minds dwell upon the attributes and experiences of the love of Jesus, the fullness of that love will prove a soother of little bruises, inconveniences, and disagreeable occurrences.

O what peace we often forfeit,

O what needless pain we bear,

All because we do not carry

Everything to God in prayer.

How much sweet peace we lose because we keep poring over the disagreeable items in ourselves and in our brethren. We must look away from the disagreeable to Jesus. We must love Him more, obtain more of His attractive beauty and grace of character, and cease filling the mind with the contemplation of others' mistakes and others' errors. No one is perfect but Jesus. Think of Him, and be charmed away from yourself and from every disagreeable thing, for [by] beholding our defects, faith is weakened. Faith in God and His promises is lost sight of.

Let me tell you, brethren in the church at Lemoore, you need more of Jesus and less of self. Think no evil, talk no evil of anyone, keep your lips as with a bridle. You cannot measure others' experience by your own. It would be a deplorable thing if everyone was of the same mind. If all were just like Brother Buckner in religious experience, there would be a wonderful want of fullness in church labor, in carrying forward the work of God. I do not write this to discourage you, but to help you.

Brother Buckner is worn and feeble; he needs the help of stronger men, and the church needs the help of stronger men. What if Brother Harvey Gray has made mistakes? What if in some respects we do err, does the Lord forsake us and forget us and leave us to our own ways? No, the Lord does not treat us as we wish to treat one another. May the Lord help you all to repent and confess and let the love of Jesus pervade your hearts. Jealousy is all ready to spring into existence at the least provocation. Envy and evil surmising are ready to be indulged, ready to grow by being cultivated.

Oh, how many hurt the heart of Christ because they want their own way and their own will? Let the warfare be turned against these unenviable traits of character, and then they will not be against one another in the church of the living God. If there were only such elements existing in the church as characterized the life of Jesus Christ, there would be a firm union. The world is against the church to weaken and destroy it, but let the church of God press together, press together, press together. Let not Satan thrust himself between the members of the church. Do not give one stroke on the enemy's side of the question. Put away egotism. Do not think that one or two men in the church are all the men who are conscientious in the church. You are far too narrow in your thoughts and in your actions.

Could the state of every human heart reputed eminent for holiness be critically examined and developed, there would be seen some dark chapters of distrust of God. What erroneous ideas of what constitute a Christian life we would find. What false ideas of God's prerogatives and of His moral government, what feeble, inefficient ideas of the atonement, what limiting of the powers of the Holy One of Israel in the agency of the Holy Spirit would be seen.

I know you all are earnestly struggling after the higher life and for clearer views of heavenly things, yet how slow the progress. How difficult for the mind to rise to the full assurance of hope that maketh not ashamed. In spite of all our efforts, we are often discouraged, because the flesh warreth against the spirit. Let not the common, cheap things engross the mind that the presence of Jesus shall be withdrawn. The life of the church is communicated from Christ, and He to the church, and we help the church when we work in harmony with the life-giving power, when we lose sight of ourselves and seek to build one another up in the most holy faith.

There may be instrumentalities which we do not prefer because they do not exactly meet our ideas. They do not work in the very line we have marked, and in the place of leaving them with God, we begin to lay difficulties and barricades in the way and cherish a grieved feeling because we see that they are doing a work which we ourselves cannot do. Then comes the picking, the dissecting of character, the talking, the gathering up of tidbits of complaint, and faultfinding and slander magnify little occurrences and events into grave sins. This has been done with the church at Lemoore until you are a weak church, and you always will be weak until this narrow order of things is changed. May the Lord show you all what to do that you may be filled with thanksgiving, gratitude, and praise to God for the precious gift of the Son of God and not with envying, jealousies, and rivalries. Then true love and unity will exist.

Christ prayed that His disciples might be one, even as He and His Father were one. In what does this unity consist? That oneness does not consist in everyone having the same disposition, the very same temperament, that makes all run in the very same channel. All do not possess the same degree of intelligence. All have not the same experience. In a church there are different gifts and varied experiences. In temporal matters there is a great variety of ways of management, and yet none of these variations in manner of labor, in exercise of gifts, need create dissension and discord and disunion. One man may be conversant with the Scriptures, and some particular portion of the Scripture is especially appreciated by him because he has seen it in a certain striking light. Another sees another portion as very important, and thus one and another present the very points to the people that appear of highest value. This is all in the order of God. One man blunders in his interpretation of some portion of the Scripture, but shall this cause diversity and disunion? God forbid. We cannot then take a position that the unit of the church consists in viewing every text of Scripture in the very same shade of light.

The church may pass resolution upon resolution to put down all disagreement of opinions, but we cannot force the mind and will and thus root out disagreement. These resolutions may conceal the discord, but they cannot quench it and establish a perfect agreement.

Nothing can perfect a perfect unity in the church but the spirit of Christlike forbearance. Satan can sow discord; Christ alone can harmonize the disagreeing elements. Then let every soul sit down in Christ's school and learn of Christ, who declares Himself to be meek and lowly of heart. Christ declares that if we learn of Him, then our worries will cease, and we shall find rest to our souls.

The great truths of the Word of God are so clearly stated that none need make a mistake in understanding them. When you as individual members of the church love God supremely and your neighbor as yourself, then there will be no labored efforts to be in unity. There will be a oneness in Christ. The ears to reports will be closed, and no one will take up a reproach against his neighbor. The members of the church will cherish love and unity and be as one great family. Then we shall bear the credentials to the world that will testify that God has sent His Son into the world. Christ has said, "By this shall all men know that ye are my disciples, if ye have love one to another." [John 13:35.] The divinity of Christ is acknowledged in the unity of the children of God. Brethren when you humble your hearts before God you will see that there is danger of Pharisaism, danger of thinking and praying as did the self-righteous Pharisee. "I thank God that I am not as other men are." [Luke 18:11.] Oh that there may be a breaking up of the fallow ground of the heart that the seeds of truth may take deep root and spring up and bear much fruit to the glory of God.

When, my brethren, you would accuse one of the brethren, consider the words of Jesus, "He that is without sin among you, let him cast the first stone." [John 8:7.] Your sin may not be the particular sin that is under consideration, but Jesus' words meant that when you are free from sin, you may cast the first stone. When Jesus spoke these words to the accusers, their guilty consciences were aroused. They could not answer Him. They were convicted each in his own conscience, and they went out one by one, beginning at the eldest even to the youngest.

What can Christ, who is so forgiving, so patient with all our mistakes, so rich in mercy and love think of our hardhearted criticism and faultfinding? Love for your erring brethren will produce far greater effect in reforming him than all your harsh criticisms. Let all the [thoughts] and emotions of the heart be after Christ's order. Let self be put out of sight. The Lord would have the thoughts and the

language and the experience of Christian life far more attractive than it is today. If they are not more like Jesus, they can never be the light of the world.

When you assemble together, do not dishonor God by criticizing the worshippers and picking flaws in the characters of your brethren. Your work is between God and your own individual soul. What are you thinking of, my brethren? There is work to do in the saving of souls around you, and precious time is passing. The hours of probation will soon close. Is your work for the Master of that character that you will hear the "Well done, good and faithful servant"? [Matthew 25:21.] Remember that every soul making efforts in the divine life finds every inch of ground disputed by an antagonistic force and [that] he must gird himself for the conflict by earnest prayer and fight the good fight of faith. He is called to "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [Ephesians 6:12.] There is no strength to be invested in warring against each other. If individually we make progress in spirituality, the loins must be girt about with truth, we must have on the breastplate of righteousness, we must take the helmet of salvation and the sword of the Spirit. Brethren, seek God. "Seek Him while He is to be found, call upon Him while He is near." [Isaiah 55:6.]

Oh, what experiences we might gain if we were devoting all our God given ability to seeking knowledge and spiritual strength from God in the place of devoting our powers to hurting one another. How unsearchable are his judgments. Brethren love one another as Christ has loved you. How little we really know of sweet communion with God. How little we know of the mysteries of the future life. Let us put our mind on these things. We may know far more than we do, know if all our powers are sanctified to discern the blessed features of the character of Christ. There are heights for us to reach, depths of experience to sound if we are to be the light of the world. Then why dishonor God by contention and strife? Why question and find fault with one another? Why misinterpret and misconstrue the words and acts of your brethren? Is there not better work for you to do than to discourage one another and try to put out the light of your brethren?

Let the capacities of the mind expand that you may take in the heavenly beauties and the blessed promises. Only believe in Jesus and learn in the school of the greatest Teacher the world ever knew, and His grace will act mightily upon the intellect and heart. This teaching gives clearness to the mental vision. It gives compass to the power of the thoughts; ideas are created, the soul hunger is filled. The heart is softened and subdued and filled with glowing love, that neither discouragement, despondency, affliction, nor trial can quench. God will open to the mind's eye His preciousness and His fullness.

Then let us labor and love. I point you to the Rock of Ages, Christ Jesus. You can be saved only through Him. Let the praise of God be upon your lips when you meet together in little companies to worship God. Let not one man do much of the talking. Let several take a part. He who heard the voice of Christ and did His will was the wise man that built upon the rock, and storm nor tempest could not destroy this structure. We are workers for time and for eternity.

I write to you to love one another. Try the art of forgiving one another even as God for Christ's sake has forgiven your sins.

Lt 30, 1889

Fulton, Brother

Battle Creek, Michigan

November 27, 1889

Dear Brother Fulton:

I have just received a letter from your pen. I refer you to the Lord. As the matter now stands, I dare not take any responsibility in the case. I have been of but one mind from the first until your expressed purpose was stated which brought around the present perplexity, and I have not wisdom to advise. I can only pray for the Lord to be your counsellor. I have carried the burden and anxiety in regard to the institution for so long that I am glad to lay it down and let others take it up. It has been my principle when things went hard to stand to the rack more firmly, not to waver one hair's breadth.

I was sixty-[two] years old yesterday. Our first snow storm came last evening. We have had only three days of sunshine during this winter. With the new moon came a change from clouds and fog and rain to clear sunshine, and last night the snow commenced falling. The trees are loaded with snow, and the ground is changed from brown to pure white. This morning I arose at four, and there was the appearance of quite a fall of snow. This month I have suffered with colds and neuralgia. I would not remain here a day longer if I did not feel it to be my duty.

I received a letter from Brother Jenkins, who proposes to buy a strip of land close by the orchard and goes on to tell me that the orchard land is very choice land and [that] he wants to buy it, but the land next to it is very rocky, not good for much. But had he seen the orchard land before I had it worked, he would have called it rocky land. The land lying next [to] the orchard is as good as that in the orchard was before I had it worked and could be made the same as that is now with the same amount of work put upon it. I was laughed at and discouraged by my brethren from doing anything to the land because it was so rocky, but I told them to do my work and I would pay them for it. I propose to sell no land on my place. I will sell the whole place, reserving the orchard and a strip of land toward my house close by the orchard for a building place for myself. The rest, the house and land, the institute can have for \$3,000.00. I want some portion of land on the hillside and will put me up a small cottage for my own special use, selling my place in Healdsburg as soon as I can.

The proposition has been made for me to sell building lots to parties who desire to locate on the hillside. Letters are coming in to me asking what I will take for lots. I want that the officials at the institute shall give them a decided answer for me that I am bound by an agreement not to sell an acre of land without the full consent of the members of the board. I purchased the land to hold it so that it should not be cut, knowing that the [Rural] Health Retreat would want it all. I am in no hurry to dispose of any of it outside from the Health Retreat, although I have been and still am solicited to sell building lots. If I thought the Health Retreat would sell an acre of this land to any parties I would not let them have the place. I am full of faith that the Health Retreat will do a good work and succeed and prosper if we follow out the light God has given us in reference to it. If those who are connected with it shall keep the way of the Lord and make it the place the Lord designed it should be, souls shall be benefitted physically and religiously and go forth from that institution to carry the light of present truth to other souls.

You ask concerning the rent of the house. I will rent it another year for twenty dollars a month, the same as last year.

I may not be able to return to California until next fall, although I shall be very glad to return as soon as possible. We are now commencing the work on Volumes 1 and 2, and Life of Christ. Marian [Davis] is earnest and anxious to put her whole soul into this work. She is of the best courage. My workers are here, and I shall not travel much this winter. I worked so constantly, and the work was of so taxing a character I feel it is my duty now to rest this winter. We are well situated for doing our book work now, and if the cold winter does not work unfavorably for me, I shall carry out my determination, which seems to be the only thing I can do if I want to complete my books, which I am very anxious to do.

We need now to be educating and fitting men for responsibilities. Supposing you had stepped right out as you were inclined to do with no one to take your place, how would the institution have been situated? Supposing that Elder Loughborough should let go and it may be deemed the wise thing for him to give himself to the interests of the cause throughout the conference, where is the man to act in his place? We cannot be shortsighted and let things drift. Supposing that men should pursue the same course as M. Kellogg has done, following their impulse. Where would the institute go? We must have sufficient force to rely upon in such emergencies. It will not answer to let things drift haphazard fashion. We must have men tested and proved, who will hang on under every discouragement. What has feeling to do with duty? What has likes or dislikes to do with our position of trust? We must gird about the loins of the mind and hope to the end.

We must be wide awake and energetic and not let Satan steal a march upon us. We want not one-sided men but many-sided men, level-headed men, well balanced in mind and firm in character, who will stand firm as a rock to principle, men who know where their place is and will stand [as] unmoved as a pillar. Wherever we may be who have work to do in connection with the cause of God we shall be assailed on the right hand and on the left, behind and before, for everything is to be shaken that can be shaken that those things that cannot be shaken may remain. It will not answer to be wavering now, [tossed] to and fro like a wave of the sea. We must know our place and stand to it until we know that God wants us elsewhere. I am sure the devil has had much to do in keeping us as a people in a weak, feeble condition as far as strong, firm, decided men are concerned [who are needed] to do justice to the varied branches of the work in this cause that it shall be carried forward determinedly and efficiently to the completion of the great, grand work for this time.

But I must close. The prayer bell is calling us from the office to the house. May the Lord lead and guide you and your wife is my earnest prayer. I love you both in the Lord. I have confidence in you both. I want to see you both happy, satisfied, and contented, doing your duty intelligently in some part of the vineyard and believing that you are just where the Lord wants you to be.

Yours in the work.

Lt 31, 1889

Brethren in Fresno

Rome, New York

June 13, 1889

Dear Brethren in Fresno:

I have been with you in my dreams, and I have been saying some very plain things in the fear of God.

I was warning you and cautioning you to be of one mind, speaking the same things, seeking to answer the prayer of Christ just prior to His crucifixion that His disciples might be one as He was with the Father. Is it possible that this union may exist among the people of God? It is possible, and positively essential, else Christ would not [have] made it the burden of His prayer.

When our will becomes as the will of God, this precious unity will exist. Said John, "He must increase, but I must decrease." [John 3:30.] When this shall be among the people of God, when men who claim to be children of God will humble themselves, then Christ will indeed increase as first and last and best in everything.

But on one point especially I was speaking to you with clearness and power. It was in next to the last chapter in Malachi. Please read verses 8-11. I said to the church, You are not right with God. You made your pledges before God of what you would do in gifts and offerings, but you have not considered that this was a solemn pledge given to your Creator, witnessed by the universe of heaven, and registered in the heavenly records above. Nothing can be an excuse for you to violate your pledges to your Lord. You would not, could not, do this if your hearts were in the sacred work. Nothing could be of sufficient consideration to cause you to go back on your pledges. It is not man that you are dealing with, but the Lord God of heaven.

He says, "Them that honor me I will honor." [1 Samuel 2:30.] Grace and truth came by Jesus Christ, and life and immortality are brought to light in the gospel. In Christ, through faith in Him, we are made partakers of the benefits and blessings of the Old and New Testaments.

The law and the gospel are one, both cemented in one, and the great blessings and favors given us of God call for a response from every creature God has made. The unbeliever who makes no returns to Him, who has robbed Him all his lifelong, will be judged according as his works have been. They are full of self-love and ingratitude. Blessing and privileges are promised to all those who love God and keep His commandments. But those who do not walk in accordance with the light and privileges bestowed, after a time the long forbearance of God ceases toward them, and then it will be found by them to be a terrible thing to have exhausted the divine <patience> and provoked the wrath of God, and His mercies are turned into a curse.

When I was laboring with you in Fresno, the Lord laid before me the great work to be done there and in that vicinity that there should be a house built for the Lord. In our labors to bring this about, pledges were made in the presence of God and the whole universe of heaven, and these pledges were registered in the records above.

What efforts have you made to meet your pledges? We hope no one will rob God and be false to his promises, for these pledges were not made to men, but to God. Do not be found false to your God. Please read Job 22. "For then shall thou have thy delight in the Almighty, and shalt lift up thy face unto God, thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing" (even as you decreed to build a house for God): "and it shall be

established unto thee; and the light shall shine upon thy ways. When men are cast down, then thou shalt say, there is lifting up; and he shall save the humble person." [Verses 26-29.] See Psalm 50:14, 15. "Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

(Deuteronomy 23:21), "When thou shalt vow a vow unto the Lord thy God thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee. But if thou forbear to vow it will become sin in thee." Verse 23. "That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." (Numbers 30:2), "If a man vow a vow unto the Lord or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth."

I might write at length upon this subject, but in searching the living oracles of God, you will see it is a solemn thing to vow; that the words of promise that have been spoken from our lips or traced by our pen are to be sacredly kept.

We live upon the mediation of Christ; He has given His life for us, and He ever liveth to make intercession for us that we shall have happiness and peace forever and ever in the future life. Every time we are seated around the family board to eat food for the strengthening of our bodies we are to remember the Giver whose bounties are continually bestowed upon us. He is ever interceding for us that we may be partakers of His grace. He loveth us and hath given Himself for us.

We may rejoice in hope, and our faith grasp the rich promises by virtue of the atonement. Then when His Spirit moves our hearts to present to Him by vows that which is His own, shall we become unfaithful, careless and negligent in regard to our duty? "Of thine own," says David, "we freely give thee." [1 Chronicles 29:14.] The Lord through infinite sacrifice of His own precious life paid the purchase money for our redemption, and shall we after solemnly pledging to God of the gifts He has freely bestowed upon us, let selfishness come in and refuse to do the things we have promised? It is true you may suffer inconvenience in your homes for a time, but if your gifts and offerings are made cheerfully, heartily as unto the Lord, the Lord will not forget your labor of love in His name. The whole-souled workers need not be discouraged at reverses, for the Lord is not forgetful of your earnest, zealous efforts to show your respect for the Master in preparing a place for Him to abide with you while you worship Him "in the beauty of holiness." [1 Chronicles 16:29.]

How can we expect to be co-workers with God and not know the fellowship of the sufferings of Jesus Christ? How can we enjoy the gracious privileges bestowed upon us and yet we refuse to know the fellowship of Christ's self-denial and sacrifice? How can we ever complain when we know Jesus came from glory to our world to be "a man of sorrows, and acquainted with grief"? [Isaiah 53:3.] How can we wish or choose an easier time and desire to retain the things the Lord has entrusted to us for the very purpose of being used to His glory. What shall we say in the judgment because of our continual selfishness and unbelief?

Our salvation cost a great price. The Author of our salvation tasted death for every man. He labored continually upon the earth, denied Himself, and His whole life was marked with meekness and humiliation and toil and privation. He made the world. He owned all its riches and all its glory. He could have passed His days on earth in peace and in plenty and appropriated to Himself all the riches

and all the glory of the world, but He did not do this. He did not study His own pleasure or His own convenience. His life upon the earth was to do good, and can we, the special objects of so great condescension and expressed love, claim the things graciously lent us to prove us and to test our allegiance to Him and lead us to acknowledge His great and unsurpassed love in our behalf by sending to God His own in gifts and offerings?

We know not the dangers and perils which beset us on every side, and yet we are daily kept by the watchcare of the holy angels from the cruel designs of evil angels. Could our eyes be opened, what wonders would we discover, what disasters Satan would bring upon us, were we not guarded every day. Then how grateful we should be that we are partakers of the heavenly benefits and lifted up and ennobled by the blessings of the great atonement.

We cannot conceive of the things God has in store for those who love Him and are obedient to all of His commandments. The "chastisement of our peace was upon him," and He hath borne the iniquity of us all. [Verses 5, 6.] Our sins mingled with the bitter cup which He took from our lips and drank it Himself, while He proffers us the cup of His blessing.

Then the question is asked in Malachi, "Will a man rob God? yet ye have robbed me even this whole nation. Bring ye all the tithes into the storehouse, and prove me now herewith if I will not open you the windows of heaven and pour you out a blessing such as there will not be room enough to receive it." [Malachi 3:8-10.] Will we make the trial? God grant that we may do the work which the Lord has left for us to do. He is proving us to see what characters we will develop, whether eternal riches are prized above earthly things, whether self and the world are surrendered or crucified to Christ. Will we commune with Him and be in harmony with Christ here in this life? If we will not do this here, our eternal destiny is settled. We would be unfit subjects for the kingdom of heaven. Christ must be all in all to us in this life if He is our all in all in the future life.

Seek to have perfect unity, for nothing else will please our Saviour. The Lord has called us out of the world to be a peculiar, holy people unto Himself. "Yea I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." [Jeremiah 31:3.] Are you indeed drawing nigh to God? If so, be assured that He is drawing nigh unto you. No other people profess to be under the government of God's law and commandments. But notwithstanding all the great privileges granted and the expressed love and the tender mercies of our Saviour, men who claim to be children of God have not walked in His ways. The warning voice of their prophets and holy men, the enlightened piety and holy calling, did not prevent them from falling away from their elevated position and losing their hold upon the promises. Their iniquities separated between them and their God and their sins hid His face from them that He would not hear. They were exalted very high in point of privileges, but they did not render corresponding obedience and earnestly labor to keep themselves in the love of God, and these things which would have been for their interest and for their advantage became their curse.

Now, my brother, make it a business to search your Bible with heart and soul. Be often upon your knees before God confessing your sins and pleading the promises of God in living faith. Do not become hateful and hating one another, but love one another. Press together, grow up into Christ, your living head. Let every man pay his vows to God, and do not be dishonest with your Maker, for He will repay you if you do.

Let there be earnest heart searching. The Lord is soon to come. Are you putting to use every power that God has given you to get ready and prepare others for the great day of God's preparation? The perils of the last days are upon us. Wake up, brethren, to the situation. Center your affections upon God and herein are given unto us many "exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. You have solemn work to do to build up one another in the most holy faith, that you may grow into a beautiful temple unto God.

I leave these lines with you, and may the Lord bless them to you all is the prayer of your sister in the faith.

Lt 32, 1889

Tyszkiewicz, Brother

Battle Creek, Michigan

March 3, 1889

Dear Brother Tyszkiewicz:

I received your letter just before the Sabbath. I had a letter written for Dr. Maxson and wife in reference to this very matter. I will say that Brother and Sister Maxson were the occasion of great sadness to my soul. From the light which I had received of the Lord, there was a great need of their help at the [Rural Health] Retreat. Here was an institution that the Lord had been pleased to signify should be established and should live and prosper. But unfortunately the enemy came in with his temptations.

Elder Rice was superintendent and managed very indiscreetly. His course was, after a time, entirely wrong, and Dr. Maxson and wife were in sympathy with him. There were a number linked together in a bad cause, and things went in a hard way. These elements were unconsecrated, and Dr. Maxson and his wife placed themselves with their influence on the wrong side with Elder Rice, thus placing things in such an attitude that we knew not what we could do to again have things placed right and straight.

Dr. Maxson had far more confidence in Elder Rice than in me and my work for the time being. He did not think that this was the case at the time, but Elder Rice has confessed to me since that he knew that it was through his influence that Dr. Maxson left the Health Retreat. He meant that he should leave. He said that he was all wrong himself and meant to brave it out the best way he could and be revenged on me and the Health Retreat. He was working diligently to this end, when, at the April meetings in Oakland, the Spirit of the Lord took hold upon him and set him to confessing his sins. Dr. Maxson and his wife have acknowledged that they were wrong in leaving the Retreat in the way they did. After they left, I was compelled to write many letters to prevent them building a rival institution in Fresno.

I think Dr. Maxson and wife have worked with success in Fresno, but I cannot see how they can be clear before God to go right along without making restitution for the injury they have done the Health Retreat by not devoting their experience and ability in doing the very work the Lord designed

they should do and which they ought to have done, in the place of hurting us by leaving at the time and in the manner they did leave and then bring all their powers to a point in Fresno to create another institution in the same state.

Through the mismanagement of Elder Rice, thousands of dollars were expended for naught, and the debt thus incurred by his own mismanagement was left on the institution to discourage and embarrass the institution, and with all this he made no effort to get donations or even to borrow money whereby the debt could be lifted. This does not look like straight work to me. I believe if you have money to invest on interest, you would serve the cause of God best to help the institutions already established, that are struggling for an existence. If it is necessary for an institution to be established in Fresno, let those parties who are abundantly able and who have the interest right in their midst, take hold of the enterprise. They can know its value better than one who is not on the ground and who, like yourself, is not acquainted with the parties concerned. I do not feel reconciled to the idea of having means gathered up for a new institution to be built, when there is one already built which the Lord has said was in His order and should be sustained but is left to languish, crippled by financial embarrassment because of the unconsecrated elements that have worked against the prosperity of the institution and have brought upon us and upon the institution burdens that were most difficult to be borne. While the enemy through his temptations was leading souls away in deception, I was passing sleepless nights, and my prayers were going up to God for Him to work in our behalf.

Now in consideration of these things, the twentieth part of which has not been written, how can I say to Dr. Maxson and wife, both of whom I respect in the Lord, that it is their duty to build up an institution at Fresno, when it is the order of God that the means should flow in another channel? I will write you some things which I have written to Brother and Sister Maxson. Would that the Lord would give them sleepless nights since they have moved so unadvisedly, as He gave to Ahasuerus, king of Persia, that those interests which they have neglected because they have followed their own will and way might be forced upon their conscience in some way by the Holy Spirit, that memory may be aroused, and they will review their mistakes and make restitution for their injury to the Retreat. I believe this will yet be done, if they are walking in the light and not following their own desires. God ordinarily works through very simple means, and in memory's hall will be furnished pictures of the past transactions that need not only be seen and confessed but rearranged, if their possessors have stepped out of the order of God. Minds that have been under a deceptive influence and for a time have done harm to one of God's instrumentalities have a work to do to heal the one they have made by the reception of the renovating power of God's Spirit which leads to the making of wrongs right.

While things were going entirely wrong, Brother and Sister Maxson were in darkness; they did not discern the evil. But when I reproved [them] most earnestly because I knew that the burden was upon me, their course of action was of a character to make of none effect all the work the Lord was seeking to do through me. How then can I honor a movement that follows the same order as those of the past, after they left the Health Retreat? I would not write you this if I did not think it was my duty. I have forgiven everything, but I think God would be pleased to have them make some movements, even at a sacrifice to themselves, to do the work which they have left undone.

I have nothing to say as to how you shall use your means, but I would say that the Health Retreat has suffered severely by those who have been connected with it. It has suffered because, through the influence of these unconsecrated men who have used their power in a deceptive way, Dr. and Mrs. Maxson have given their sympathy on the wrong side, so that it made our work tenfold harder than it would otherwise have been to correct existing evils. This sympathy was wholly on the side of the wrongdoer. Now there are things that must be made right in restitution before the Lord will be pleased. If you could loan the institute at St. Helena money and connect with that institution and build it up that it might recover from the wound it has received, I believe that God would bless you. But I urge nothing. I invite you to go to the Health Retreat and see if you cannot assist in the great work we desire to do there.

There will be meetings in April in Oakland and in St. Helena when some important decisions will be made, and I hope you will be able to attend. My son will write you about the educational work that we desire to accomplish, if our physicians will work unselfishly and in harmony.

Yours with much love.

Lt 34, 1889

Brethren and Sisters in Battle Creek

Battle Creek, Michigan

January 4, 1889

Dear Brethren and Sisters:

I have heard of the good work that has been going on among you, and it rejoices my heart. Since coming to Battle Creek, my mind has been much exercised in regard to the church here. During the Week of Prayer the Lord wrought for us, and there has continued to be a steady, well-balanced interest in all of our institutions.

Meetings have been held in the college with marked success. There have been several conversions from the world. These conversions were the more striking because the individuals had had no religious experience before coming to the college, and some of them were determined not to put themselves in the channel of light by attending the meetings. But they did attend, and the Spirit of the Lord took hold upon them, and they were soundly converted. They say they were never so happy in their lives as now. Several have gone home to spend the holidays. Their parents are not professors of religion, and their faith will be severely tested. But good letters come back, stating that they are lifting their new responsibilities and trying to show their friends that the new faith and doctrine they have received has not made them fanatics or extremists, but well balanced Christians, better in every way than before their conversion, that they possess the principles of pure faith and love to God and their fellow neighbors and manifest them by well-ordered lives and godly conversation. This good work in College has been a source of great rejoicing to all.

We have had early morning meetings for the helpers at the [Battle Creek] Sanitarium for three weeks at half past five. I have spoken on these occasions with good results, and I have also spoken to the patients several times.

We have had meetings with the workers in the Review office at noon. Here the Lord has been manifestly at work. Men who have professed the truth for years and yet have never seemed to have any warmth of soul have been visited by the Spirit of the Lord, and you should hear their heartfelt testimonies of the precious love of God in their souls. Some of them say they were never converted before. How grateful I am for these tokens of good.

Meetings have been held at the [Battle Creek] Tabernacle twice each day for two weeks, and the message presented has taken hold of hearts. The testimonies borne have had the right ring. I am thankful to the Lord for this good work. We have also had some special meetings at the tabernacle. This church being large, after calling them forward for prayers Sabbath afternoon (the last Sabbath of the old year), we had those who felt that they must make confessions go into the vestry, and here a special opportunity was given them. I had spoken on the last chapter of Malachi, "Will a man rob God?" Malachi 3:8. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10. Confessions were made on this point. Many had been robbing God, and they confessed this.

Some had not dealt honestly with their neighbors, and these sins were confessed, and the restitution has since been made. During the following week, some who had not been dealing justly with God and consequently had been separating themselves from Him began to make restitution. One brother had not paid tithe for two years. He gave his note to the secretary of the conference for the tithe he had withheld and the interest on it to the sum of \$571.50. I thank the Lord that he had the courage to do this. A sister gave her note for \$300.00. A brother who has backslidden from God so far that but little hope was cherished that he would ever turn his feet into the path of righteousness again gave his note for \$1,000.00. It has been proposed that these long-withheld tithes and offerings be devoted to the Central European Mission. So with these and the Christmas donations, the sum of nearly \$6,000.00 has come into the treasury from this church to be applied to the missionary cause.

Every soul who lives by faith in Christ desires no other or greater good than to know and do the will of God. It is God's will that faith in Christ shall be made perfect by works. He connects the salvation and eternal life of those who believe and through these works provides for the light of truth to go to all countries and lands and people. This is the fruit of the work of the Spirit of God.

The truth has taken hold of hearts. It is not a fitful impulse but a true turning unto the Lord, and the perverse wills of men are being brought into subjection to the will of God. To rob God in tithes and offerings is a violation of the plain injunction of Jehovah and is working the deepest injury to those who do it, for it deprives them of the blessing of God which is promised to those who deal honestly and truly with Him.

We have found in our experience that if Satan cannot keep souls bound in the ice of indifference, he will try to push them into the fire of fanaticism. When the Spirit of the Lord comes among His people, the enemy seizes his opportunity to work also upon different minds and lead them to mingle their own peculiar traits of character with the work of God. Thus there is always danger that they may allow their own spirit to mingle with the work and that unwise moves may be made. Many carry on a work of their own devising that is not prompted by God.

But as far as the work has gone here in Battle Creek, there has been no fanaticism. We have felt the need of guarding it on every hand with greatest care, for if the enemy can push individuals to extremes, he is well pleased. He can do greater harm than if there had been no religious awakening. We know that there has never yet been a religious awakening effort made but that Satan has tried his best to intrude himself, and this will be done in these last days as never before. He sees that his time is short, and he will work "with all deceivableness of unrighteousness" [2 Thessalonians 2:10] to mingle errors and incorrect views with the work of God and push men to false positions.

I have been shown that in many of our religious awakenings mistakes have been made in regard to confession. While confession is good for the soul, there is need to move wisely. I have been shown that there were many, many confessions which should never be spoken in the ears of mortals, for the result is that which the limited judgment of finite beings does not anticipate. Seeds of evil are scattered which will lodge in minds and hearts and under temptation will spring up and bear fruit, and the same thing will be repeated in the experience of others. These sins, thinks the tempted one, cannot be so very grievous, for did not this man or that woman, Christians of long standing, do these very things? Thus the open confession in the church of these secret sins will prove a savor of death rather than life.

There should be no reckless, wholesale movements in this matter, for the cause of God may be made disreputable in the eyes of unbelievers. If they hear confession of base conduct made by those who profess to be followers of Christ, a reproach is brought on His cause. If Satan could by any means spread the impression that Seventh-day Adventists are the offscouring of all things, he would be glad to do it. God forbid that he should have the occasion. God will be better glorified if we confess the secret, inbred corruption of the heart to Jesus alone than if we open its recesses to finite man, erring man, who cannot judge righteously unless his heart is constantly imbued with the Spirit of God. God knows the heart and every secret of the soul; then do not pour into human ears the story which God alone should hear.

There are confessions of a nature that should be brought before a select few and acknowledged by the sinner in the deepest humility. The matter must not be conducted in such a way that vice shall be construed into virtue and the sinner made proud of his evil doings. If there are things of a debasing nature that should come before the church, let them be brought before a few proper persons selected to hear them, and do not put the cause of Christ to open shame by publishing abroad the hypocrisy that has existed in the church. It would cast reflection upon those who had tried to be Christlike in character. These things should be considered.

Then there are confessions that the Lord has bidden us to make to one another. If you have wronged your brother by word or deed, you are "first to be reconciled to thy brother" [Matthew 5:24] before your worship will be acceptable to heaven. Confess to those whom you have injured and make restitution, bringing forth fruit meet for repentance. If anyone has feelings of bitterness, wrath, or malice towards a brother, let him go to him personally, confess his sin, and seek forgiveness.

From Christ's manner of dealing with the erring, we may learn profitable lessons which are equally applicable to this work of confession. We are to go to the one who has fallen into temptation and labor with him alone. If it is not possible to help him because of the darkness of his mind and his separation from God, we are to try again with two or three others. If the wrong is not righted, then, and then only, are we to tell it to the church. It is far better if a wrong can be righted, the injury

healed, without the whole church hearing of the matter. The church is not to be made the receptacle for the outpouring of every complaint or confession.

I recognize, on the other hand, the danger of yielding to the temptation to conceal sin or to compromise with it and thus act the hypocrite. Be sure that the confession fully covers the influence of the wrong committed, that no duty to God, to your neighbor, or to the church is left undone, and then you may lay hold on Christ with confidence, expecting His blessing. But the question of how and to whom sins should be confessed is one that demands careful, prayerful study. We must consider it from all points, weighing it before God and seeking divine illumination. We should inquire whether by confessing publicly in the church the sins of which we have been guilty will do good or harm. Will it show forth the praises of Him who hath called us "out of darkness into His marvelous light"? [1 Peter 2:9.] Will it help to purify the minds of the people, or will the open revelation of the deceptions practiced in denying the truth have an after influence which will contaminate other minds and destroy confidence in all Christians?

We have not the wisdom of God and the constant enlightenment from the Source of all power that would make it safe for us to follow impulses or impressions. In our experience we have seen this done, not only to the destruction of those who acted upon this principle but [also] of many others who came under their influence. The wildest extravagance was the result of this impulsive work. A declension in faith followed, and unbelief and scepticism became strong in proportion to the extreme religious excitement. The work that is not wrought in God comes to naught as soon as the excitement is over.

There is power and permanency in what the Lord does, whether He works by human instrumentality or otherwise. The progress and perfection of the work of grace in the heart is not dependent upon excitement or extravagant demonstrations. Hearts that are under the influence of the Spirit of God will be in sweet harmony with His will. I have been shown that when the Lord works by His Holy Spirit, there will be nothing in its operations which will degrade the Lord's people before the world, but it will exalt them. The religion of Christ does not make those who profess it coarse and rough, and the subjects of grace are not unteachable, but ever willing to learn of Jesus and to counsel with one another.

What we learn in humility and meekness of the Great Teacher of truth will not be flashy or savor of self-sufficiency but will be enduring, and the work that we do will be healthful and wholesome, pure and ennobling, because wrought in God. Those who thus work will show in their home life and in their associations with men that they have the mind of Christ. Grace and truth will reign in their hearts, inspiring and purifying their motives and controlling the outward actions.

I hope none will obtain the idea that they are earning the favor of God by confession of sins or that there is a special virtue in confessing to human beings. There must be in the experience that faith that works by love and purifies the soul. The love of Christ will subdue the carnal propensities. The truth that is able to save souls not only bears upon itself the evidence of the divine origin but also proves that the grace of God's Spirit is the vivifying power which renders it effectual in the purification of the soul. The Lord would have us come to Him daily with all our confessions of sin and troubles, and He can give us rest in wearing His yoke and bearing His burdens. His Holy Spirit with its gracious influence will fill the soul, and every thought will be brought into subjection to obedience to Christ.

Now I am fearful that by some error on your part the blessing of God which has come to you will be turned into a curse. The failure that many make is that after they have been blessed of God, they do not, in the humility of Christ, seek to be a blessing to others. I entreat you to walk humbly with God, do the works of Christ, and bring forth much fruit unto righteousness. I do hope and pray that you will act like sons and daughters of the Most High and not become extremists or do anything that shall grieve the Spirit of God.

I greatly fear that some false ideas will be obtained so that you will be in a worse condition in a few months than before this work of revival. If you do not keep your souls guarded, you will appear in the worst possible light to unbelievers. God would not be glorified with this fitful kind of service. Be careful not to carry matters to extremes and thus bring lasting reproach upon the precious cause of God. Think candidly and intelligently in regard to the after results of your publicly confessed sins, both small and great, to poor, finite man, who is in no way able to bear this burden and manage it discreetly.

Do not look to men or hang your hopes upon them, feeling that they are infallible, but look to Jesus constantly. Say nothing that would cast a reproach upon our faith. Confess your secret sins alone before your God. Acknowledge your heart wanderings to Him who knows perfectly how to treat your case. If you have wronged your neighbor, acknowledge to him your sin and show fruit of the same by making restitution. Then claim the blessing. Come to God just as you are, and let Him heal all your infirmities. Press your case to the throne of grace. Let the work be thorough. Be sincere in dealing with God and your own soul. If you come to Him with a heart truly contrite, He will give you the victory. Then you may bear a sweet testimony of freedom, showing "forth the praises of him who has called you out of darkness into His marvelous light." [Verse 9.] He will not misapprehend or misjudge you.

Your fellow men cannot absolve you from sin or cleanse you from iniquity. Jesus is the only One who can give you rest and peace. He loved you, and gave Himself for you. His great heart of love is "touched with the feelings of your infirmities." [Hebrews 4:15.] What sins are too great for Him to pardon, what soul too dark and sin oppressed for Him to save? He is gracious, not looking for merit in us, but of His own boundless goodness healing our backslidings and loving us freely while we are yet sinners. He is slow to anger and of great kindness, long-suffering, not willing that any should perish, but that all should come to repentance.

Do not seek to get wound up to a high pitch of excitement, but go to work for others and patiently instruct them. You will be inclined now to conjecture that everyone has a load of evil things to confess, and you will be in danger of making this the point of attack. You will want to bring everyone over the same ground you have been over, and you will feel that nothing can be done until all have gone through the same work of confession. You will not be disposed to take up helping others with the Spirit of God resting upon you, and your own hearts subdued and softened by the deep work of cleansing. You will be in great danger of marring the work of God by exercising your own spirits.

If you work for souls with humble, trustful dependence upon God; if the radiance of His Spirit is reflected from you in a Christlike character; if sympathy, kindness, forbearance, and love are abiding principles in your life, you will be a blessing to all around you. There will be no reining up of others to meet your ideas. You will not criticize or manifest a harsh, denunciatory spirit, but the love of Jesus and the peaceable fruits of righteousness will be revealed in you.

“The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. ... 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 5:22-26.]

The enemy will seek to intrude himself right amid your religious exercises. Every avenue will need to be faithfully guarded, lest selfishness and pride shall become interwoven in your work. If self has really been crucified with the affections and lusts, the fruit will appear in good works to the glory of God.

I beg you, in the fear of God, not to let the work degenerate. Be consistent, symmetrical Christians. Certainly, when the heart has given its affections to Christ, all old things have passed away, and all things become new. Our religion must be intelligent. The wisdom from above must strengthen, stablish, and settle us. We must go on and on, forward and upward, from light to still greater light, and God will reveal His glory to us as He doth not to the world.

Yesterday, Sabbath, January 5, the Lord gave us the best meeting that we have had in the tabernacle at Battle Creek. The Lord blessed me with a large measure of His Holy Spirit. The congregation was greatly moved. In the afternoon we had a social meeting. There were 185 testimonies borne, short and right to the point. Many souls have a new conversion, and such uplifting testimonies I have seldom heard in my life. There is deep moving of the Spirit of God. There sat men with their faces shining with the brightness of the Sun of Righteousness. Oh, the Lord is good, and I am thankful to see His work advancing.

May the Lord help you to accept this letter of caution and warning and give you the wisdom of a serpent, and the harmlessness of a dove. Let not Satan exult over the people of God through their own want of discretion and of the wisdom of Christ. Let your hearts be filled with Christ’s meekness and His love, and all will be well.

Lt 35, 1889

Strong, Brother and Sister

Battle Creek, Michigan

December 6, 1889

Dear Brother and Sister Strong:

I received Sister Strong’s letter last evening. I do not know as it was given me as soon as it came, for I have been quite afflicted with determination of blood to the brain and unable to do any brain labor. Sara [McEnterfer] read the letter to me last night. I was much pained because it is so difficult to recall the words spoken to all those who seek for counsel, but after some thought, I called to mind the words or subject Brother Owen presented to me. It was in reference to hiring a hall, and he presented it in this light—that there were interested parties not of our faith who would come to the meetings if they were held in a hall and if it were understood that there would be meetings every Sabbath.

The question was asked if I did not think this would be better than to have the meetings in a private house. I said it was certainly better to have a special place, a hall or meetinghouse, if it was possible to obtain one, for in such a city as Kalamazoo it would have a better influence upon the minds of those notified of the meetings. I asked, "Where are you holding your meetings now?" He said, "At Brother Strong's house." He then remarked that some objected to having the meeting in the hall selected when they learned that he, Brother Owen, had something to do with hiring the hall, but the reason he said they offered was that it was so noisy with carriages rattling along in the street. I said it was bad to have a place where it was a thoroughfare for it did have quite an effect upon the meeting, detracting from the interest. Yet I had always given advice to obtain a select place in a hall for worship and not meet in a private house, for the influence would be far better upon those outside of our faith and would always make [a] better impression upon the minds of children and all who shall assemble for religious worship.

I said it would be altogether the wisest plan to have a special place rather than to assemble for meetings in either Brother Owen's or Brother Strong's home, but I did not understand fully the state of things, as I had not been on the ground and I did not wish to have my mind burdened with the matter. Those who had labored in Kalamazoo are the proper ones to advise and counsel in reference to the existing difficulties. If I said anything detrimental to either of you, I cannot recall it.

I spoke particularly of the state of temptation Brother Strong and yourself had been in and [said] that we should use wisdom in every action, that no occasion should be given to Brother and Sister Strong to darken their pathway or to encourage criticism, for the salvation of the soul is precious. I can think of nothing more said in reference to either of you or having meetings at your house. I am puzzled to know how this matter was put before you or my brethren.

I shall have to take a position refusing to see anyone and converse with them alone. I will have to have a third person present who shall listen to every word I say and can testify to the same. I have had quite a number come to me for my judgment in regard to certain things, and if I expressed an opinion bearing on the case in advice or counsel, they would, if circumstances were such that they desired to carry out certain plans or ideas, say, "Sister White says so," and "Sister White has expressed opinions different from this." They make the most of my words and place their questions and statements in such a manner that any word spoken, if not decidedly opposed to that which they presented before me, they say I think just as they do. I protest against this thing and fear I shall be obliged to refuse to have anyone present their difficulties to me, because they use that which I may say unwisely and often pervert my words. I do not say that Brother Owen has done this, but certainly I do say I am not pleased with the impression left on your minds, for I do not consider it to be correct.

When will our people be wise? When will they learn to have control of their words, of their spirit, of their actions? I shall send a copy of this letter to Brother Owen and require an explanation of his words. I am not two-faced. I do not profess to have an interest for you both, that you shall become strong in the Lord, and then tell another story to some other one. I long to see Brother and Sister Strong treading firmly in the only path that leads heavenward. I long to see your hearts going out to Jesus in loving trust, standing up for Him and with Him, joining your hands with His. I have sincere interest for you both; yea, I can say before God, my heart yearns over you both, to see you standing wholly in the light.

May the Lord lead and guide you both is my prayer. What we want in our churches today is less of self and more of Jesus. We want men who will be forgetful of self and exalt Jesus. Men who will not follow impulse and their own will and their own ways, but follow the Lord fully. Thorough-going fidelity to God will make vigorous churches, churches that are alive and not full of bustle, but holy endeavor, not full of parade, but full of patience, full of prayer and persevering effort. We want the men and women who will follow Christ with the whole heart. My ways, my ideas, are not to become a controlling power; entire consecration to God for our individual selves will give us assurance and peace. I leave these few lines with you. I am your friend and will stand by you as your friend as long as you make it possible for me to do so.

Lt 46, 1889

Brethren in Healdsburg

Battle Creek, Michigan

January 10, 1889

Dear Brethren in Healdsburg:

I hear that there is some difficulty to reconcile the statement in [Testimonies, Vol. 1,] page 292. I see that there is not a full expression of that which I wished to convey. The magicians' rods did become serpents (to all human sight), so that Satan's object was accomplished to bind up the minds of the Egyptians in darkness and resistance against God. Please read page 293: "The magicians wrought not by their own science alone, but by the power of their god, the devil, who ingeniously carried out his deceptive work of counterfeiting the work of God." Here is the explanation fully brought out that there need be no confusion in this matter, for the explanation is given.

Exodus, Chapter 7, verse 12. "For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods." This was the special work of Satan to leave the impression on the minds of the Egyptians that the message brought them was of no real value as from a superior Being, for these men were only magicians and sorcerers. The statement that they did become serpents is that to all appearance to beholders they were real serpents; but as Satan cannot give life or create life as did God, it was not possible that they were living serpents, but the magicians did bring serpents to counterfeit the work of God, making them appear exactly like the true. Satan was seeking [to give Pharaoh] some subterfuge or excuse for disregarding the miracle of God which he had witnessed, and in his stubbornness [to] disregard the divine command.

Again I say they were serpents in all appearance to counterfeit the work of God, but God alone can create and give life. Satan made the serpent a medium through which he could compass the fall of Adam and Eve in Eden.

Satan will work still greater wonders before men, to make the world believe him to be Christ come the second time to our world. He transforms himself into an angel of light, but while he bears the appearance in every particular as far as appearance goes, he is not Christ.

The swallowing up of the counterfeited serpents was not accepted by Pharaoh as a special work of God's power, but a superior kind of magic above the power of the magicians; and he was, by this counterfeit work, emboldened in his rebellion to fortify himself against conviction.

I have now presented before you in [Testimonies, Vol. 1,] the Bible language. The rods of the magicians became serpents, but only counterfeit, yet to all human eyes they were serpents; but as Satan cannot create, they were serpents only by illusion; but there was nothing that appeared to distinguish them from the serpent produced by the Lord through the agency of Moses and Aaron. The Lord caused the living to swallow up the counterfeit, showing the advantage of the real above the spurious.

Lt 47, 1889

Harper, Laura

Battle Creek, Michigan

March 1, 1889

Dear Sister Laura Harper:

I have been at your father's house twice but did not find you at home. I cannot see, my sister, why you did not comply with my request and return to me the letter which I requested you to do. Is this doing the right thing by me? I now make the request again that you should return to me the letter which I sent to you.

I hoped to meet you and talk with you. I greatly fear that you disregard the light which the Lord has been pleased to give you through me. I know that the Lord has tender, pitying love toward you, and I hope you will not under temptation be led to pursue a course to separate your soul from God. There are many who are ready to give advice and confuse the mind with counsel who have not God for their counselor, therefore all they may say will only make a mixed case of one that is already very trying.

My sister, your disposition and temperament is such that I greatly fear for your soul. I fear that you will not choose for your companions those who are discreet and wise and humble in heart, who love God and who keep His commandments.

We read that Satan has come down in great wrath, working with his deceiving power upon the hearts and minds of all who listen to his suggestions. You know something of the love of God; you know something of the peace of Christ; and Satan is at work playing the game of life for your soul. Shall he be victor? Will he gain his purpose? God forbid.

The Lord has been giving you light, but you have not walked in it. Are you satisfied in pursuing the course which you are pursuing? Your own way, your will, is not the best for you to follow. I am sure that Satan is trying to secure you to himself. Shall he to it? Will you choose to go your own way in the place of keeping the way of the Lord? Will you place yourself upon the enemy's ground?

Abstain from even the appearance of evil, is the exhortation of the inspired apostle. Have you done this? With your temperament this is most difficult for you to do while you are traveling from place to

place canvassing. Do you feel, my sister, that you are moving conscientiously? Are you not having in your character a one-sided development? Are not traits of character [which are] not the most desirable, strengthening, which will mar your future life? The sensational and emotional are more fully developed than the intellectual. Everything, my sister, should be avoided that would exaggerate this tendency into a predominating power. You have motive power: let it be uncorrupted and wholly devoted to God. God has bestowed upon you capabilities and powers to be sanctified and exercised to His glory.

You have a history, and you are making history. The mind may in this crisis of your life take a turn, a bias of grossness rather than of refinement. The contaminating influences of the world may mold your habits, your taste, your conversation, your deportment. You are on the losing side. The precious moments, so solemn, fraught with eternal results, may be wholly on Satan's side of the question and may prove your ruin. I do not want it thus. I want you should be a Christian, a child of God, an heir of heaven.

You have been giving the complexion to your life. How stands your case as registered in heaven's record book? Above everything else seek for those things which make for your peace. Place yourself under influences which will not be deterioration, destroying the fine sensibility of the soul. Keep your soul unspotted from the world. Let not any familiarity with young men put a blot upon your life. You are in danger of giving up Christ, of becoming reckless and unwilling to listen to wise counsel. The counsel of parental affection is lost upon deaf ears. Will you, my sister, think seriously whether you will receive advice from the experienced? Will you be guided by your friends? Will the parental counsel be unheeded? Will you take your case in your own hands?

I hope you will change your course of action, for if the Lord has ever spoken by me, He now speaks to you to retrace your steps. Your passions are strong; your principles are endangered; and you will not consider and will not follow advice which you know to be good and the only clear, safe, consistent thing for you to do. Will you resolve to do right, to be right, to heed the counsel I have given you in the name of the Lord?

God has given you capabilities. Shall they be wasted at random? Unguided efforts will go more often in the wrong direction than the right. Will you let years of waywardness, disappointment, and shame pass, and you make so many wrong impressions on minds by your course of action that you can never have that influence which you might have had?

Your course of life has been of that character that all your good is evil spoken of. You become soured, unsanctified, and unholy. In order to gain that which you think is liberty you pursue a course which, if followed, will hold you in a bondage worse than slavery. You must change your course of conduct and be guided by the counsel of experience and through the wisdom of those whom the Lord teaches, place your will on the side of the will of God.

But if you are determined to listen to no counsels but your own, and you will work out every problem for yourself, then be sure you will reap that which you have sown. You will miss the right way altogether, or else, wounded, bruised, and dwarfed in religious character, you will turn to the Lord, humbled, penitent, and confessing your errors. You will become tired of beating the air.

Are you sure that your course is right? I know you are not; but pride has taken possession of your soul. You are too giddy or too reckless to take counsel. Remember, every action and every course of action has a twofold character, be it virtuous or demoralizing. God is displeased with you. Can you afford to pursue the course you are pursuing? A stain is being imprinted upon your soul.

Lt 48, 1889

Bell, Brother

Battle Creek, Michigan

March 8, 1889

Dear Brother Bell:

I received your letter last evening and will try to reply. I have just mailed a letter to Dr. Maxson and wife. There are in connection with this matter of an institute in Fresno some things which lead me to be cautious in encouraging the building of an institution there. And there are some things in the past that do not look clear or straight in the case.

I love Brother and Sister Maxson and want them to be where they can do the most good, and that is just where the Lord would have them to be. The Lord has a way for us all, and He would have us move in the order of His providence and in accordance with His will. I should have remained silent, had I not been called upon by Brother T. of Oregon and Brother and Sister Maxson. If I speak at all I must speak that which I know.

I do dread to create disappointment in anyone, yet I shall move straightforward in the line of my duty. There is crookedness enough in our world, and I cannot move in any other line than straightforward, whether men will hear or forbear. All my work will have to stand the test of the Judgment.

I tell you frankly, I cannot give Brother and Sister Maxson encouragement in the line they wish. I cannot give them occasion to use my name in the establishment of an institute in Fresno.

If you will ask Dr. Maxson and wife to allow you to read that which I have written to them, the matter will be a little light to you.

After pursuing the course which they did in giving their sympathy to Elder Rice when he was wholly unworthy, and through his association and sympathy with ... [Remainder missing.]

Lt 49, 1889

Morrison, Brother

Chicago, Illinois

April 4, 1889

Dear Brother Morrison:

As the time is drawing near when we must make decisions what camp meetings we shall attend and what meetings pass by, the invitation extended to me while attending the meetings at Des Moines makes it necessary for me to say a few words to you by letter.

I have felt pained at heart to read letters from you that evidences that you are filled with doubts and unbelief still in the very message that I know to be present truth for the people of God for this time. I thought the light and blessing of God that came in at the meeting when I was with you would help you to put away the doubts and unbelief that are so natural to you, and that you would let go your prejudice and you would come to the light and walk in the light, and that you would be in harmony with the work for this time. But I have not the evidence that I ought to attend your camp meeting for I do not think we would labor in harmony.

I might work as God has given me a message to bear to His people, and you might treat it as you did me and my work in Minneapolis. I know the Lord would not have me connect with you in camp meetings and I, bearing a message which I know to be the message for this time, and you and Brother Nicola and others working to make of none effect my message. It is hard enough to meet the skepticism and unbelief and prejudice and evil surmisings of those not of our faith; and in addition to this, to have the very leading men in our conferences standing ready to trig the wheels whenever an occasion offers [itself] to labor with those who have questionings and doubts and who pursue a similar course as was pursued at Minneapolis, would be altogether too great a tax upon my strength. And I should have no confidence that the work that I might do would be followed up.

If you had walked in the light as God have had you, you would have seen and understood what manner of spirit you were of at the General Conference; but as you have had nothing to say in regard to the course you pursued at that meeting, I dare not trust myself to connect with you until I have some evidence that a decided change has taken place in you since the Minneapolis meeting.

I would love to bear my testimony to the people of Iowa, but as long as you shall stand directly in the way to undo that which the Lord shall bid me to do, things would be left in a worse condition than before. For I have a special message to bear. The trumpet must give no uncertain sound. I shall cry aloud and seek to arouse the people to do the very work I am trying to do.

I have no different position in regard to the contested question in Galatians. I feel no special anxiety upon that point for I know light will not come till as a people we are in a different condition spiritually. The only great burden with me now is that our ministers, especially the presidents of our conferences, shall be converted men and have the meekness and lowliness of Christ, and where they can preach Christ and Him crucified and the righteousness of Christ.

There have been so many Christless sermons and so much theory that the poor flock is starving for food, meat in due season. This is my burden, and I have no concern but that when we shall do the will of God, we shall know of the doctrine. But there must be far more praying and far more humility and meekness before we shall see the salvation of God among us as a people. Then we shall have a living testimony to bear that will reach hearts. We will have brokenness of hearts. All this cruel prejudice and unbelief that is so offensive to God will be swept away and all this hard spirit will be removed from us.

Well I will write no more now. I have tender love for you all, but if there is no change in your spirit and in your faith than when at Minneapolis, I know the Lord would not lay upon me the burden to connect with you unless He gave me as plain an evidence as He did while we were at Minneapolis. I have a decided work to do, and wherever I go, shall labor in the same spirit, bearing the same message as I did at Minneapolis [and] at Des Moines.

May the Lord help you to see He has great light for us at this time is my prayer.

Lt 49a, 1889

Morrison, J. H.; Nicola, LeRoy

NP

[Circa April 1889]

Brethren Morrison and Nicola,

I see by the notice in the papers that I am expected to attend the camp meeting in Iowa, but my appointment was given in the Review and Herald that I would be in Pennsylvania.

After the meeting in Minneapolis, and the position you took there, and the Lord opened to me by His Holy Spirit that the reason you left was because you were afraid there would be a revival effort and you would be moved to make confession of your wrong feelings, I was instructed that the Lord would not leave you in darkness to be enclosed with the atmosphere of unbelief, but again He would set light before you in listening to the truth that He would give me to speak to you.

I came to Des Moines [and] the Lord wrought through His humble instrument. You were softened in spirit, and testimonies were borne showing that the Lord was striving by His Spirit with your hearts. I told you that the Lord was working with you and I would give the Lord all the chance possible to work, and I would be silent.

I was disappointed when no direct confession was made of the spirit you there possessed, for I knew you would not be free men until you did confess your way thoroughly out of the darkness to the light, for circumstances would arise where you would be brought over the ground again and the same spirit would be revealed. And when God was moving upon your hearts, why did you not confess your wrongs and why not make clean work? Why did you not come to the light?

I was shown the true state of feelings and ideas existing in those who came to the conference. I had written to a brother who urged me to come to certain meetings for counsel. The answer I sent to him I will send to you. I cannot think it would be the will of God for me to attend your camp meeting and make earnest efforts to present the light and truth as God shall lay the burden upon me and you feel at liberty to work directly against me and seek to counteract the work I may be required of the Lord to do. I have many urgent invitations to attend camp meetings that are important, where my testimony will be appreciated. I have a desire to be in Iowa to speak to those who shall assemble, but I want to know if I am to have the presence of the Lord with me. If He bids me go to Iowa, gladly will I go. My heart yearns after the brethren and sisters in Iowa. They need a work done for them greatly, and you, my brethren, have not stood in that relation to God that He could work with your efforts.

I have the tenderest feelings toward you, Bro. Morrison, but I have told you the truth. God has given you ability and His entrusted gift has been perverted. If sanctified, you can be a channel of light to His people, but you need a new conversion, the light from heaven to shine upon you, but there has been so much of self mingled with your labors that you have not been blessed of God yourself and your labors have not been productive of good as they might have been. You close away from you light and power that you need so much.

Bro. LeRoy Nicola, when you were sick in State Center, how my heart was burdened and my prayer ascended to heaven in your behalf. Since that time that I felt the evidence your life would be spared I have felt a deep interest that you should be all that God would have you to be. I have felt deep interest in your case. I knew God heard our prayers in your behalf, and I cannot express to you the sadness and distress that came upon me at the Minneapolis meeting as I was sure you were pursuing a course that grieved the Spirit of God and caused Satan to triumph. I knew, for the Spirit of God taught me, that you were not in harmony with the Spirit of God. You had pride of heart and a zeal not according to knowledge. I thought when you were away from the sadly exciting scenes that were alive at Minneapolis you would see and sense your condition and would seek to make these wrongs right.

How I longed to see you at Des Moines take the right steps, not to please me but to meet the mind of the Spirit of God. How I hoped and prayed, for I knew the Lord sent me to you for this very purpose, and when you said nothing I felt sad for I knew that your own soul you had wounded and there was a way the wound could be healed—by your falling on the Rock and being broken. I love your soul. I would make any sacrifice could I by any effort I may make wipe out for you in [the] record books of heaven the things which transpired at Minneapolis. And this I cannot do. You alone, through the grace given of Jesus Christ, can do this work. “Without Me,” says Christ, “ye can do nothing.” [John 15:5.]

[P.S.] I have a letter written to you while at Minneapolis which I may send you if the Lord wills.

Lt 50, 1889

Fargo, Brother

Canton, Pennsylvania

May 2, 1889

Dear Brother Fargo:

I have been reading the letter of Elder Butler written in answer to the letter I wrote to him just before the Week of Prayer. In that letter he made the statement that the position I took at the General Conference nearly broke the heart of my ministering brethren, and he thought the wound was not healed and never would be healed. He stated to me that Elder Goodrich and Elder Fargo and some of my very best friends had made this statement to him.

Now, Brother Fargo, if you did go from that conference and make such statements to Elder Butler, have you had no evidence to change your mind? And how could you represent this as you did to Elder B. who was broken in mind and diseased in body, who was in a condition to exaggerate every

statement made? How can God look upon this work of my good ministering brethren? If you have acted a part because of blindness of mind in helping Elder Butler to remain under a deception, making statements to him which his diseased imagination would construe into the worst possible light, God will not look on this work with any favor, for if this, your work, is of God, then He has not been leading me.

Did not you see enough at that meeting, if your mind had not been wrongly impressed by the prevailing leaven at work in that meeting at Minneapolis, to know that God was not with those who were so stirred up over the Law in Galatians? Did you not have evidence that the spirit that controlled at that meeting was not the Spirit of Jesus? What evidence had you or anyone at that meeting that I was changed in my relation to the work of God, and what did you perceive in my speaking to the people that the testimonies God had given me were of a different order and character than they had been? When I came to Potterville I bore the same testimonies. Wherein did you distinguish in the message I bore, an uncertain sound that would lead you to suppose [that] it was not the voice of the true Shepherd through His humble messenger?

I want you to look over the past since that meeting in Minneapolis and then consider whether you are in the line of duty to maintain a silence and the same position as you did at that meeting. Is God glorified with this position? Does it bring to you any strength or hope? You have had evidence as much as you will ever have, that the Lord gave me the burden of message for His people while they were assembled at Minneapolis. You have evidence that the Lord was with me at Potterville, but you make no change in your feelings or your attitude, and just as surely as you stand where you did while you were at Minneapolis, no additional light will come to you. You will be accounted as one who will not open their eyes that they may see and their ears that they may hear. Darkness will just as surely come upon you as you stand in the position you did at Minneapolis.

I have no evidence that you, Brother Howard Miller, [and] Brother Rubert have made the least acknowledgments that you were wrong in your views and feelings in regard to myself, W. C. White, A. T. Jones or Brother E. J. Waggoner. If God has ever spoken by me, I speak to you now decidedly that you were deceived. You came to that meeting deceived. You had wrong ideas of your brethren and you worked and our ministering brethren worked under a false impression. You had an opportunity to test the spirits at that meeting. If you had not been blinded you could have seen and understood that the spirit brought to that meeting was not the Spirit of Christ.

The different views in regard to the law in Galatians need not have produced any such exhibitions. I have not the slightest burden upon that subject. God has not inspired all this intense feeling over that subject. I have not a particle of burden on that subject.

My only trouble is the position of those ministers who were at that conference who manifested so little of the Spirit of Christ and possessed more largely the spirit which controlled the scribes and Pharisees which planned the betrayal and acted a prominent part in the trial of Christ, in false statements, in accusing of Christ and making Him appear before the people in the worst possible light.

Repeating these statements, they acted upon the human minds and hearts, stirring up the worst elements of the character of the natural heart unsanctified by the truth. When I sensed at the conference the condition of things, I knew God would not illuminate the minds thus inflamed, by

what?—the spirit of the enemy, for it was nothing else. God’s truth needed no such a spirit to stand in its defense. I knew that there were men there who were proclaiming the truth who were unworthy and whose hearts were vessels of dishonor.

I had messages of reproof for some, but the spirit that prevailed, which was not of Christ but of the enemy, made of no effect my words. Christ was wounded in the house of His friends. It was not by me! Not by me that Christ was dishonored! It was by my brethren who had no just cause for thus making of none effect my labors at that meeting.

I was about to leave the meeting for Kansas for I could not see that my remaining would do any good. Brother Kilgore urged me to speak Sabbath. I said, “No, I will not be guilty of wasting my words and strength further for a people who are filled with prejudice and evil surmisings, who withstand my labors and whom I cannot convince of truth. I will speak in the afternoon to the Scandinavians because they desire it so much.”

That night the angel of the Lord stood by my bed and said to me many things which I will not attempt to write here, but I was commanded to stand at my post of duty; that there was a spirit coming in taking possession of the churches that, if permitted, would separate them from God as verily as the churches who refused [the] light that God sent them in messages of warning and of light that they might advance in regard to His second coming to our world.

I have been shown that the people of God are not fully enlightened in regard to the many devices of the relentless foe whom they will have to encounter. Those who should be well experienced are, in a large measure, ignorant of the workings of Satan, and he is taking them unawares. There is a great, grand charge to be made by a united front against the enemy, and Satan has great victories because there is a difference in views in our ranks upon some points of Scripture not [of] a vital character. Men who claim to believe the truth, I have been shown, will develop their true standing before God.

My guide said, “Follow me.” I was then taken to the different houses where our people made their homes. I heard the conversation, the remarks, made in reference to myself; the testimonies borne at that meeting were commented upon. W. C. White was talked of and presented in a most ridiculous light. I could define the speakers by their voices.

A. T. Jones was commented upon in like manner, so was E. J. Waggoner. Said my guide, “Where is the earnest prayer, the seeking of God with humble heart for light?” I was listening in the different rooms to the sarcastic remarks, unchristian comments, the excitable, exaggerated statements made all because there was a difference in the views of the law in Galatians. O consistency, hast thou departed from the midst of Seventh-day Adventists? After listening some time to the free, unchristlike words, then my work was appointed me.

I was told this spirit had been gathering strength for years, and the leavening influence was at work, and spiritual life was going out of the churches. In their gatherings for meeting there was lightness, trifling, jesting, joking—a spirit that God frowns upon. I was promised that if I stood faithfully at my post of duty the Lord would sustain me to do the work given me of God. His everlasting arms would be beneath me, but I must bear the message the Lord gave me whether men would hear or forbear. I have tried to do this. I sent word that I would speak Sabbath forenoon, and I did speak, and I did not leave the meeting until my work was ended. I bore my testimony in Battle Creek, but there was

not one of my brethren who had the moral courage to stand by my side and take back or confess that they had pursued a wrong course and misjudged their brethren and misjudged me.

I bore my testimony in Potterville. The Spirit of the Lord attended me, but not one of those who had drunk in that spirit of doubt and questioning, who had withdrawn their confidence from me and the work God had entrusted to me, confessed their mistakes and the deception they had been under. The Lord wrought for His people in Battle Creek, but notwithstanding the evidences of the work of God, not one who was leavened with the spirit of doubts and suspicion and evil surmisings, after they saw that life and freedom and the blessing of God was brought into the churches by the messages borne by the very ones they had misjudged and demerited and had misstated and falsified, had any words of confession. They did not then admit their wrong and confess their errors and take their stand firmly for the right. Were they too proud to do this? What has come over our people?

I have the same testimonies to bear I ever have borne during the last forty-five years. I did plead that our ministering brethren should act like Christians at Minneapolis, which many of them did not do.

You are well aware that the power of God attended the messages I gave to the people, but all this is neutralized by hearsay, by the strong feelings that had been worked up and the suggestions made by Elder Butler, which suggestions he has no delicacy in making to my face in his letters to me. I tell you, for Christ's sake, as I have told others—give up your false ideas and be not deceived.

In regard to the meeting in Kansas I had not been there over the first night when I had opened to me the true condition of things. The leaven of Minneapolis was brought from Iowa, and its work was being carried on to make of none effect the labors of Elder A. T. Jones and my work. The next morning I spoke decidedly upon this matter and plainly stated in substance that which I have traced with pen and ink in this letter.

Brother Hall, president of Kansas Conference, arose and said, "My confidence in the testimonies the Lord gives Sister White is confirmed. I was in one of the very rooms she mentions. The very statements made are more clearly pictured than I could possibly describe the incidents myself. Minneapolis was the first General Conference [session] that I ever attended. I was but a child in the truth, three years old. I had implicit confidence in my ministering brethren. I believed them to be conscientiously doing their work. I looked up to them, trusted in them, respected them, but the remarks I listened to day after day did make an impression upon my mind. I bore this talk, thinking it must be so, but it became too strong for me, and on one occasion I just boiled over. I told them just what I thought of such talk and the manifestation of such a spirit. For a little time it was better, but whenever something fresh would come up all and more was repeated. I said if this was a sample of the spirit brought into the General Conference, I never desired to attend another." He humbly confessed that he did become carried away with the current for which he heartily repented.

Brother McReynolds bore testimony that the description given by Sister White was true to the letter. He was unfortunate enough to be one of the number in the room with the Iowa brethren, and he was distressed for two weeks. He was not drawn in but the current became too strong and he lost his bearings and confessed he united in the spirit to some degree. He said for two weeks as Sister White has said, there was not a vocal prayer offered in the house. He had before this made humble

confessions to me of this matter which he repeated at the meeting. Our meeting had to close before we could go any farther.

Young Brother Washburn and his wife came to our tent and talked with me and I talked with them freely and told them if they had come to me I would have gladly explained everything to their satisfaction. Brother Porter came. I talked with him freely and told them not half as much as I have told you when you came to Battle Creek, and it helped their minds. Friday again the Lord gave me a decided testimony to bear which made a decided impression on minds.

Sabbath day Brother Porter was wonderfully exercised. He was in meeting. He said, "I thought I was going to faint. I felt that I was dying. I dropped my head on the seat before me [and] when I raised my head, I was revolutionized. Every point which had been clouded with darkness was clear as Elder A. T. Jones has presented it. I wrote it out as the Lord had presented it to me in a clear line from Adam down, the righteousness of Christ in the law."

Sunday I bore in the morning meeting a testimony upon the same point in regard to the Christless wicked surmisings and misrepresentations that had been made in Minneapolis by my ministering brethren. The break came, thank God! My words were not to them as idle tales. Brother Porter, minister from Iowa, arose and said, "I came to this meeting in complete darkness. Satan was at work with me to raise my combative spirit, and I was growing darker and darker, but I am converted. I see the light. I was not at Minneapolis. If I had been, I fear I should have been the worst among my brethren but I rejoice in God. I see now clearly. I am now determined to work in an opposite direction from that which I have been hitherto working. I want you, my brethren, to forgive me for my blindness and for my stubbornness."

Young Brother Washburn arose and talked quite lengthily. He said when at Minneapolis he was one who thought Sister White's testimony could not be truth when she stated she had had in California no conversation with A. T. Jones and E. J. Waggoner. He did not say that Sister White lied, but he might as well [have] said it for he stated to others it could not be so. And he did not believe that Sister White told the truth. But he said, "I confess this to my shame. I have confessed it to Sister White, and I confess it to God. I repent of this everlastingly." He was free in the Lord.

Brother Wakeham was also free to confess [that] he [and] Brother Conradi were in that room where many ministers made their home, and acted a part in the talking. He had enjoyed more of the blessing of God in the last twenty-four hours than he had done in all his life before. Our meeting moved off after this much more freely, and the blessing of the Lord rested upon the people. I write you these particulars that you may see if you have done all that you ought to do in regard to the removing the impression you and your ministering brethren have left upon Elder Butler's mind which has misled him; and he was, poor man, sick both in body and mind, broken in mind, yet treated as one who was sound and his imaginings as correct as the mind of God.

There was poor Brother Ostrander that went to that meeting, unbalanced in mind, little less than [an] insane man. His brethren were in so great blindness they were so wrought up over the law in Galatians, they had no sense to discern his true condition, and the question was gravely asked me by the committee who visited me for my counsel of Brother Ostrander. Would not he be one whose name should be put on the paper as one to run for the presidency of [the] General Conference?

This man was even dangerous in his home in his insanity before he left home, for his wife has told me in regard to it. But this man was fully in the confidence of Elder Butler, and in his weak condition strong impressions from this man were made on his mind. As Brother Butler stated, my best and most experienced ministering brethren could tell him their hearts were nearly broken at the positions Sister White took at the General Conference. I wish for these ministers' sake, the breaking of the heart would have been more thorough for then there would be reformation, and the mold of God would be upon them in the place of the mold of men. Would that these brethren would be illuminated by the Spirit of God rather than to continue longer walking in the sparks of their own kindling. They talk through mist, through doubts, through darkness, but do not open their hearts to the light that God has sent them to clear away the fog. They close their hearts to knowledge that God would give them but open them to all the doubts that are floating from one to another.

The work they ought to do they do not do, and God will give them no greater light than they have had until they acknowledge the light He has already given them. They have caused Brother Butler to stumble. They have to remove the stumbling blocks from his path and make straight paths for their feet lest the lame be turned out of the way. The Lord will no more excuse the rejection of light in any one of those who claim to believe in the truth in our day than He excused the Jews for their rejecting light that came from the Lord's appointed agencies. In this our day the refusal to walk in the light leaves men in darkness always.

Lt 51, 1889

Harper, Laura

Ottawa, Kansas

May 19, 1889

Dear Sister Laura Harper:

Be not offended because I call you thus, for this is your true name. Since coming on this ground I find in my scrapbook a letter which should have been sent to you long ago. For some reasons it did not go to you, and I now write you a few lines.

We have been having an interesting meeting. Wish you could have had the benefits of it. Again my heart goes out to you. How is it with your soul? Have you a conscience void of offense toward God and man? Your associations, are they of that character to draw your mind to God and to heavenly things, to increase in you reverence for your parents, pure and holy aspirations? Do you love the truth and the right? Or, are you indulging in a creative imagination that has no healthful influence upon the soul? Can you look back upon the last year of your life with satisfaction? Can you see a growth in spiritual power? Any low gratification, any self-indulgence, is a scar left upon the soul, and the noble powers of mind are corrupted. There may be repentance, but the soul is crippled and will wear its scars through all time. Jesus can wash away the sin, but the soul has sustained a loss.

I beg of you, Laura, to go to God for wisdom. The most difficult thing you will have to manage is your own self. Your own daily trials, your emotions, and your peculiar temperament, your inward promptings, these are difficult matters for you to control, and these wayward inclinations bring you often into bondage and darkness. Your only course is to give yourself unreservedly into the hands of

Jesus—all your experiences, all your temptations, all your trials, all your impulses—and let the Lord mold you as clay is molded in the hands of the potter. You are not your own and therefore [there is] the necessity of giving your unmanageable self into the hands of One who is able to manage you. Then rest, precious rest and peace, will come to your soul. Lie passive in the hands of God.

Remember your character is being daguerretyped [photographed] by the great Master Artist in the record books of heaven as minutely as the face is reproduced upon the polished plate of the artist. What do the books of heaven say in your case? Are you conforming your character to the Pattern, Jesus Christ? Are you washing your robes of character and making them white in the blood of the Lamb? “Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” Revelation 22:12.

What greater honor can come to any mortal than to do his work on the earth in such a manner that the welcome of Christ shall greet him as he enters the heavenly city, and the benediction from the lips of Christ is heard—“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” “Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things.” Matthew 25:34, 23. Everything in this life that has any worldly attraction sinks into insignificance in comparison with the honor and privilege of having our names written in the Lamb’s Book of Life.

Laura, it is not now too late for wrongs to be righted. It is not now too late to make your calling and your election sure. You may now begin to work upon the plan of addition. Add to your faith virtue, and knowledge, and temperance, and patience, and every Christian grace. Everything else will perish in the great day of conflagration, but the gold of holy character is enduring. It knows no decay. It will stand the test of the fires of the last day. My dear child, I wish you to remember that “God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Ecclesiastes 12:14.

Truth is unfolding to those who walk in the light of the sun of Christ’s righteousness. The truth sanctifies. We see vice prevailing everywhere. It is pampered and glorified, while true goodness, equity, justice, and purity are trampled underfoot. A large number are sowing seeds of baleful influence around them. What are you doing, Laura? Have you, since you decided to discard counsel, to refuse advice, been growing into a firm, well-developed Christian? or have you, in choosing your own way, found it brings unrest, cares, and worries?

Why not listen to the advice of your parents? Before you is the path that leads to certain ruin. Will you turn while you can? Will you seek the Lord while Mercy’s sweet voice is appealing to you, or will you still have your own way? The Lord pities you. The Lord invites you. Will you come? Will you return from your backslidings? May the Lord help you to choose to be wholly the Lord’s.

I write because I love your soul. I take no copy of this, and as you showed so little respect for my request in regard to my last letter, I shall not trust this with you. I send it to your father, and I want it returned to me. If you want to copy it, you may.

Lt 52, 1889

Harper, Laura

Battle Creek, Michigan

May 28, 1889

Dear Sister Laura Harper:

I am burdened on your account, and I have thought it duty for Brother Harper, your husband, to come to this place and have an interview with you. Although this may not be according to your wishes or your inclination, I do not feel that these feelings are to be respected under the circumstances. Something must be done to save you from yourself, or you are ruined. I am in earnest for your soul. I have counseled your father and your husband to visit you and have an interview with you. Do not pursue a willful course in this matter, but in the fear of God pray together and humble your heart before God. We are nearing the judgment, and the Lord is soon to come. You cannot afford now to pursue a course of your own choosing. You have not been gaining in grace but going away from God and living contrary to His holy will. Time is precious. I beg of you to give up your way and your will and seek to know the way of the Lord.

I now entreat of you to meet your father and your husband like a sensible woman and determine to do right and be right. Have you not kept up this your way long enough? Your father and your husband will come to see you, and now sit down candidly and talk this matter over and break the snare of Satan. Choose the way of the Lord. I now submit these words to you in love for your soul.

In haste.

I wish I could talk with you face to face and pray with you. I leave for Pennsylvania tomorrow. If you could come and see me while I am here, I would have an interview.

Lt 54, 1889

Church, M. J.

Williamsport, Pennsylvania

June 6, 1889

Dear Brother M. J. Church:

I have had many interesting experiences since I left California, and there have been some interesting items in our late experience which have impressed me in a marked manner in regard to the many evils and perils which surround us on the right hand and on the left before us, and that continually. I have been sustained by the Lord's omnipotent power since I have been laboring in the East. Continually has His right hand upheld me, and I have felt to trust the Lord as a child would trust in its parents. I am so grateful every day that the Lord fulfills to me His rich promises, and His love burns upon the altar of my heart.

I thought when I left California I should be absent only five weeks, but when I saw how much the people east of the Rocky Mountains needed the testimony which the Lord had given me, I decided to remain and speak to the people in the desk and in private counsels. I have been wonderfully strengthened and the Sun of Righteousness has indeed shone into my heart and been interwoven

with my experience at every step. I know in whom I believe. I know that the Lord does hear and does answer my prayer, for I have been at times much afflicted but my prayers have ascended to God by day and I can say by night, also. I was pleading my case with my heavenly Father for my health as fast as one infirmity after another came upon me, but, this is the victory even your faith was true in my case.

I have labored never more constantly, never more earnestly and with greater fervor for I have carried the burden of the poor sheep and lambs here in these Eastern conferences. There are many churches so hungry and thirsty for the meat in due season and the water of salvation. But, within the last few weeks in the disastrous floods, I have seen literally fulfilled the very scenes that were presented to me in vision forty years ago.

June 13

Rome, New York

Sister Sara [McEnterfer] and I left Battle Creek for Williamsport to attend their camp meeting held in that place. We had to take the cars at about midnight in a pouring rain. It had been raining three days. We were three hours behind time in Buffalo. Had to wait there five hours. The train had moved very cautiously, they said, because the earth was so softened by the continuous rains they feared being plunged over steep embankments. This caution was praiseworthy in them and highly necessary, but it greatly discommoded us. The train had left when we reached Buffalo, and after five hours' stay, we stepped on board the train for Elmira. It was late in the evening when we reached Elmira, and they told us we could not go to Williamsport that night for there were terrible disasters. They heard ahead [that] railroad bridges were gone, embankments washed [away], and advised that we remain at Elmira; but we decided to go with the train as far as we could go, and, in the name of the Lord, do our part to get to the meeting, for we believed we were in the way of our duty.

We could progress only a few miles, and then our cars laid upon a side track all night and all day Sabbath until five o'clock. Fortunately our car was left empty with the exception of one family, Brother Taft, his wife and two children, who were on their way to the camp meeting.

After 5 o'clock p.m., we moved slowly to Canton one mile and [a] half, and the train just moved and that is all in passing the trellis work over the horrid gulch the storm had made. On arriving at Canton, we heard the worst kind of reports—bridges, railroad bridges, washed away, also carriage roads—and we were advised to go back to Elmira, but we could see no light in going back one step. We were ready to go forward, but not backward. Many of the passengers decided to go back, but a messenger came with the tidings that they could not get back to Elmira. Directly after we passed Elmira, a bridge behind us was swept away and the passengers that were in the cars were obliged to remain in the cars on side track from Saturday night until Monday.

We went to a hotel and found a comfortable place to stay until Monday. We looked over the place and saw the damage that had been done. Men were hard at work to repair the damage, for the embankment had been washed out thirty feet deep, a temporary trellis had been made for the rails so that the cars could pass on to Canton, but it would be weeks before there could be any cars onward from Canton. Right in Canton, bridges were gone where [there] had been roads and buildings. There was no earth, no buildings. Enormous trees were uprooted. One man was in his

barn when it was washed away and he was next morning, Sabbath, taken up lifeless and was lying then in his coffin.

We offered our landlord \$10 if he would take us to Williamsport, but on inquiry he told us the roads were impossible. There was a church ten miles beyond Canton at Roaring Branch. Brethren learned that we were at Canton and ventured over the railroads, but not impassable, and took us to their homes which we reached Monday evening. All whom we inquired of said we could not possibly go to Williamsport.

Said as much as they wanted money they would not venture for one hundred dollars. Another man said he would venture with his team for a thousand dollars.

Sarah and I saw the sad condition of the roads, but we talked to Brother Rockwell, and he began to think he might possibly go the mountain road. We said, We will defray all expenses. We will go trusting in the Lord to preserve us from accident and harm and [to] go before us. Horses strong and true were procured and we started on our journey. We found roads that it would not be possible to justly describe. The earth seemed to have been washed away. Where once had been a road were piles of stone, deep holes, uprooted trees, debris, and an accumulation of rubbish—bridges entirely gone. There were large deep gulches. Sara and I would walk a narrow plank that had been placed to span the gulch. We walked half a mile, quarter of a mile and frequently a full mile to make it possible for the carriage to be brought over these bad places.

I had sprained my ankle and was for days upon crutches before leaving Battle Creek, but on this occasion I walked over the rocky, uneven road, jumping over large gaps, climbing up hills and I was not daunted or intimidated. About three o'clock it commenced raining, and we were anxiously looking for a house where someone lived where we could remain over night. We saw deserted houses and old sawmills, but no living inhabitants for seventeen miles. It was growing dark, and it looked rather dubious to travel such roads in the woods after dark. We had met logs in our way and broke the doubletree in getting over them. One tree directly across the road had to be cut and another we cut a track through the trees and went around it. It was a welcome sight to see a village in a basin-like narrow valley.

We asked a Dutchman who kept a hotel if he could keep us. He said he had a bed but they were out of grub. We had a little food with us so that did not trouble us, but when we asked some present if we could go over Trout Run, [we were told there was] a swiftly running stream that was now very swollen, as though it would sweep out of existence the little hopeless village of Trout Run.

We looked over the place Wednesday morning. I could not have believed a few days of rain would have made such terrible work. Rubbish of all kinds, fences, old cupboards, logs, debris of every kind came tearing down the valley, sweeping everything before it, sweeping away the bridge, washing out the rails and piling them up one above another in a grotesque manner.

We went into a lady's house, and she showed me what the water had done for them. They had five acres of rich, well cultivated land, but we walked out and surveyed broken down and uprooted trees. They declared this to be the most beautiful residence in the place, but it made the heart sick to look at the state of things now. I walked on sand two and three feet deep. Beneath this was a grain field and the sight my eye rested upon is beyond my powers of description.

And now we counseled what could be done, and what we had better do. Trout Run could not, they declared, be forded. We said, "Do what you can for us, we must be put across that river." It took three hours to prepare and complete the work of preparation of a raft. A boat was hired and a large rope attached to the horse and held by one in the boat, and they swam one horse across. I could see nothing of him once or twice. When he tried to find a place to climb the steep bank—steeper and worse than the roof of a house because it shelved over—the earth, being eaten away between the road and the river—after several ineffectual attempts at different points, he then climbed straight up the bank, and then the other horse was ridden across. He was the larger of the two and less nervous. When he came up the bank all right, I wept like a child and praised the Lord aloud.

The next move was to make a raft, and this took much time, and then the wagon was securely fastened to it, and it was towed over. The boat had a rope that was tied to the raft, and by considerable maneuvering, the raft was hauled up the bank, and we soon were seated in the wagon and went on our way with thankful hearts, and before reaching the campground we were told the camp had broken up for it was three feet under water.

As we entered Williamsport we saw something of the destruction of the flood. Houses were overturned, and we were wet. About fifty lives were lost. So suddenly did this come upon them that they had no time to know scarcely what came upon them. Williamsport looked like a complete wreck as far as roads and sidewalks were concerned. Everything was piled together in a promiscuous heap of rubbish. This had been a beautiful place, but its glory has departed. Every store in the city was about ruined. I cannot describe it.

One old colored lady was talking with great zeal. She said, "This is the curse of God because of the wickedness of this place. Oh, it is terrible, terrible."

The water reached the encampment, and tents that had been pitched had to be moved up on higher ground.

When we came into camp Wednesday, all were surprised to see us, and they were [as] glad as we were to see us safe. All communications by telegraph had been cut off and they knew not where [we] were. The Lord strengthened me to speak thirteen times in Williamsport. Nearly everything in the stores like eatables were in the water and scented and tasted so badly [that] we could not eat them, and our food was rather meager. But we had no disposition to murmur.

The most terrible calamity was the flood in Johnstown. Nearly the entire city was swept out of existence. It was said to be a very wicked place. All that we could think of was the first flood that came to our world, and these disasters will be of more constant occurrence, for the Spirit of the Lord is surely being withdrawn from the earth, and the restraining power that the Lord has held over Satan is being withdrawn, and he is not prevented from exercising [his power] over the inhabitants of the world.

Our only safety is in being wholly on the Lord's side. We cannot with any safety give place to the enemy, for if we are found on the enemy's side, we will perish with the wicked in the plagues the Lord shall allow Satan to create in the earth against men and against beasts. This terrible calamity in Johnstown and surrounding towns should cause fear and trembling, but I fear that the impression will soon die away.

Lt 55, 1889

Smith, Uriah

Rome, New York

June 14, 1889

Dear Brother Smith:

Last night I was awake at midnight with a heavy burden on my soul from you. I saw you walked upon a path that almost imperceptibly diverged from the right way.

A noble personage stood beside me and said, "Uriah Smith is not on the brink of a precipice, but he is in the path that will shortly bring him to the brink, and if he is not warned now it will soon be too late. He can now retrace his steps. He is walking like a blind man into the prepared net of the enemy, but he feels no danger because light is becoming darkness to him and darkness light. His only hope is in being undeceived."

I awoke and thought it must be daylight, but on lighting the match, [and] looking at my watch, I saw it was only twelve o'clock. This morning I have read your article in [the] Review. Now, there was no call whatever for you to write as you did. You place Elder Jones in a false position just as Elder Morrison and Nicola and yourself and others placed him in at Minneapolis. Did he ... [Unfinished.]

Lt 56, 1889

Hall, W. H.

Battle Creek, Michigan

October 25, 1889

Dear Brother W. H. Hall:

I have desired to present some things before you. Dr. Kellogg has enough responsibilities, and I will write to you.

Dr. Kellogg has made statements of this character, that if we would select promising young men from any parts of the old country and send them to Battle Creek to study and obtain a knowledge how to treat the sick, they would take every pains to educate and train them that they should return to the old country to educate and treat the sick in hygienic methods. This I repeated and emphasized and spoke decidedly in regard to the advantages to be gained in coming to Battle Creek.

I have paid the expenses of Paul [Roth] at the College. His father gave him to me in a very solemn manner as Hannah gave Samuel to the Lord. I have felt exceedingly anxious both for Mary and Paul. Sara paid Mary's expenses across the ocean, for she could not have come unless she had done this.

Paul has never made a word of complaint to me, but when I learned that he was set to nursing a typhoid subject, I was not pleased with this because he is too young and inexperienced to take charge of persons with contagious diseases. He would not know how to avoid taking their breath,

how to preserve himself from contracting the disease, and I felt as solicitous about Paul as if he were my own son. I urged that he come away at once for I thought if those having charge had no more discretion than this, I would not trust him there, for should he be sick and die, I must bear the responsibility; and all the sacrifice made by his father, his mother, his sisters, and brother would be for naught. All that I had expended, which is but a mite, would be lost, and a promising young man would be cut off whom we were laboring to fit for a missionary to Europe to do much good.

Brother Leon also came to the sanitarium to be helped along as I had told them they would be, to obtain knowledge as fast as possible to the very points essential for him to know in the treating of the sick. I am not pleased with the way you have used Leon. He did not leave his home in Europe to come across the broad waters to learn to carry trays or to wait on the tables. If my brethren have no more discernment in reference to the youth from a foreign country who are anxiously looked for to return to fill positions of usefulness in the cause and work of God, then we will understand the matter and tell all to make no more sacrifice to cross the broad ocean.

Brother Hall and all concerned, I want you to view matters in a different light than you have done in reference to youth or men from a foreign country. They are not supposed to come here to America to Battle Creek to help the sanitarium, but to be helped by the sanitarium which is a missionary work, and I did not suppose it was necessary to specify every item in reference to these persons. I supposed you would take in the situation at a glance and know that these are not to be treated as you would any learners that come from places in America.

When Brother Ertzenberger came to this country, we took him to our home. We fed him. We clothed him; we hired those who could instruct him. We considered we were doing the highest kind of missionary work. We felt it was a sacred, solemn work we were engaged in, and when I compare this way of treating those who were to be men useful in their own country with the management of the ones that have come to the sanitarium to learn, I am not pleased. I feel burdened and distressed over the matter. If you do not feel at liberty to board these youth without their being obliged to wait on the table, please say so in plain terms, and I will board them. If you cannot depart from your prescribed plans in such cases, then I will see what I can do for the Master in this respect, for I would be ashamed to have the report go back to the old country, if the circumstances were told, that would discourage the very ones I have tried to get to come here to perfect an education in these essential branches which will qualify them for the Master's work.

I do not want Brother Leon to go back with the impressions which he must have, should he now return.

Brother Ottosen from Copenhagen, Denmark, is with you. He is a retiring man, but one of great promise. He is highly appreciated in his own country and beloved by all as a Christian gentleman. His family are all unbelievers, opposed to the truth; but they are wealthy. I hope he will receive special attention for he deserves it. I hope you will not neglect him or treat him as a stranger although he is a stranger in a strange land. I honored and respected him in Denmark. He may not show what he is in this strange place. He may be diffident in speaking the language. But I entreat of you to do just what that institution was brought into existence to do. Take these strangers and put them under the most favorable circumstances, giving them every advantage possible, encouraging them, helping them, educating them for God's work.

Europe is in suffering need of the knowledge that it is [in] the power of that sanitarium to give them. I have an interest, a large interest, in the sanitarium and I urge you to be wise, to be discerning as to how these cases shall be treated. They are here in America to help you and for you to help them in every possible way to fit them for practical workers when they shall return to their own country.

We are at great expense sending missionaries in every part of the world to educate, to train men and women to become workers, and when these men come to your own doors soliciting that knowledge they long to obtain, do not treat them as you would any other case that is common in your midst. I know that great good can be done by encouraging these souls from a distant country, and I am puzzled to know what has led you to the course of action toward these learners or students.

Why could you not discern the situation? Why could not Sister Hall, who is generally so thoughtful, take in the situation? I know the institution is fully able to give the board and rooms to these men and let the work they do be in a line which is carrying them forward and upward to attain that knowledge they came to obtain. This is the duty of everyone who is responsible in that institution.

If you question the propriety of thus doing as I have suggested, we will submit it to the board and relieve you of the responsibility. But I think it is want of consideration on your part. I have dreaded to speak, but I dared not hold my peace any longer. There is such a thing as being altogether too economical in such matters as requiring a certain round of duties to be performed by such special cases, which is losing time for the learners, robbing the people in Europe of the help they hope to obtain as soon as possible, and great loss being sustained by carrying out set rules that will be set down as a loss in the record books of heaven. Have you iron rules that must be carried out at all hazards? If so, break them all to pieces, and then start anew.

There were several who were designing to come from Europe, but when the state of things was reported to them, they decided not to come to America for their advantages would not be of that order to warrant the outlay of means to attend college or to obtain the knowledge they had hoped to gain by spending some time at the sanitarium that they might impart it to others. So that door is closed by the management of some at the sanitarium. And what does all this mean? Is it because there is no discrimination with the ones in responsible positions? Is it because you want to exact every jot and tittle that you think you have a right to do in every case? What is our work in this world but to do as Christ has done, not once and again occasionally if you are disposed, but to have the perseverance and untiring earnestness to do good, to help persons by every possible means to obtain every benefit possible that they may become God's workmen, channels of light?

Any selfishness exhibited by the managers of the sanitarium in their prosperity will bring the disfavor of God. What are a few dollars invested in these souls who come to learn that they may teach others also? We know how hard it is to educate those of foreign countries out of old established habits and customs.

I put my whole soul into this work. I did not pity myself in feebleness. I did not spare money, but left two thousand dollars in that country. I am investing hundreds of dollars yearly to place them where the truth can shine forth from them to others. This is a missionary work in the highest sense.

Two men, one from New Zealand, another from Germany, we have encouraged to come to Battle Creek. My money from royalty on books carried them through at Healdsburg and will defray their expenses here. They are in our family now.

One of them [is] a promising young man [who] went to the sanitarium according to Dr. Kellogg's invitation. He waited six hours to see the Doctor and then had only about two minutes' time to give him. I am not surprised at this because I know his burdens are great, his time fully occupied. He wanted, I think, some treatment or conversation about his own case. He took dinner at the sanitarium and was charged fifty cents for his meal. The one who took the money afterward came to him and said he made a mistake in taking the money, but as he had taken it, it would not be best to hand it back to him.

I am feeling distressed that things are so managed, that impressions are left upon minds in regard to the sanitarium that will not be as readily effaced as that they are made now. I have an interest in that sanitarium and I do hope that nothing will be done to leave disagreeable impressions on minds to go to other countries.

Now I have written to you because I feared I could not see you. You stand in a responsible position. You can mold things in a different shape if you will be so disposed, and my heart aches to think of impressions that are being made upon minds that may hinder souls from embracing truth or that will place our work at Battle Creek in an unfavorable light.

God wants us to move in all wisdom. He wants that the blessings given the sanitarium in prosperity shall be in their turn imparted judiciously, freely, gladly to others. If you fear that you will lose something to the sanitarium, I would rather you would treat these from foreign countries not as you ordinarily treat those in America, but with special favor and charge all extra demands to me, and the credit shall remain yours of doing generously, courteously, and dealing, just as you would like to be done by were you in their place in a foreign country.

It pays to do this towards all, but I cannot sanction the course that was pursued by Dr. Stewart toward the Dahl sisters. I cannot support many things that I know is done at the sanitarium, and I want that all should learn to be Christlike and not be weary in well doing.

All sharpness and close dealing with our European brethren is a terrible mistake, and you will find it thus recorded in the register books in heaven, for every transaction is there registered. I know that in such an institution there are great perplexities, [a] great many things to worry and perplex the mind, but is it not best to be sure and be on the safe side which is Christ's side always? Is it not wise to work as Christ worked, to have His grace abounding in the heart that you may see things through the mind of Christ?

May the Lord help us to abide in Christ that Christ may abide in our hearts and that we may have the mind of Christ at all times, in all places, and then angels can work with our efforts continually.

Lt 57, 1889

Brethren and Sisters

Battle Creek, Michigan

November 20, 1889

Dear Brethren and Sisters:

“Light is sown for the righteous, and gladness for the upright in heart.” Psalm 97:11. The year 1889 is almost ended. Struggles, defeat, and trials mark the history of our experience, but we have something besides this. We have had peace and joys and victories. Amid weakness, we have been made strong. With the advantages of the experiences of the year now about to close, are we not better prepared to enter upon the New Year? There have been discouragements, but have we not learned better to trust God in the hard places?

Let us consider our opportunities and privileges of the year which will all soon be in the past, and inquire, “Am I not better qualified to know how to do my work as laborers together with God than heretofore?”

Look over your experience in the past, and see what good things you have learned from the lessons of God in these experiences. Increased light has shone upon us. Old and precious truths have been presented to us in new forms which, if we fully appreciate [them], will prepare us for the entering aright upon the new year, 1890. Will not the many discouragements as well as many of our hasty conclusions be avoided if we fully learned the lessons daily in the school of Christ, that God has the guiding of events in human life?

And if we will only stand out of the way, in His own time and by ways that will surprise us, He will answer our prayers and will bring about His purposes in His own wisdom in ways and means. Shall we not be thankful that God knows our frailties, and we ought to know them more in harmony with God’s knowledge. The warfare with temptation and resistance of sin is not known and understood except by the sons and daughters of God, and these will never know the power of sin until they begin to resist it.

It is well that we fall into the hands of the living God and not into the hands of men. It is something that we should be grateful for that God, the all-wise, merciful God holds the golden scales that weigh character. As long as Satan lives there will not be apparent triumph to Christians, but continual conflict. But yet we are not to waver in our service to Jesus Christ. Our faces are toward the foe, warring “not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Ephesians 6:12.

Judgment must not be passed hastily on any man or on his work or his purposes. There is need of humble hearts and contrition of soul. The message we bear at this time is from above. Its influence upon human hearts of all who have received it is good, and the fruits are good, while some stand criticizing and passing judgment both upon the message and the messenger sent of God. They are self-sufficient. They say in their hearts, “I will do as I please and work as I please on my own judgment. I will do just as I have done. Talk these old truths, but I will have nothing to do with the matter now brought to us—justification by faith and the righteousness of Christ. I will be religious.” In fact they continue to whiten the sepulcher but do not cleanse it. From the heart proceedeth evil thoughts, the lips speak evil, jealousy, envy, evil surmisings. The soul temple needs cleansing.

These who will not accept of the message the Lord sends will soon begin a tirade against it. They see evidence enough to balance the mind in the right direction, but they are too proud to submit. They are not willing to say that which they decided was all wrong is right, and then the mind begins to seek some excuse, some subterfuge to evade the issue. They are resolved not to obey God in this urgent call for the will to be yielded. They will make a mountain of some minor question and seek to get up a controversy on minor points. The longer he remains as he is, the more is he puzzled and perplexed. Questions arise against the testimonies for Satan will bring every doubter and unbeliever over this ground. The work is before him to give himself up to God; his will [will] be no longer arrayed against God's will.

There are objections against church government, objections and questions in regard to many things. Satan is sowing the seed of doubt and questioning, murmuring, and faultfinding. He chooses the darkness. His own hand has closed the door of knowledge. He has refused to comply with God's will. If He rejects the process through which the Lord works, he will see no light. The doubts and cavils are all the time setting his soul in stubborn rejection. God says, "I am the light of the world: he that followeth me shall not walk in darkness." John 8:12.

But the willful ones say, "I will not move a step till I see all things plainly." When they close the understanding lest they shall see, they say, "Explain." This brings questions with no spirit to receive if they are answered satisfactorily, but when they see they cannot turn down with [one] question, they will start another, and still another, not admitting the rays of light that do shine upon them. Will God teach such ones? No. They had light enough to take the first step, and if they had put away that pride of will which makes them cruel to themselves, they would, in taking the first step (have) taken the second; but when light is rejected, the Lord will not work a miracle to make that man believe. If he will walk by faith, he has light enough to move at God's bidding to see where God is working and to work with Him.

Lt 58, 1889

Loughborough, J. N.; McClure, Brother; Owen, Brother

Battle Creek, Michigan

December 10, 1889

Dear Brethren Loughborough, McClure, and Owen:

I send this communication for either Brother Owen or Brother McClure to read slowly, distinctly to Elder [E. P.] Daniels and his wife, if she is well enough to hear it. I think that something must be done to protect our people from this scheming propensity of Elder Daniels. God holds those who know his weaknesses and his past mistakes as accountable for the protection of the flock of God. The enemy comes in like a flood and tempts the poor soul. He makes him see everything in a perverted light. He has studied the human influence that one can exercise over another, and I fear it will yet result in the loss of his soul, for many account this as the great power of God.

I have had this matter so opened before me that it causes me to tremble every time he seems to have influence over the congregation, for I understand that when he is not under the special power

of the Spirit of God, when he has separated his soul from God by an unchristlike action, then he relies upon his own human influence to work upon minds.

I am thoroughly distressed when I see churches so fascinated with the man. I know their minds do not see as God sees, else they would not lean upon the man and praise the man and want that man to draw a congregation. And yet the outsiders who are gratified to listen and will come out and swell your congregations are "five thousand converted in a day," by the great power of God. How long will this unsanctified admiration last? How long will men and women lean on a broken reed? How long will they be moved in their feelings by a human influence and then afterwards despise themselves for being thus affected?

I am pained to the heart over these things. I am so burdened sometimes, it seems as though I should die. I mourn because of the want of discernment among our people that they extol the man, that they cannot discern that there is opened before every soul who believes in Jesus Christ a source of power that is without limit. They need not wait for grace to come through Elder Daniels or any living mortal. They may come to the living waters themselves and drink and drink again, and their thirsty souls be refreshed.

Elder Daniels is not the fountain; he is not the wellspring of life. Let not any man then look to any other human source, but seek God for ourselves while He is to be found. "Call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon Him, and to our God for He will abundantly pardon." Isaiah 55:6, 7.

In this case as well as every other case, be kind, be considerate, be meek, be plain and yet guarded; reach out and deal with souls as Christ's property, as the purchase of His blood. Let love and the tenderness of Christ come into your souls.

Sister Daniels said that brethren in Oregon, I think it was Brother Fulton, after Brother Daniels had preached a discourse, made the remark to him [Daniels], "That was a powerful discourse you gave today. The Lord gave you His power and Spirit." Did that brother think that God prompted any such utterances? No, no. The less of such talk, the more safe the minister, the more safe the flock of God.

When in Fresno, they were urging Elder Daniels to continue his labors among them because he could get out or draw many outsiders. Did they depend on God or on the man? Well, well, this is all over, men leaning on broken reeds rather than on the living God. But do not show any weakness or be talked down. But be gentle, be kind, plain, and decided.

I must close for I have been very hard at work today since four o'clock. Pray much, walk humbly with God, and do not trust in your own human power but trust in the Mighty One of Israel who will be to you a present help in every time of need.

Yours with much Christian sympathy.

P.S. I do not wish this testimony to go into Brother Daniels' hands if he acts with it as he has with the letters I have written him telling plainly what the Lord has shown me. He cannot be trusted with it. He will misread, misapply, misinterpret, and the devil will stand close by to help him. Cannot the people see the way he treats reproof that the Lord is not with him? He rails out against the

testimonies which is railing out against and despising the Lord who has given me my work. He knows not what manner of spirit he is of.

I want Dr. Burke and some of our responsible men to be present to hear the reading of this testimony if you think it advisable but do not let it go out of your hands. Write me in regard to the matter.

Lt 59, 1889

Brethren and Sisters in the Faith

Battle Creek, Michigan

December 10, 1889

To Whom It May Concern:

Dear Brethren and Sisters in the Faith in the Seventh-day Sabbath and in the soon appearing of our Lord and Saviour, Jesus Christ.

I have heard that Elder [D. M.] Canright has made statements that I had that faith and confidence in him that I urged him to become president of the General Conference. Elder Canright has stated falsely. I have not considered that he was a man qualified for any such position. I have considered he was unsafe to take charge of even one of our State conferences. When he made so humble confessions at the camp meeting in Jackson, Michigan, I hope that the repentance was such as needed not to be repented of but I knew that when a man has been so often overcome by the enemy he is in constant danger.

We rejoiced to have Elder Canright clothed and in his right mind, sitting at the feet of Jesus, not because we could not get along without his influence, for he has for years been a man who has caused us great perplexity and many burdens, but I rejoiced because the lost sheep was found. You will see in the letters written to D. M. Canright in Testimony No. 33 [now Volume 5, pp. 516-520, 571-573, 621-628] that the character of these letters written to him contradicts his statements. These letters of reproof always annoyed him, but I have not dared to refuse to give him the light in a measure that was given me for him. I knew he could not bear it all, and I have watched and waited to see him alone and talk [about] these things with him. I did not feel at liberty, to write knowing that he could make a wrong use of them by perverting and misstating them.

But the letters in Testimony No. 33 have been sent to him. By these letters all can see that he is not the man we had such implicit confidence in. I wrote to those in responsible positions that it was not safe to have him occupy the position even for a short time as teacher of the students for he was not a deep thinking man. He made assertions for evidence and truth when he wanted to make a point, but he would not leave the correct impressions upon the minds of the students. He was altogether too superficial. He jumps at conclusions and does not dig deep and lay the foundation sure.

We have known the worth of the soul and tried to save the souls of all, not by pushing off, but by dealing faithfully with them and drawing them back to the fold of Christ.

He has made the most false, wicked statements in reference to my husband being a man of vile conversation. This is a statement he must meet in the judgment. In the public walks and the most private walks of life his mind and lips were uncorrupted. But what need I to make these statements?

It is a known fact that he has not regard for truth and has been proved in falsehood again and again and will make any statement to accomplish his purpose. His course is crooked like the adversary of souls. He is under his special control.

Please look at Testimony No. 33, page 29, for Professor Ramsy [now Vol. 5, pp. 501-505]. This was given some months before he renounced the truth. Page 44, Testimony No. 33 [Vol. 5, p. 516] was given while I was in Switzerland. He made no response. I cannot find the original, but it was before the General Conference. After the conference he gave up the truth. [See] letter to D. M. Canright page 149 [621].

An impressive dream [was] given me while in Switzerland, Testimony 33, p. 99 [Vol. 5, p. 571]. "Unholy Ambition," Testimony 33, page 114 [Vol. 5, p. 586], was for Professor Ramsy. This was sent to Professor Ramsy before anyone had the least idea of his intention to give up the truth.

I leave this with you. I do not want, unless necessary, that the case of Oviatt shall be made public. I have a response from him which acknowledges the testimony, but I do not want for the sake of his wife and children, to make [it] public. I pity the man sincerely, and if I could do anything to recover either of these men from the snare of the devil, I would do so. Oviatt takes a far better position than Canright. Although both of these men have made many falsehoods against me and our people, I am not embittered against them and do not wish to injure [them] for I bear in mind that there is a judgment when every man's work will be brought in review before God, and every man will receive of the Great Judge according to their works.

Some letters that I have written to him I cannot find, but I think these will answer every purpose. I wish all these letters returned to me.

Lt 61, 1889

Ings, Sister

Battle Creek, Michigan

January 26, 1889

Dear Sister Ings:

You will see I have written a long letter to Mary and will now say a few words about home matters. I would like cherry trees set on my place and protected so as not to be broken down. I would be pleased to have you follow your best judgment in regard to the cow. Sell it or do anything you please with it. Please act your own judgment on these temporal things which are of minor consequences. You need not write to me for an answer. Just follow your own judgment. The Lord will guide you. When you need money, draw from the office what you need.

In regard to Elder Canright: I hope our people will by faith in God tie his hands. He is Satan's agent, and they must all remember that we wrestle not against flesh and blood but against principalities

and powers and spiritual wickedness in high places, therefore the need of intelligently taking the whole armor of righteousness and the shield of faith whereby we shall be able to quench all the fiery darts of Satan.

I will have to close now as there is much important matter on hand to tax my time and strength. I wish you were here sometimes; then I think of Mary, and I am glad you are there. W. C. White is pressed, it seems to me, beyond measure. I feel deeply anxious for him at times. Sara says she wrote you or Mary, I cannot tell which, a long letter and not a word of mention has been made of it, I think. She will not write if her letters are not responded to or some notice taken of them.

In much love,

Mother.

Lt 63, 1889

White, Mary

Indianapolis, Indiana

February 1889

Dear Daughter Mary:

I fear W. C. White is so pressed with much writing and committee meetings that you will, my dear child, be crowded out. One week ago last Friday, February 15, we left—Emma and I—in company with Brother Sisley, for Hillsdale. We had to wait two hours in Albion. It was snowing. We arrived at Hillsdale somewhere about noon. We found Brother Allsdan with sleigh waiting for us to take us to his house. His wife is Mattie Foster's sister. She is a woman of commanding appearance. Her husband is twenty-five years older than she, but he is a noble appearing man. They have a large brick house, well furnished. Everything is well conducted. We had good accommodations and everything was done for us that we could ask.

[Manuscript torn and several lines are unreadable.] ... I spoke in the afternoon with much freedom. The Lord helped me in a wonderful manner, and the people—many outsiders—showed their satisfaction. There was one Universalist minister present who listened with profound attention. In the afternoon he preached on the Sabbath question to his congregation. He told them that Sunday was not the Bible Sabbath, but that it was no matter what day they kept for it was only a day of recreation. Brother M. Miller preached in the evening.

Sunday I spoke again in the afternoon with excellent freedom. The Lord seemed very nigh to me. Nearly the whole body of the house was filled with church members from other denominations, and they seemed to take in all that was said and to feast upon it. They gave unmistakable evidence that the words of truth were doing them good, and those of our faith were pleased and thankful, for they had never before been able to get out the people ... [Manuscript torn and several lines are unreadable.]

... and murmuring and complaining. They did not demonstrate to the world the goodness, the mercy, and the compassion of God. Satan places his own attributes upon God and makes the people

accept his false representations, and they further Satan's efforts because they bring no sunshine into their religious life and experience.

Well, our meetings were intensely interesting. I was prevailed upon to stop over Monday until three o'clock in the afternoon. We had a good congregation Monday. House was full. Many outsiders in, and the richest lady in Hillsdale was at this meeting.

I left the house at eight o'clock to visit an aged sister who had heard me speak thirty years before. She has kept the Sabbath alone in her family thirty-two years. She is now ninety-three years old, has her faculties of mind, can hear I think better than I can, eyesight tolerably good, her face smooth, almost entirely free from the wrinkles of age. Her mind is clear and she would have held me for hours if I had not been obliged to leave for the meeting. [Manuscript torn and several lines are unreadable.]

... It snowed all day Monday. There was quite a wind that it was really a gale. We had to stop at Albion two hours. We crossed from one depot to another and the snow and wind nearly held us back. I was so out of breath I could scarcely breathe. We were glad when the train that had been delayed by the storm came from Jackson. We stepped on board and in about one hour were in Battle Creek.

I did not know that I was thoroughly exhausted until I arrived at my room in the sanitarium, but I was glad, in my feebleness, to be at home. Here I read the letters from home. It did me good. Oh how hard I tried to work my brain, but no, nature would not rally. I could not write. I could not dictate, I could not arrange my matter for publication. I was just used up. Just at this time it was thought advisable to move into the Miller house, so this was done. I had many callers and altogether it was not a very happy time for me. We moved Wednesday, Thursday ... [Manuscript torn and several lines are unreadable.]

... But it was a tedious process, a very little riding and very much stopping. We learned that we could not possibly reach the train to take us from South Bend at half past twelve, and we stopped at Grainger five hours in a little way station about as uncomfortable as need be. We might just as well have waited at Battle Creek, for Brother Henry came on the noon train from Battle Creek and found us waiting at the little depot; but he managed by telegraphing to get us reduced fare so that in our three fares we saved the conference nearly ten dollars.

We were obliged to ride until half past ten o'clock to get to Indianapolis. We found Brother Obelholser and Brother Noles at the depot. We took [the] street car. It was still rough and storming. We had a rough day. Rode two miles and walked quite a piece before reaching the mission. Here we were welcomed, and we retired to rest at half past twelve o'clock.

Sabbath I spoke twice. I found the people just as hungry for food as at Hillsdale. I know I have meat in due season for the people. They would keep me talking all the time if I was blessed with strength to do so. We had an excellent social meeting after speaking in the afternoon. Attended early morning meeting. Spoke about twenty minutes. Many spoke feelingly, and I think they do appreciate what I have said to them. This is a much larger gathering than they thought they would have. They began to feel a little blue.

They had the promise of Elder Jones to speak to the citizens on his favorite theme, union of Church and State, the Blair bill. They hired a hall, paying twenty dollars for one afternoon, and when they heard Elder Jones could not come but had been sent to Washington they were so disappointed and no one was sent to fill his place. They had spent forty dollars in all and the appearance was, it would prove a failure. I could not get here before Friday night. Meeting had been in session three days. But the Lord has strengthened me to speak twice on Sabbath and three times on Sunday; and while speaking in afternoon, in walks Elder A. T. Jones. But he was sick and they worked over him for one hour sharp, and he is now speaking in the hall.

I have had perfect freedom today and plenty to say. My soul is full to overflowing. I have spoken about three hours today in all and the people hang upon the words spoken for they believe them to be the words of life to them. I speak once more tomorrow, then take the cars back to Michigan. I have plenty of invitations coming in thick and fast, but I cannot fill them all, even if I did not do any writing. Well, the Lord is good to me and I praise His holy name. I may feel some let down after this taxing labor, but this will not discourage me.

Battle Creek, February 26. We arrived here last night, half past nine o'clock. Left Indianapolis at half past eleven o'clock. I learn this morning that W. C. White came this morning from Milwaukee at three o'clock a.m. I have not seen him yet. Elder Jones had a very good attendance, and he spoke to acceptance. Many responded by cheers and some few responded by getting up and going out and banging the door after them. He is of good courage. I spoke Monday three times. This you will say is intemperate. I know it, but what can I do when I see such a hungry, starved people for the words which God has given me for them? I never saw such eagerness to hear every word that I can give them. It just makes me glad to make them glad.

Brother Henry is working in different conferences to become acquainted with their financial standing. He is doing the very work for which he is adapted. It does him great good, and when he sees his work is so greatly needed and his help so thankfully received, it puts new life and courage into him. It is giving him a new and varied experience which he so much needed. The change does him good, and the blessing of God does him more good than everything else besides.

Edson is doing real well. This meeting did him much good. He is educating and laying plans for canvassing. His efforts are well received, and you never saw a human being more pleased and happy to think he can once more lift up his head and be a man among men and do something in the cause and work of God. If we will only give him enough to do he will be a good worker in some department of the work. When he sees the people so willing to receive help he can scarcely contain himself. He has, poor boy, had a sorry time of it. But the light has come and I hope he will walk in its bright, cheering rays.

It would astonish you to see how eager the people are to have me come to the different churches, but I cannot be in two places at once, and I cannot possibly fill all the appointments which they would make for me.

The camp meeting season will be the tug of war for me. What meetings must I attend and what meetings let alone? Oh that the Lord would give me heavenly wisdom to move understandingly and intelligently in His fear and to His glory! I must have physical, mental, and spiritual strength, else I

cannot work. I do cling to the arm of the Mighty One. I do trust in God, and He will not fail me. He will be to me a present help in every time of need.

But I never saw the flock of God so starved for meat in due season as now. After I have talked to them twice in the day, they look to me so entreatingly, "I suppose it will not do for you to speak to us again this evening?" My soul goes out for the flock of God, poor, half-starved souls, hungering for the Bread of life, thirsting for the waters of salvation. God can give me a large measure of His Spirit and make me a channel of light.

May the Lord bless you, dear child. We pray for you. We believe God will fulfil His promises. They are yea and amen in Christ Jesus. Much love to all the household, especially to my dear little granddaughters.

Mother.

Lt 64a, 1889

White, Mary

NP

March 1889

[Mary White:]

Mary, Willie is in meeting early and late, devising, planning for doing better and more efficient work in the cause of God. We see him only at the table.

Marian will go to him for some little matters that it seems she could settle for herself. She is nervous and hurried, and he so worn he has to just shut his teeth together and hold his nerves as best he can. I have had a talk with her and told her she must settle many things herself that she has been bringing Willie. Her mind is on every point and the connections, and his mind has been plowing through a variety of difficult subjects until his brain reels, and then his mind is in no way prepared to take up these little minutia. She must just carry some of these things that belong to her part of the work, and not bring them before him nor worry his mind with them. Sometimes I think she will kill us both, all unnecessarily, with her little things she can just as well settle herself as to bring them before us. Every little change of a word she wants us to see. I am about tired of this business.

Well, thy husband Willie is doing a very excellent work in arranging and calculating the general work for the cause, and if the work does not move more smoothly and with better success it will not be because Willie has not done his best. Oh that God may keep him and give him wisdom and grace and divine enlightenment! But I tell you, Mary, good, solid work is being done that ought to have been done years ago. Everything has been left in a loose, haphazard condition, and there needs to be a thorough remodeling of plans and ways of working in every conference, in every church. I will trust in the Lord that He will give Willie a large measure of His grace.

We have had committee meetings. Many ministers from different states are here, and meetings have been held every day through the entire day for one week, and before this, meetings were held every week, devising and planning. We shall leave for Chicago next week—Thursday, March 28—and

shall have a very important meeting there lasting two weeks. Willie leaves for April meeting in season to stop over at Denver where he expects to meet Addie Walling to go with him to California. I hope that she will succeed in getting clear from her father.

The working of business connected with the cause of God is in a very much better condition than when we first came to Battle Creek. We pray the Lord to continue the good work begun in Battle Creek. There was need of much being done, and there is need of much more being done here in this church. I have worked too hard. I have felt the burden and labored to bring about a better state of things.

Edson and Emma live with us in the same house and we are quite conveniently situated, but we shall go into my own house that used to be Edson's. We must have repairs made upon it, then shall occupy it while we remain East. I am sick of living in Battle Creek without a home. If it is so that more of my time must be spent east of the Rocky Mountains then I must have headquarters and be where I feel I am on my own premises.

I expect to be back in the fall if the Lord wills. I shall not dread a winter here in the east as I have done, but my choice is decidedly in California. I have had so many calls away from Battle Creek and away from my work. It has not moved rapidly, but if the Lord gives me strength I hope to see the work advance slowly at least.

It was the very best thing Elder Butler could do to go away from Battle Creek and leave the work at present, for nothing could have been done while he was here. He would have been directly in the way.

The camp meeting season will be one of decided labor, and we shall need physical, mental, and spiritual power to do the work which needs to be done on these occasions. I see that we must do more praying and watching as well. I have sometimes thought it might be well for me to attend the April meeting; [but] then I might want to stay if I went, so I think on the whole it will be best for me to remain here. There is so much work to be done. I can help if the Lord is with me. If Jesus is not with me I can do nothing.

Oh, I long for Jesus to come. I long for that home in the kingdom of glory where there will be no sickness, no sorrow, no pain, no death. But it is ours to be faithful day by day in this life. I have been sick. Am still weak, but not a bit discouraged. I want to see you all once more and I want to be at home once more in California. How long I shall remain it is impossible to tell, but many meetings are before me.

I want to see my grandchildren. I hope before another New Year's [Day] comes around I shall see you all. I shall if the Lord wills.

Love to yourself and Sister McOmber. I do want to see her so much. Love to Rheba and granddaughters Ella and Mabel and Sister Ings.

God bless you all.

Mother.

Lt 65, 1889

Ings, Sister; White, Mary; McComber, Sister

Battle Creek, Michigan

March 28, 1889

Dear Sister Ings, and M. K. White, and Sister McOmber:

I am just recovering from a two weeks' pull of malaria, and I am thankful to be gaining a little in strength. My heart and head have troubled me very much, but I have tried to keep at work but so trembling and nervous, I felt that I was falling to pieces.

I have so many callers that it wears upon me. Today noon I go to Chicago. Edson and Emma and Fannie [Bolton] accompany me. W. C. White does not start until tonight. He has had a hard pull for weeks. Yes, all the time, and I hope when he crosses the plains to California that he will rest all he can. I do think it would be advisable when W. C. White returns, for Mary to go to Colorado, and I may spend some time there when the hot weather comes. We have had a long pull here at Battle Creek but we think much good has been done. I am sure of one thing: I cannot have one doubt in regard to its being my duty to remain here through the winter. As to particulars of matters here, we are all so hurried that we cannot have time to do this, even if we had strength which I have not.

Oliver Kelsey is in Battle Creek. [He] boards with Samuel Abbey. We had Dr. Kellogg's team. Samuel drove us out to Sister Godsmark's. We stayed through the day—Sister Whitney, Emma, and I—and Oliver came for us with Samuel Abbey's team. There has been considerable lung difficulties here this spring, but few fatal cases. That little girl called the Sanitarium Baby—you know, Mary, about it—died last Sabbath very suddenly. The child was thought much of. It died with brain difficulty.

The house Brother Lockwood owned is being drawn away back on the Snows' lot and all the premises is to be put into garden.

We still occupy the Miller house, but in June shall have the house that Edson once owned repaired, and shall live in it. Something must be done for it before it is fit to live in, and we will do the business thoroughly while about it.

I must have a home if I remain any time at Battle Creek. Everything here is full to overflowing.

We spend two weeks in Chicago then return; spend three weeks in Battle Creek, then go to Kansas, spend four weeks; and then to the camp meetings, as many as I have strength to attend.

I want three letters to my one, for if you have been pressed [as] I am all the time, you would not be surprised that I do not write.

We hope and pray for Mary and we believe the Lord will answer prayer. Write to me when you can, for I shall appreciate it.

Ellen G. White.

Since writing this letter, received a letter from Sister Ings. Thank you for writing. Will try to write you when I am at Chicago.

Lt 66, 1889

White, J. E.

Chicago, Illinois

April 9, 1889

Dear Son Edson:

I am disappointed that I hear nothing from Battle Creek in regard to the house and what you are doing.

I expected Frank Belden, as it has been stated over and over that he was to leave evening after the Sabbath, but he did not come.

The meetings closed yesterday, and if I had not given out an appointment to meet Sabbath afternoon in [the] Scandinavian church, I would return tomorrow. I am pleasantly situated here, but I feel so anxious in regard to the books I cannot rest.

I am so sorry you could not have been here. You needed the very meetings which have been going on here. Why did you not come, and why did you delay so long? If you give yourself wholly to the work, I believe this rubber stamp business will have to be given up. There is just enough of your own special work to occupy your time and prevent your doing the very work I have been laboring so hard to have you do.

If Frank and you had both been here, as I fully believe you ought to have been, you would have obtained a rich blessing and been fitted up for the work. We have had a most precious meeting. The instruction given from Brother Jones was like apples of gold in pictures of silver.

One thing I am settled upon, that Fannie [Bolton] is not the one to go with me. It is too great a tax for her to take the discourses and to write them out. As soon as I came here they fastened upon her to get out articles for the paper, but after a little I could not consent to it. And again, she feels so intensely that she becomes, by attending the meetings, much exhausted.

I have a draft for \$1,300, but if nothing yet has been done to the house, I will let it go as it is. I am sorry that Gerald moved out of it. Money is so hard to obtain that I feel almost condemned to use it in this way. I am not decided. I am sometimes sorry that I thought of doing anything about the house, for it seems that I am tying up my means where I cannot use it in the work of God.

Lt 67, 1889

White, Mary; McComber, Sister

Between Elmira, New York and Canton, Pennsylvania

June 1, 1889

En route to Williamsport, Pennsylvania

Water Bound.

Dear Daughter Mary and Sister McOmbler:

We have had powerful rains for three days without intermission. We have had, during the Kansas meeting, heavy rains, and quite frequent.

We left Kansas Sunday afternoon at half past three o'clock. In consequence of previous rains, we moved slowly. We made a stay of three days at Battle Creek, and we hoped to stay over Sabbath. We sent a telegram to Williamsport inquiring if we could stay, but there came over the lines, "Important Ministerial Institute. Mother needed. Come by Grand Trunk and Erie Road."

We started the same night, but the train was one hour and a half behind before we started, three hours behind at Clinton, Niagara; we remained in Buffalo five hours; could not make connections. The train was held for us at Elmira. We were told that there was a washout and we could not get through to Williamsport, but we chose to stick to the cars and go on as near the hindrance as possible, so we stepped on the train, and the cars, after going about twenty-eight miles, stopped on the track over night. It was then twelve o'clock.

This morning we are still here. A number walked one mile and a half to Canton and there learned that several lives have been lost, also carriages and horses. We hope none were our people on their way to camp meeting. Bridges are washed away just ahead of us. We must go back to Elmira, twenty-eight miles, and wait until the roads are repaired. We have but a few on the cars and we can be comfortable. We may be compelled to spend all day Sabbath, and perhaps two or three days. May the Lord open the way for us to get to the meeting, is my prayer. But we are bound here and are trying to be patient. We think of the poor people killed and are grateful to our heavenly Father that it is as well with us as it is. We have but little provision except three papers of granola. We can get along nicely if we get some milk.

Word has just come to us by telephone from one station to another that Williamsport is under water up to Fourth Street. In one place, Ralston, not far from here, the second station which we must pass, ten houses and families have been washed away and the families drowned. This has been a very heavy rain and much damage must be the result.

We are quiet. One family is on the train, besides us, who are keeping the Sabbath, and we are alone in the car except one man beside. We cannot get a dispatch through to Willie, and I know he must feel anxious about us. We expected a construction train to pass us this morning to go on and repair the road, but we do not hear or see it and we think the road may be washed out since we passed over it. Perhaps we cannot get back to Elmira. Well, we have enough to keep us warm, and I think we can manage to get food enough to eat until we shall be able to go either back or forward.

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Psalm 146:5.

When we reached Elmira we were informed it was impossible to go on to Williamsport that night because of washouts and bridges gone, and we had better remain in Elmira where were better accommodations than we would find if we continued our journey. We stepped from the cars with our satchels. The cars were about to move on towards Williamsport. Sister Sara McEnterfer and I were alone. We had but a few moments to consider the matter, and we decided that we would step on board the train going in the direction of Williamsport and go as far toward the place of our

destination as the cars would take us, thinking that possibly the reports were exaggerated. We were soon moving along in the cars.

On the train we met Brother and Sister Taft and their two children, who were on their way to the camp meeting at Williamsport—which we had expected to reach about midnight. When within one mile and a half of Canton we learned we could go no farther because of a serious washout at that place.

We made arrangements to take the sleeper, but it was so heated up and the air was so oppressive I could scarcely breathe. I was informed I could not have the window open because it was raining. I therefore dared not remain in the sleeper, for it would be at the risk of my life. We made up a bed as best we could on the seats in the passenger car, and I obtained some sleep. That night and all day Sabbath we were unable to advance. Had we made connection [at Buffalo] we should have reached Williamsport Friday at five o'clock p.m. We were very anxious, but we tried to keep our minds in peace and stayed upon the Lord. Providentially Brother Taft's family and Sister McEnterfer and myself were the only ones left in the car, while the passengers in the sleeper were employed in cardplaying and smoking.

As we were detained and could not safely occupy the sleeper, we thought the ladies, only three in number, could have the privilege of making our toilet in the sleeper, but we were told by the conductor of the sleeping car that it was against the rules. There seemed to be with this conductor not the slightest disposition to accommodate the passengers who had the misfortune to be detained on the road by casualties. This, we are glad to state, is the first instance of this character we have found in our extensive travels. We have always found men in office who knew how to accommodate themselves to the situation, and if there were casualties, and passengers were placed in disagreeable positions, they have had tact and manifested the gentlemen in seeking to make the inevitable as pleasant as possible.

In traveling we meet all classes of character, but it does seem that surly, uncourteous men are out of their place in positions of trust where they can manifest their surly traits of character and make it so disagreeable for travelers.

The construction train passed us with men to commence their work of repairing. We could get no information, from either end of the line, to our friends in Battle Creek or to Williamsport, for the telegraph wires were down. We imagined their anxiety. We sent a dispatch from Buffalo to Williamsport that we failed to connect at Buffalo and would be on the night train at Williamsport. We knew that they must be left in suspense concerning us. The conductor of the day coaches was very kind and accommodating, in marked contrast to the conductor of the sleeping coach.

At five o'clock p.m. we were informed that the road was temporarily repaired so that we could move on to Canton. We passed very cautiously over the washout, but learned it was impossible to go farther. A few miles on at Roaring Branch and Ralston there had been a terrible washout. Sixteen railway bridges were gone, houses had been washed away, and ten lives lost. The terrible work of destruction was indescribable. Some said, who claimed to know, that it would be three weeks, others said six weeks, before the roads would be repaired and the trains safely pass over them.

The passengers for Williamsport decided to go back to Elmira. We decided not to go back a step until we knew by trial [that] we could not go on. But we learned that between Canton and Elmira the road we had passed over was impassable, with bridges gone, and washouts. The passengers were obliged to remain in the cars until Monday. We secured rooms in the third story of a hotel, and we felt that we had much to be thankful for that thus far God had preserved our lives. We began to make some effort to communicate with my son W. C. White, at Williamsport. We sent telegrams to New York to be sent to Williamsport but this was a failure, for the storm had affected the Erie road and the telegraph wires were down. We could not get a message to Battle Creek, Michigan, or to Williamsport. We were obliged to patiently wait in uncertainty and leave our friends in uncertainty concerning our whereabouts. [Unfinished.]

Lt 68, 1889

White, Mary

Williamsport, Pennsylvania

June 12, 1889

Dear Daughter Mary:

Our meeting closed last night. Willie came into our tent and read Independent paper. Through the evening he made the remark it seemed good to him to get a few minutes to read. We remained two days longer than we expected, that we might keep with Willie. He said he could not conscientiously leave here sooner. I feared we would all be sick; the ground is so damp and the weather so muggy, without freshening breezes, that the smell is moldy.

Sarah was sick all day yesterday with cholera morbus, but I must be in the line of duty, for the Lord has wonderfully preserved me in health notwithstanding disagreeable smells.

I have spoken, in one week, thirteen times. Yesterday came near fainting in the desk. Called Willie and he took the stand until I recovered, then I was up and at it again. Thank the Lord He strengthened me. Willie is well and of good courage.

We will leave here in about one hour and a half. I had two pages written and am trying to get a chance to write a line to you and close up. When I get to New York will write to you again. I was so pleased to receive a letter from Sister McOmer at this place. And I am thinking that it would be nice if we could [be] with you or you with us. We have now good rooms made in the office that Edson built—six rooms in the chamber. The house itself is like an entire new house, so everything is fresh and new and nice as if entirely new, ready to rent or for us to occupy.

Dear Mary, the Lord is our only hope, our only strength. I have to look to God, trust in God at every point, as I see I am compassed with infirmities. But He does help me when I most need His help. There is no respect of persons with God. He will help you and bless you. We do not cease to pray to God that He will, for Christ's sake, restore you to health. Now we will look to Jesus constantly and believe in Him.

Just returned from breakfast. All who have anything to say testify this has been the best camp meeting they ever attended, for they have learned so much more in regard to the truth, and they

are of good courage, going back to their homes determined to do better work and to build up the saints in the most holy faith.

I will answer your question. Ride over and see my property in Longmont when you are able, but do not do anything rash. You know you are in danger of overdoing rather than stopping short of doing. Well, we must go now to depot.

Mother.

We have sent you papers of the terrible flood here.

Lt 69, 1889

White, Mary

Wexford, Michigan

June 28, 1889

[Mary White:]

Brother Otho Godsmark says the mail is all ready to go and I can write but a line. I sent you from Pacific Press one hundred dollars to buy your horse or a carriage; if you need a carriage, which I know you do, I will pay for it and give it to you as a little present with great pleasure.

I have just had a very free time speaking to a hungry, starving people. They seemed to hear as for their life. Keep up good courage; only believe. I pray for you and I believe for you. God is good.

Mother.

Lt 70, 1889

White, Mary

Battle Creek, Michigan

July 15, 1889

Dear Daughter Mary:

I have just read your letter sent to Willie and I would say in regard to a horse or carriage, follow your best judgment. I sent you as a present the \$100.00 for you to use as you need in anything, either a horse or carriage. Just make it as pleasant for you as possible.

In regard to Laura [Harper], I am sure she will never consent to live with Walter Harper. She is no more favorable than she has been and will do anything but this. She is a strong girl, but when it comes to tact in furnishing little dishes that are palatable, I fear she has not the experience in the line of cooking. I know Walter Harper's anxiety, and he hangs to this matter like a dog to a bone, but I have done and said all I shall ever do or say on this subject to Laura Harper. I leave her to settle with her God in regard to this matter.

I have thought of one, [and] that is Annie Rasmussen. I do not know as you are prepossessed in her favor, but I know of no one who can prepare nice, appetizing little dishes as she can. And as the principal thing now is to get something for you to relish, perhaps Annie might do as well as anyone. I have some fears in regard to Laura Harper, that Walter Harper will be intruding himself and that the burden of the matter will some how affect you. You must not be troubled with anything of this kind.

If Walter Harper would keep himself away, then I would feel that Laura would do first rate, for she is strong and intelligent and would impart vitality rather than rob you of it, unless her own troubles will so torture her brain so she cannot keep her troubles to herself. If you could give her some knowledge [of] how to cook [it would be helpful.] I do not know [that] she is the most skillful cook, but I would not suppose this, being a farmer's daughter. Her parents would feel a wonderful relief if she could be with you, for she has had such a strain upon her she has become almost desperate. I really pity her. If Walter Harper wants her to go to Colorado, [so] that he can hope to win her, he will be disappointed, I am quite sure.

When I proposed her coming with you, I did not suppose that Walter Harper would be still persistent in his claims and bother her, and then that would bother you. I wish she could come and do what she can for you in the homekeeping line, for the girl needs the very influence you could give her, and it might be to the saving of her soul. But if this does not work, then there is Annie. In all her ways she may not be as attractive as some, but she loves and fears God, and she can get you up nice dishes; and Rheba and she could agree well.

I do not feel that it is best to hurry the children to Colorado if they can be well cared for in California and are doing well. I have no prospect of renting my house at present in Healdsburg. I think my debt must be canceled at the Health Retreat by the renting of my house there for twenty dollars per month. I think we will know better what course to take when we go to California. We have picked up furniture here, piece by piece, and got them together so that we are presentable now.

We have three bushels of fruit, black and red raspberries. Put up seventy-five quarts of sour cherries, twenty-five quarts of strawberries and currants. Grapes [and] tomatoes yet to come. We will be prepared for our winter campaign here and expect to spend the winter here. We find work to do all the time in the same line we have been at.

I had a long, good talk last Sabbath with Elder Smith. Read many articles to him, and I think his mind will be enlightened. I then, yesterday morning, had a long session in my good, pleasant room with Elders Kilgore, Olsen, Underwood, Farnsworth and Dan Jones. I read to them for three hours letters written to Elder Butler by me, and letters that he had written to me and articles written by me while in Minneapolis and read to the General Conference there assembled. I had read these all to Captain Eldridge and the voice of Captain Eldridge and all the committee was [that] these articles should be put in print just as they are for the delegates of the conference to have in their hands. Then there can be, from this, material for another Testimony, No. 34, which I must get out. I see so much before me. I feel almost dizzy in contemplating it, but the Lord will give strength and grace for me to do all that there needs to be done.

Our prayers are daily ascending to God for strength and divine wisdom that I may move in the order of God, walk in the clear light and make no false steps.

I find that there is nothing like coming close to persons and seeking to help them by individual effort. It is not always an easy, pleasant task, but this seems to be my work which I cannot get rid of.

We pray for you daily and the Lord does hear our prayers and answers them. We need the intelligence you have in our work, and we shall make our request to God for your life, your health to be restored, that you can engage with us in the work. But all you are required to do now is to be happy, cheerful, hopeful in God and comfortable. We want that you shall have every convenience. Many prayers are sent up to heaven for you, and we do not forget Elder Olsen in our prayers.

I have been so weak and debilitated since attending the four camp meetings that I have been unable to do much but to hang my helpless soul upon Jesus Christ. I have hope in God. I trust in God. My heart goes out after God. I shall see of His salvation. If I walk in the line of duty, I shall be sustained. I must say good-by. Bless the Lord O my soul.

Mother.

Lt 71, 1889

White, Mary

Battle Creek, Michigan

November 4, 1889

Dear Daughter Mary:

We are near the close of our meeting and I am not at all sorry. I think all need rest. I know Willie does, and must have it.

The meeting has moved off very pleasantly. There has been more independence of thought expressed but no bad results, and I am thankful. Subjects have been brought up which have required considerable thought. Some came from the South, advising a resolution to be passed by the conference for the advising of the Southern Sabbathkeepers to refrain from labor on Sunday. This advice might be given in a private way with some individuals, but to let such impressions go out to our enemies will be a sad mistake. I spoke to the people Sabbath, both forenoon and afternoon, with great power and freedom. The matter will be put in print ere long or as soon as possible.

I have been out to nearly all morning meetings. Have not attended two. The Lord has blessed me much with a spirit of supplication at this meeting for the endowment of the Holy Spirit. We want that living faith that will take God at His Word. I have had scarcely any time to talk with Willie during this meeting, but I hope he writes to you. I fear he does not unless it is in the meeting. We trust that this meeting will be a blessing to the work everywhere.

We do not cease to pray for you, my dear child. And the goodness and mercy of God is so clear and distinct to me, [that] every time I pray it seems as though the Saviour had you in His own arms and that you were reposing there. I have faith in your case. I do believe that the Lord has heard prayer in your behalf and that He will work for your good and His own name's glory. He has said, "Ask what ye will and it shall be done unto you." [John 15:7.] "Whatsoever ye ask in [prayer] believing, ye shall receive." [Matthew 21:22.] I know that stormy times are before us, and we must know how to trust,

how to lay hold on the source of our strength. The Lord is good to those that trust in Him, and they shall not be overcome.

I think of the words of the prophet in your case, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God." Psalm 43:5. Mary, repose in God. Wait patiently for the Lord. He will be to you a present help in every time of need. The Lord is good. Praise His holy name. God loves to have us trust Him, loves to have us have confidence in His promises. Only believe, and we shall see the workings of God.

I feel so grateful to God for His blessing of health and strength and clearness of perception. Certainly this is of God. I think of you and your precious little ones and my heart goes out to you. I would much love to be with you, but this cannot be.

I read in the papers November 3 of deep snow at Colorado Springs, and at Denver and other places. We have had no snow but a plentiful rain. The weather has been foggy ever since we came home. Yesterday it was cool but real pleasant.

We visited Elder Littlejohn. He has sold out and we tried to get him to think he could go to California, but he is not decided what he will do. I hope he will make the right move and go somewhere that he will connect with the work, for he is an able man. I want to see him all clear and free in the Lord. I hope you are all enjoying the best of health. I fear that the cold snowstorms may not be the best thing for you, but the Lord who tempers the wind to the shorn lamb will not leave you without His grace and blessing.

Love to all members of the family and Brother and Sister Olsen and all the dear ones.

Mother.

A little present from Mother. X.

Lt 72, 1889

White, Mary

Battle Creek, Michigan

July 19, 1889

Dear Daughter Mary:

Yesterday I had very kindly thoughts of Colorado and would have felt pleased to be there, for it was oppressively hot, muggy—no air scarcely stirring. Emma and I rode out in the early afternoon and then after I had written considerable, we rode to Beckie Winslow's and there met Mother Howland and Fannie Lunt. It is strange I did not know that they were here until the first of this week. We find Sister Howland looking and appearing remarkably well for a woman of eighty-three years.

Two hours gone. Sister Uriah Smith has just called on me for the first time. We had a good social visit. I was pleased to show her all through both houses, the working rooms above the office, six in number, and the new-made house proper where the cooking is done and the family meet. She

thought everything was so healthy and convenient that there could not be such a place found even in the grand houses in Battle Creek.

Willie has just handed me your last letter. I am pleased to read every scrap of news that tells us you are better. Well, I say, do not get the cheap buggy. Buy the horse and outfit yourself and then you will feel free to use it any time. I will pay for the extra on buggy and on the horse. This you must not object to my doing, for it will give me great pleasure, and I shall expect to make some use of the same. Of course, if you can get the buggy for \$100.00 do so quickly; if it is more, do not give up the bargain. I want you to be comfortable and I shall not feel at peace unless you are so.

I would be pleased to go to Colorado when Willie goes, but if this cannot be, and I am quite sure it will not be, then I will attend two or three more camp meetings first, and then I shall feel free to come to Colorado and go on my way to California. Do not be afraid of a meat diet if the meat is healthy. Have it rare cooked. Have faith in God. We are trying to put all our care upon Him who careth for us. Even little matters we commit to God, believing that He will help us and counsel us in all the small difficulties. The Lord is nigh us. Finite beings are prone to consider that the Lord is too great to look upon us and devote attention to all our little difficulties in temporal as well as in spiritual things. In this many limit the divine Providence. The Lord has invited our confidence, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11:28. It is for us to come with all our wants and with all our troubles. We have faith to grasp the promises of Jehovah. We know He doth [not] forget us. Let your soul repose in God.

We trust and hold fast the grasp of faith. The Lord is merciful. Let us praise Him with our whole heart.

Since the camp meetings it has seemed too hard for me to attend any more camp meetings; then again, I think I will go, and if I did die at my post of duty, I want increased faith. We have had some most precious seasons of prayer. The Lord has come very near to those assembled. Willie has their committee meeting under trees in the yard. All have been very comfortable in this way.

We are all remarkably well for us as a family, and I do not hear of much sickness. Lena Whitney is sick with malaria fever. Well, I have left my letter again to order one bushel of cherries, Black Marella; then Captain Eldridge came in, and we generally have so much to say that his "just a minute" lengthens into half an hour. I tell you, he is a sensible level-headed man and I love to converse with him.

Sara has just brought from the office my pictures which have hung there for years—more than eight years. One large one, "Christ Blessing Little Children" has not been found; [or] else it was "Christ Riding into Jerusalem," I cannot tell which. Father gave it to me just before he died. Well, we shall get everything together before long and shall keep a place here where we can call it home.

Everyone who comes into my room any time of the day exclaims, "Why, how nice and cool you are here." I feel very thankful for this home here in Battle Creek, for I never expected so good a home. The house is just as warm as a brick house in winter. It is lathed and plastered twice so that it will be warm in cold weather. I wish it could be my privilege to be in Colorado this summer and this winter.

But now is the golden opportunity for me to get out my books and I shall try to make the most of it. We are within a few steps of the Office. No delays to annoy us by copy passing through the mails.

Here proof can be passed in without any delay of time. I shall seek to stand it this winter, and may the Lord help me is my earnest prayer.

Now Mary, tell me what kind of fruit you will prefer for us to bring you. We have seventy-five quarts of our sour red cherries and shall put up some black cherries. We have seventy-five quarts canned of black and red raspberries. We have twenty-five quarts of strawberries. Then come the huckleberries, cranberries, currants, grapes, and tomatoes. When Willie comes I want to send fruit. Will you tell me what would please you best? I have written you in regard to Laura. If [Walter] Harper would only let her alone I would be in favor of her coming but he will not.

Mr. Adams, lawyer, is stopping in Battle Creek on his way to New York. He takes dinner with us today.

Now, dear Mary, make yourself just as comfortable as you possibly can and that will please me so much. Do not feel that you must scrimp for money. There is enough that you need not want for any good thing. What do you think of Annie Rasmussen as cook? Just think of it and tell us.

Ten minutes of three. Lawyer Adams and his [wife] came by invitation to take dinner with us. We have entertained them until a few moments since. They seemed to enjoy the social visit very much. They are now being taken through the Office. They have been at the Sanitarium. They leave Battle Creek the first of the week.

Well, Mary, keep up good courage and may the Lord bless you abundantly is the prayer of,

Mother.

Lt 74, 1889

White, Mary

Oakland, California

October 3, 1889

Dear Mary:

I have just learned that Sara had not written you. I have felt badly enough I consented to go to Healdsburg alone. I was sick with a malaria headache, and yet day by day I [have] done that which no other ones could do—examine my things and sort my writings—and I was so worn it was hard for me. Then the urgent appeals made for me to speak Sabbath I consented [to]. I spoke Sabbath and Sunday evening and left for Oakland Wednesday.

I found the children doing well. I never saw better children in my experience. There has been no false or glossed over reports in regard to them. I was with them one week and I ought to be able to report something about them. Ella and Mabel agree together perfectly and act like two little women, and yet, all the pleasantness of childhood combined. I was lying upon the lounge, my [head] aching badly. Ella May said, "Shall I rub your head, Grandma? I used to rub mama's head and she said it made her feel better and I will rub your head." She wet her hands in cold water and put them on my hot and aching head, and it was a relief, but it amused me to have her ask like an old practitioner,

Will you like the bare stroking or the vibrating motion or trembling motion? I said, My, where did you learn these movements? She said, That is the way she was treated once when she was sick.

Then Mabel saw what Ella May was about and she wanted a hand in it. So she must run to the pump and wet her little hands, and not being so well versed as Ella just where the application was essential, she stroked her little hands over my nose and eyes and cheeks, and then with due solemnity would look up in my face, Is your headache better, Grandma? I could truly answer, "Yes, it is, my darling," for the influence of the water cooled my head and the stroking of the little hands had a soothing influence.

I found my affections so strongly entwined with these little ministers of kindness and mercy that I was loathe to separate from them. If these little ones are not Christ's lambs, [I] do not know where we will find the lambs of Christ's fold. Oh, what may not be done with the little ones by instructing them early. The lessons you have so patiently given little Ella will be as lasting as eternity and will be reflected upon Mabel. Yes, all the good fruit we see now is from the planting of the seed upon the prepared soil of the heart. Praise the Lord for His goodness! Praise His holy name! Mary, the Lord is good.

Our meetings are very large and the more difficult to handle, but the Lord [is] in our midst; a good work is being done. I met many souls who have been converted during the past year. W. C. White is a stranger to me, committee meetings and continual responsibilities are keeping him fully and hard at work from early morning until sometimes late at night, and even from morn till early day, one or two o'clock.

I hope you are of good courage in the Lord. He is your refuge and strength, a very present help in time of need, your best and abiding Friend. He will strengthen, He will revive, He will heal you. Praise His holy name. Rest without worriment in His love.

I must close this hasty letter. I was in the morning meeting and labored through the meeting. I am to be in the 9 o'clock meeting to speak in reference to gifts and offerings to God. I am to speak this afternoon in the general meeting at half past two o'clock. Be of good cheer, dear child, be free and trustful in God.

Mother.

Lt 75, 1889

White, Mary

Battle Creek, Michigan

December 6, 1889

Dear Mary K. White:

I received your good and interesting, cheerful letter, and I was glad that you could have something to do that interested you. I have been having quite a hard time since conference. You know such meetings call into exercise all the powers that I possess. I carry the burden by day and carry it in the night. Night after night, the Spirit of the Lord was upon me, and I would arise and write. I wrote one

morning twenty pages before breakfast. The next day was the Sabbath. I spoke in the forenoon and attended the afternoon meeting and read that which I had written. It was right to the point. Then I read some things which had been reported spoken November 1883, which was right to the point and settled some points in reference to the working or non-working on Sunday.

There were earnest efforts made to pass a resolution that in the South, where opposition is very bitter, that they refrain from labor on Sunday. Elder Smith was strong on this ground. But the burden came upon me. I told them it would be [a] great want of faith in God as well as wisdom to pass any such resolution. This fixing up matters supposing a future emergency was a want of faith and entire trust in God, and laying out a definite course to be pursued was not in accordance with the Lord's manner of working. We must keep out of the Lord's way and give Him a chance to work, and not interpose our finite ideas and plans to hedge up the way [so] that the Lord could not work for us. This was received quite largely.

Again I was stirred to write. I did so, and just as the meeting of the conference was in a perplexity to know just what they should do, I came in to the meeting and read that which I had written. It was on a similar point, comprising the one mentioned. I told them it was not their work to legislate what the people should or should not do in reference to an emergency. Let God work, and keep your work in resolutions away from the eyes of the world as far as possible. We [do not] need to lay open every plan of our working before those who could not place a just estimate on these things.

As soon as I was seated, Dan Jones, chairman, said, "I move the resolution be laid upon the table," and it was killed then and there. After meeting Brethren Olsen and Farnsworth shook my hand heartily and said, I know the Lord sent you into the meeting at the right time and to speak the right words. I thank you and thank the Lord; you have helped us over a very hard spot.

Before the meeting I had that gold tooth of mine uncapped, and left until the meeting closed. Well, I attended meetings right along and was strengthened and upheld by the Lord. After the meeting closed, then the tooth began to trouble me. The doctor-dentist thought he could recap it after the meeting, but I could not endure it any longer. It came out broken and [he] had to get a prong out by cutting down the gum. I think the pain after the tooth was drawn was the most severe I have ever experienced in that line. It kept it up for days and is now quite easy, but not healed. The roots were ulcerated. Since this, neuralgia set in stronger than ever, and I have had a serious time with my head. Colds have afflicted me constantly, rheumatism in left arm, and heart has almost mastered me.

My head has not worked for weeks. There is a determination of blood to the brain, but today I have been feeling some encouraged that relief was coming. I shall wait and trust and thank God, [every day] and every night, saying, "Though he slay me, yet will I trust in Him." [Job 13:15.] I have lain awake for hours in the night praising the Lord for His mercy and lovingkindness. Some seemed very solicitous for me, but I told them if I should die that is not the worst thing that could happen to me. Let me never be found dishonoring my Lord by voice or pen, mind or body. I am of good courage and I will cling to the arm of Infinite power. Think I shall improve. Yes, I believe I shall.

I did not know what a strain has been upon me since I left Europe, and especially since I came East more than one year ago. We do not forget you, my dear afflicted child. We pray most earnestly for you every day. I have freedom in prayer. We do not forget Brethren Olsen and Matteson and others who are afflicted. We pray; it is all we can do. Then we leave you in humble trust in the hands of One

who loves you with a greater love than a mother's. Cling to Jesus and put your entire trust in Him, for He careth for you and He will not withdraw His hand from you, but will lead you Himself.

Dear Mary, how pleasant it will be to see the King in His matchless loveliness and be where there is no pain, no sorrow, no sickness, no sadness. I feel so clear that we shall be victorious, and I feel clear that the communication is opened between God and your soul. It seems so sure to me that you have the divine Presence and that Jesus is your constant Helper. Oh, He loves you; He loves you, and is looking upon you with pitying tenderness. Never doubt Him for a moment, commit your case to Him, having faith that He will do for you the very thing that is best for your eternal interest.

Sunday, December 8

In the box that went to Denver were some things that were mine, for that box was packed to go to Battle Creek, and the fruit that was to go to Boulder was left in a trunk at Oakland, because they would be obliged to pay extra on the trunk. Did there come through odds and ends of parcels? I cannot remember what was put into the trunk, and what was put into that box that went to Denver and then to Boulder. Some things I miss. I had such a terrible headache when the packing was done, I have no recollection where they were put.

I would be so pleased to see the children. I am making another scrapbook for them. I did not finish the other book, and I thought you might have some nice pieces. If not, I can send you some.

We have just purchased a real nice, but little-worn, cutter for \$10.00. We have bought a first-class cow for \$45.00. She is large, some[what] like your white cow for size, [a] Devonshire. She will not give milk until two weeks. She gives about eighteen quarts at the two milkings, morning and night, when fresh. We have a boy to tend the fires, milk, [and] feed the horse and cow. We pay him three dollars and a half per week. We have just had a conference in regard to the book work, and had to be broken off for a committee meeting. Willie was one glad boy to get home last Wednesday, I assure you. I am just beginning to use my head a little now. I have not attended but one meeting for weeks, and I find I am not immortal. I must rest.

I wish I could [see] you all together and see your cows and hens. I would have been glad to have been free from this changeable weather. It hurts my throat and head and makes me feel very much as if I were sick. There has been much cloudy, foggy weather. When it comes clear [and] cold, then I feel braced up, but it is very mild, depressing, flat weather. Nothing bracing in the atmosphere. Remember me to Brethren Olsen and Matteson.

Love to all your dear family. I pray earnestly for you all every day. The Lord lives, the Lord hears and answers prayer. Look up, my dear child. Look up; be of good courage; trust wholly in the Lord, for He is your Helper, your Physician, your Saviour.

Mother.

Lt 76, 1889

White, Mary

Battle Creek, Michigan

October 29, 1889

Dear Daughter Mary:

I have sent, in this, some plaid seersucker, thinking it would be good and strong for aprons. I send you that thick woolen goods to use as you may think best. I have knit a pair of wristers for Ella. Will knit a pair for Mabel, if I can, and send soon. I think you will need a mattress, cotton-top mattress which I will send by Brother Gates. I told Rheba to be sure and write to me just what you needed in quilts or in bedding, mattresses. I have received no line from her. Perhaps she forgot it but let me know about it, if you can, as soon as possible.

We are having a good meeting. There seems to be no dissension. The testimonies which have been borne by ministers are that the light that came to them at Minneapolis and during the past year has been highly appreciated and they will walk in the light. They have seen more of the blessedness of the truth and the love of Jesus than ever before in their lives. [They say] that success has attended their labors during the past year as never before, and they enjoyed the presence and the love of God in large measure. This has been the testimony borne and the meetings are excellent. At the same time there are a number who apparently stand where they did at Minneapolis. Oh, that God would work mightily for His people and scatter the clouds of darkness and let the sunlight of His glory in!

I am much pleased with the meeting. Thus far, not one voice of opposition is heard. Unity seems to prevail. I have had precious seasons of prayer in your behalf, and I believe the Lord is working for you and Satan will be disappointed.

Willie was very much tired when he got here. His head would not work, but I have talked pretty plainly to him with some authority. And dear Mary, Jesus is your Helper. Do not doubt this for one moment. Just look up and believe and trust in God, the Living God. I see no reason why the Lord has not heard our prayers. I believe with all my heart and mind that He has done this. Just trust in the Lord fully and do not be discouraged. Hope in God. Praise His holy name. He loves you and has a fatherly care for you. Oh, that God will be your Helper every day. I think much of my grandchildren and will write them soon. Be sure and let it be known if you want anything I can get for you [and] I will do so.

Mother.

Lt 77, 1889

White, Mary

Battle Creek, Michigan

October 31, 1889

Dear Mary:

Our meetings are crowded in thick and fast. We see in five o'clock meetings and in eight o'clock meetings many tokens for good. The testimonies are of altogether a different character than they have been in any conference. We have had for some time. I do long for the work to go deep, and I believe it is.

Leroy Nicola has begun to soften, and I hope that he will fall upon the rock and be broken. I know the Lord is at work for His people. We want greater faith and then the greater power will come.

I attended early morning meeting [at] half-past five. Oh, it was a good meeting. There was the spirit of earnest supplication to God for His presence and His power. The Lord indited prayer. Many good testimonies were borne.

Our sisters from Washington bore decided testimonies. There are many who are being fed with the heavenly manna. The uplifting power must come from above—the current of spiritual influence which flows in the heart from Jesus Christ.

I thank God for His blessing upon me this morning. Be of good courage, my dear child, wait then upon the [Lord], for He is your Helper and your Support, your Front-guard and your Rereward.

I am glad that we may trust God and wait patiently for Him. I am glad that we may know that He forgives us of our sins because His promise is sure and to believe that we are forgiven is our privilege and duty. It honors God. I hope that we will have more of faith and less of self.

We parted from Sister McOmbler this morning at five o'clock. She has enjoyed the meetings much. I know that you must miss her. Sister Ings is at the Health Retreat and she says all things are moving harmoniously there. Dr. Burke has his hands full running two institutions. I hope that success will attend this last move made.

I am much better in health than I have been for years. After I came home, I was very weary; but I was lifted up above my infirmities and am real well. Praise the name of the Lord! I look to the Lord and trust in Him. He has done all things well.

Much love to the dear children and to Mother Kelsey and Rheba.

Mother.

Lt 78, 1889

White, Mary

Battle Creek, Michigan

November 20, 1889

Dear Daughter Mary:

I was so thankful to read your letter, so cheerful every word. I believe in the promises. I believe that the Lord has His everlasting arm about you and that He careth for you, every hour.

The more I write and speak upon the attractions of Jesus Christ, His fulness, His mercy and love to fallen man, the more am I charmed with the greatness of the theme of redemption. I am glad that Jesus is a living Saviour and He is our Saviour.

Dear Mary, trust in the Lord fully. Wait patiently for Him and you will see the salvation of God.

You inquire in regard to Sister McDearmon. She is quite well and is enjoying her visit. Well, she spends most of her time at Hattie's. The little granddaughter just about worships her grandmother. She is perfectly satisfied if she can be in her company.

I sent you a trunk by Dr. Kellogg containing a white mattress and a small thin mattress and a new comfortable. I thought this would save you from making these things. Please accept them as a Christmas gift.

Sara has sent to Sister Ings to send dried fruit, all that there is in Healdsburg. There is not much, but all can be sent. I want you to have these letters from Sister Ings, for they may contain something you may want to hear.

I was much pleased with your financiering faculties, with your missionary work for those worse off than yourself. I thought I should have found some time to write to the children, but tell them grandma sent them a scrapbook by Brother Gates. I think it contains excellent pieces. I could do nothing to it. I was so sick with cold I could do no writing. I am having a regular siege of it, but we will conquer it at last.

I am of the best of courage and shall put my trust in the Lord. I cannot write you much news. Willie is in good health. If he could get his allowance of sleep he would come out all right from his taxing committee meetings.

I hope you will cling fast to the Source of your strength. Be of good courage. Look and live. May the Lord bless you, my dear child, is my constant prayer.

Much love to Sister Kelsey and to Rheba and to Mary. The name I choose not to write, for I shall make a mistake. Love to my dear grandchildren. I hope they will love the dear Saviour and be good and obedient children because Jesus loves them.

Mother.

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Lt 80, 1889

White, Mary

Battle Creek, Michigan

December 18, 1889

Dear Mary:

We received your good letter and was pleased with your true, brave, noble, self-sacrificing spirit. We do not cease to pray for you and your dear little ones and for the family.

Last Sabbath I spoke to a full house upon the necessity [of] walking in the ways of the Lord, and arousing the soul to most earnest endeavor to save souls. "Ye are laborers together with God." [1 Corinthians 3:9.]

Our meetings commenced in verity yesterday, Wednesday. I was appointed to speak last night. I felt that sermonizing was not the essential thing now. We want to make some decided move on the Lord's side. After speaking a short time upon this subject: "Draw nigh to God and He will draw nigh to you" [James 4:8], I went into earnest labor. Called for those to come forward who desired to seek the Lord and give themselves wholly to His service. In response sixty-four came forward—not many small children but students, youth attending our college. The Spirit of the Lord was in our midst. Fervent prayers were offered and the Lord did draw nigh to us and that to bless.

We greatly desire to see a work done here in Battle Creek. While I was writing in the early morning hours, Professor Prescott tapped at my door, and we had some talk in regard to the very best means to be employed to reach the students and help them to advance in obtaining a solid experience in the things of God.

We devised ways and means to secure the best results during this Week of Prayer. He solicited me to attend the meeting at the college at five p.m. today. I consented to go. He seems to always be desirous for my help. He keeps the testimonies before the school, and he tries to make them of importance before the students.

I am also urged to speak in the chapel to the office hands. This I shall do. They want me to speak in the tabernacle [at] half past two p.m. O, how I long for strength. The trouble with me has been my head, inability to think or use it in any way. [After] speaking twice last night, I think I must have been in the line of my duty, for my head feels more natural than it has [been]. I long to see the church arouse to do their God-given work. It seems to me to be a sad thing to have the church so indifferent and listless, at this time when we may be expecting increased light.

We need true Christian home missionary labor as in the case of Philip. Nathanael's case represents a sincere Christian pleading with his Father in heaven for the light to know the truth, for he had grace but less light. He was holding fast what light he did have, holding the truth that he believed, unyieldingly. Nathanael was not satisfied to go groping his way in darkness. He wanted clearer light and the Lord did not leave him in darkness. Oh, that our people may be earnest seekers for the truth.

Give my love to the dear children. Jesus loves them and He blesses them, and may His blessing make them more and more lovable, beautiful in character like Jesus.

Love to each member of the family and to Brother Olsen and wife, Brother Matteson, and all my friends.

Mother.

Would it not be well for Rheba to go to a better climate than she will find at Battle Creek. Had she not better go at once to the Health Retreat. Sister Ings is there. Mary is there to give her treatment, and the climate will be so much better. Consider this. W. C. White thought at first she [had] better come here, but I fear the effect of this climate. I would get away from it if I could, but I seem to be fastened here just now.

Mother.

Much love to Sister Kelsey, Rheba and Mary. Remember me to all the dear ones, especially Brother Olsen and wife [and] Brother Matteson.

Lt 81, 1889

Walling, Fred

Mr. Walling:

I am sorry for you. I know you are not a happy man. I tried to do the very best thing I could for you in taking care of your children, but after I was gone to Europe, which fact you were fully acquainted with, you made a mistake in your action toward the children in my absence. No one would object to your visiting them, but your manner and the course pursued was not a right one.

There had been a silence on your part for years. They seldom heard from you and had not seen you. I had the sole management of them. Would it, then, not have been a proper course to have communicated with me in regard to your children as to what plans I had in view for them? Certainly someone had to plan for them, someone had to devise as to the proper course for them in the future. My husband and myself had borne the burden of them, a heavier burden than I ever carried for my own children.

I treated them in all their perversity of disposition as I wished the Lord to treat me. During the whole period of my care for your children I did not punish them but once, then I saw that nothing better could be done to correct certain evils that must be cured. Once I corrected Addie; once I punished May, and the object was gained. My manner was not to threaten, to drive, to scold and jerk them about, as some mothers do their children. I looked upon them as the younger members of the Lord's family. To the Lord I must render my account for how I had dealt with these children.

There can be no haphazard work brought into the education and training of children. Beating them is not the way to correct evils. Christ said, "Without me ye can do nothing." [John 15:5.] The grace of Christ alone can cure the soul maladies and mold the character after the divine Pattern. I took up this work, to be faithful in it as I would in the articles I write for our papers and the discourses given before the congregation. I must meet my work in the judgment. You must meet your work, for all will be judged according to the deeds done in the body. Every secret thing, Mr. Walling, will then be brought to light, every hidden thing be revealed, every dishonest action and the motive underlying the action will appear just as it is. It takes grace to overcome evil influences and if we have not that grace, there is no telling how low we may conduct ourselves. I tried to fasten the truths of God's holy Word in the minds of the children, not knowing how soon I might be called away from my work to rest in the grave in Mount Hope Cemetery beside my husband. I have done my work for your children, that they should keep eternity in view and live for the future, immortal life.

When you wrote to your children in my absence to make no engagements, without the slightest reference to me, without consulting with me all these years, I unhesitatingly say it was not a correct course of action on your part. Did you expect [that] these children in my absence would throw themselves into your hands, when you were a comparative stranger to them, and separate their interest from me, who had taken care of them all these years, as though I should have no voice

whatever in their future course of action? There had not returns been made to me from the children during the years of their minority, because I had nothing in writing to secure them to me until they were of age.

Then I determined to exercise my own judgment and give these children a practical education, that if they were separated from me they would have the solid branches of education in science and in practical life. The want in this age is not so much a classical education or Greek scholarship as it is for a thorough knowledge of the duties so essential in practical life, for good health, morals, and self-government, and to determine what is truth by the cultivation of a constant reverence for the God of truth and His holy Word and by an earnest searching of the Scriptures.

You accuse me of weaning the affection of your children from you. I did not make it in my line to dwell largely upon your virtues, and said nothing of your mistakes. There was nothing particularly noble and grand in character that I could present before the children for them to admire and imitate. I could not testify to falsehood. I simply repeated to them the expressed desire of yourself that they should become intelligent in school education, but above everything else know the science of housekeeping. This I repeated to them often and told them how surprised their father would be to find them at an early age able to make good bread and cook a good meal all themselves. Could I clothe you with all the moral acquirements and perfection of character as a pattern man, Mr. Walling, when I had not the knowledge that you were thus? For years we knew not where you were or what you were doing. But I deny the charges you have made that I alienated your children from you, for I surely did nothing of the kind. I said nothing of your mistakes and errors.

You came to your children as a stranger. Then why did you not seek to present yourself as a father before your children, to make the best impression on their minds—first by your exterior, as this has influence to testify for our against the whole man, then to forebear criticism of the one who had been mother and father and bank to your children during the larger share of their lifetime? Your threatenings—what was in your power to do to hurt their Aunt Ellen if they did not comply with your request—was not calculated to inspire your children with the most profound reverence for their father. Inducements and threats were the weapons freely used to compel your children to do as you wished—to govern your children.

The first rule to learn in government is to govern self. The educator must be a constant learner. Gain the confidence of children and youth and they can be managed easily. A birch rod or rattan held over their heads for any misdemeanor will intimidate but not reform or create genuine love. This is human nature. Constant censure and criminating, unjustly or justly, will never create love.

If Mr. Walling had pursued a different course himself, his children would have entertained the same feelings they had ever cherished for him. The children have a high sense of decorum and nothing can embitter them so quickly as tantalizing them or finding fault with those whom they have every reason to respect and love, in whom they have had confidence. The father could not treat his children as he would have done twelve years ago. Though he had not cared for or heard from them for ten years, he commenced to lay his commands upon them to obey him in every respect as their father, to do exactly what he required of them as though they had no will or conscience of their own. Was there no possibility of his mingling injustice and wrong with his requirements? The children would not submit to this. If the children's affections are alienated, he himself has done this. I have had no part nor lot in this matter.

Lt 82, 1889

Giles, Brother

Battle Creek, Michigan

January 9, 1889

Dear Brother Giles:

I have written the enclosed for your benefit. I want you to receive it and have hope and have courage and "look and live." [Numbers 21:8.] There are no merits in you. You may seek to find some good works to recommend you to God, making you good enough to be saved. Now, you can only be good enough to be saved by coming to Jesus just as you are, "without plea." Cast yourself wholly upon the merits of Christ as a sinner that wants to be saved. Even although distressing unbelief comes in, he must fight the good fight of faith and lay hold on eternal life.

The evidences on which you have built your hope are fancied to be deceptions rather than the sure word of prophecy. You question your title to the blessings God has promised to give His sons and His daughters, and you feel all the time that you are an intruder among His people rather than of the number of the favored ones of God. Even Christians of long experience are often assaulted with the most terrible doubts and waverings. They are flashed into the mind to disbelieve the very existence of God. But, my brother, you must not consider that for these temptations your case is hopeless.

I want you to feel the value of Christ's work and cast your helpless soul upon Jesus Christ. Hope in God, trust in Him, and rest in His promises, whether you feel happy or not.

A good emotion is no evidence that you are a child of God, neither are disturbed, troubled, perplexing feelings an evidence that you are not a child of God. Come to the Scriptures and intelligently take God at His word. Comply with the conditions and believe He will accept you as His child. Be not faithless, but believing.

Tomorrow, or day after tomorrow, I will send you a letter written for you which I think will be a help and blessing to you.

You speak of helping the cause by letting them at the Review and Herald office have means without interest. I wish to set before you the great necessity at St. Helena, California, of the use of means such as you propose to the office at Battle Creek. If you would make a donation or let them have the use of money without interest in their present emergency, it would be, I know, doing God service. We have established a health institution in St. Helena, Crystal Springs. I would be pleased to hear from you if you can do this. The Lord has indicated that this institution should be established and sustained. They have had to put up new buildings and purchase water privileges, which cramps them for means just now.

May the Lord direct you is my prayer. They have been running now about eight years. They have given treatment to the poor, several thousand dollars' worth. We are raising a fund that shall be placed in the institution for this purpose. If you know of any of our friends in the faith who would help in this good work, please tell them that it is really a work of God, and they will be blessed in giving of their means to help it in the good work.

I leave these few lines with you, trusting you will see light and obtain the peace of mind you so much need.

Lt 83, 1889

White, Mary

Battle Creek, Michigan

December 23, 1888 - January 6, 1889

Dear Daughter Mary:

I have not written to you much of late but you have been in my mind and in my prayers much during the Week of Prayer. At the commencement of the Week of Prayer, I could not unite with them, could not leave the building, fearing that exposure would bring on another terrible time with my head. I am thankful to our heavenly Father that I am able to be out again, but am obliged to be very careful that I do not bring upon myself such a condition of things as I had in Healdsburg.

I have now spoken to the helpers, nursing class, and physicians five times during the Week of Prayer and I am sure my talks are appreciated. I have spoken in the college twice. Last Thursday Professor Prescott wished me to come over there. I went and prayed and spoke to the large chapel filled with students. I had much freedom in speaking and in presenting before them the goodness and mercy of God and the great condescension and sacrifice of Jesus Christ and the heavenly reward purchased for us, the last final victory, and what a privilege it is to be Christians.

Professor Prescott arose and attempted to speak, but his heart was full and he did not utter a word for five minutes, but stood weeping before the people. Then he said a few words, "I am glad that I am a Christian." He talked for about five minutes, then he gave liberty for all to speak. Many testimonies were borne, but it seemed to me that there must be a company reached that we had not yet succeeded in reaching. We called all to come forward who felt that they were unready for Christ's coming and had not an evidence of their acceptance with God. I thought the whole house was in motion. We then gave opportunity for all to express their feelings, but we had, after a little, another season of prayer and the blessing of the Lord seemed to reach hearts.

Then we separated into divisions and continued the work for two hours longer and the Lord's Spirit came into the meeting in a remarkable manner. Several of those who had known nothing of a religious faith, unbelievers from the world, have obtained a genuine experience in the religious life. And the work is going deeper and deeper. The Lord is at work and will work as fast as we prepare the way for Him that He can safely reveal His power in our behalf.

January 5 [6?]

Dear Mary, I have tried to get at it to finish this letter, but I could not do it. There would be private testimonies to write, and many to counsel with, and sometimes I have spoken at three different assemblies each day, but the Lord has wonderfully sustained me. The work of God is seen in our midst. Meetings have been held now four weeks and many souls have a true conversion. They say they never knew what the converting power of God was before.

Sabbath, yesterday, was a precious day indeed. I talked to a full house and the blessing of the Lord rested upon me in large measure, and the whole congregation was moved.

In the afternoon, although I was weary, I attended meeting and there was a large number in attendance. Oh, what a changed atmosphere from four weeks ago. Jesus was present indeed; 185 testimonies were borne in quick succession and all were free to tell what the Lord had done for their souls.

The son of Elder Andrews has had a genuine conversion. Professor Winslow's testimony is free and he says he never was really converted before. Warren Batcheller has met with a new conversion, and many bear the same testimony. This is a day that will be long remembered in Battle Creek. You would see where I need to be forgiven for not writing.

If I could only set the matter before you just as it is. I have felt determined to do thoroughly the work given me of God. This church was terribly backslidden. Many had paid no tithes for years. I gave a decided testimony upon this point in meeting, then I went from house to house and labored and prayed with families, and God gave me words to speak to reach these cases.

Brother Lucas had paid no tithes for two years. He was far back, and January 2 I called all who needed help and the prayers of God's people to come forward. Brother Lucas and wife came forward and made their confessions. Brother Lucas said he had not had any of the Spirit of God for some time, for he had been robbing God in tithes and offerings. He put \$125.00 in the Christmas donation, but he said he meant from henceforth to pay the Lord an honest tithe and to take up his past neglected work and make restitution to the Lord. Several others had a similar testimony to bear.

Next day, January 3, I visited Brother Lucas, and how rejoiced they were to see me! He said the Lord sent me. He considered himself blessed in my coming to his house. I prayed with them, then went to business; asked Brother Lucas to give me a note. He said he would, gladly. I had book and pencil, which I handed him. He wrote, "For value received, I promise to pay." He looked up at me and said, "That is it, just as it should be. I have been receiving blessings from God day after day, and I am ashamed that I have dealt thus with my Lord, but it shall be so no more."

He reckoned up that which was his honest tithe and reckoned up the interest and it amounted to the snug little sum of \$571.50. I thanked the Lord for this. He said he expected money any day, and would pay this note to the Lord the very first.

I then went to Brother Haughey's. He was far behind. He was gone. I talked with his wife. She said she owed the Lord a large sum and she would return into the treasure double for withholding. Their note was made out for \$300.00. I visited Orin Frisbie's but he was not at home. I sent him a letter of reproof and warning and January 4 I visited him and both he and his wife broke all down. He gave his note for \$1,000, and he was blessed and encouraged.

When I returned home I had visitors all day and could not finish this letter as I designed to do. It seems every day I just put in every bit of strength in labor that I have, and the next day I have just as much more to invest. As I returned from Orin Frisbie's I was hailed by Brother Lucas. He was as happy a man as I have seen in a long time. He showed me that he had taken up his note and paid the money, putting in a little extra to be sure it was enough.

Now we leave the church here to go to South Lancaster Wednesday. I cannot have the company of Willie. We go in one direction; he goes by way of Ohio. He is working hard early and late, but we have pleasant rooms and good diet and he is enjoying good health. We shall probably go to Washington, [D.C.], before we return to Battle Creek. We cannot be gone more than two weeks. We shall probably have to go east again before we return to California. I fear I shall have to stay until next fall. I see no release for me. May the Lord bless me, is my prayer, and give me light to give to the people.

I feel assured the Lord blesses you. Sometimes it seems that I can see His hand touching you as I pray. Be of good courage in the Lord. Trust wholly in Him. Do not wrestle hard but just fall into His arms and trust. He has promised to bless and He will do it. Love to all the family and children.

Mother.

Lt 84, 1889

White, W. C.

Chicago, Illinois

April 5, 1889

Dear Son Willie:

We are having excellent meetings, but it is an alarming feature of the condition of our people that they are so difficult to move. It seems that they are half-paralyzed. Nevertheless there are tokens for good. I have taken part every morning. Wednesday spoke in early morning, then went over to the West Side and spoke at half past ten. I was much surprised to find the church filled with interested, intelligent hearers.

I had much freedom in speaking. I mentioned the good that Brother Matteson was doing in his feeble health, and that I was sure they all would appreciate his efforts to teach others, that they in their turn may teach others and so the good work go forward. I think all were much pleased with the meeting, and they drew so hard for me to give them more labor that I consented to do this, and remain over another week.

I visited Brother Matteson and we had one of the best talks I have ever had with him. I think he will go to California after his school is over. He wants to know if I think the General Conference will furnish him with a suitable person, a young man, to go with him and help him in his work, and he will keep on his work of writing as he is doing now. He will go to Fresno and see if he can get hold of some of the Scandinavians located there. I told him I thought the conference would do this, for I am satisfied they ought to do it.

I then went to find Brother Salisbury, but they were not at home, and this was a tiresome day to me. I was about sick and I took cold. But I talked yesterday morning and afternoon.

I tell you, Brother Jones is giving precious instruction. All are waking up to appreciate it. Brother Kilgore's face fairly shines. He talks and cries and praises God. I believe he is really converted. Others are bearing a good testimony. Miles Grant's wife was at our meeting yesterday afternoon, and she

remained till after the discourse and after the social meeting, which lasted till past five o'clock. She then was conducted to my room, by my consent, and we had an introduction and a real pleasant chat. She is much younger than he and is a good-looking woman.

I spoke this morning again, and I know the people are getting much good, but it is not like the meeting at South Lancaster. But all appreciate the instruction that Elder Jones is giving them. A good work is being done.

Well, Willie, my draft came from Charles Smouse—thirteen hundred (\$1,300), at seven percent. I shall hold it till Edson comes, then shall consider just how to place it. I think I had better place it in Review and Herald, but it may not be best, for they may think it will be to cancel my debts there, when it is for another purpose.

Mrs. Grant expressed great pleasure in the way Seventh-day Adventists managed their business matters in finding a standing in the cities.

We had a business meeting and I did some plain talking. All were agreed to purchase the twenty feet of land adjoining them, and it is purchased for twenty-nine hundred dollars. This is a sensible investment. I think in a little time they will be free of debt if they will work wisely.

This money came so readily that I think it is either a snare or else we ought to go ahead. I have just received a good letter from Sister Sawyer. She says they have had more than a week's rain and everything is beautiful in the valley; not a speck of fog has there been there. Mary is still poorly.

I will now be here until the first of next week and then return to Battle Creek. I miss you but I hope Mary will enjoy your company. Poor child, she has been deprived of it for a long time—one half a year.

Yours with much love,

Mother.

Lt 85, 1889

Brethren

NP

April 1889

My Dear Brethren:

I must speak to you in reference to the meetings in Minneapolis. I at one time decided to leave the meeting because I saw and felt the strong spirit of opposition that prevailed. I could not for one moment acknowledge the spirit which moved with a controlling power upon Brother Morrison and Brother Nicola. I cannot for a moment question what manner of spirit you were of. Certainly it was not the Spirit of God, and lest you should continue in this deception I now write to you.

The night after I had decided not to remain longer in Minneapolis, in a dream or vision of the night—I cannot tell certainly which—a person of tall, commanding appearance brought me a message and

revealed to me that it was God's will for me to stand at my post of duty, and that God Himself would be my helper and sustain me to speak the words He should give me. He said, "For this work the Lord has raised you up. His everlasting arms are beneath you. From this meeting decisions will be made for life or for death; not that anyone need to perish, but spiritual pride and self-confidence will close the door, that Jesus and His Holy Spirit's power shall not be admitted. They shall have another chance to be undeceived, and to repent, confess their sins, and come to Christ and be converted that He shall heal them."

He said, "Follow me." I followed my guide and he led me to the different houses where brethren made their homes, and he said, "Hear the words here spoken, for they are written in the book of records, and these words will have a condemning power upon all who act a part in this work which is not after the spirit of wisdom from above, but after the spirit that descendeth not from above, but is from beneath."

I listened to words uttered that ought to make every one of those ashamed who uttered them. Sarcastic remarks were passed from one to another, ridiculing their brethren A. T. Jones, E. J. Waggoner, and Willie C. White, and myself. My position and my work were freely commented upon by those who ought to have been engaged in the work of humbling their souls before God and setting their own hearts in order. There was seemingly a fascination in brooding over imaginary wrongs and expressions of imagination of their brethren and their work, which had no foundation in truth, and in doubting and speaking and writing bitter things as the result of skepticism and question and unbelief.

Said my guide, "This is written in the books as against Jesus Christ. This spirit cannot harmonize with the Spirit of Christ, of truth. They are intoxicated with the spirit of resistance and know not any more than the drunkard what spirit controls their words or their actions. This sin is peculiarly an offense to God. This spirit bears no more the semblance to the Spirit of truth and righteousness than the spirit that actuated the Jews to form a confederacy to doubt, to criticize, and become spies upon Christ, the world's Redeemer."

I was told by my guide that there had been a witness to the Christless talk, the rabble talk which evidence the spirit that prompted the words. When they entered their rooms evil angels came with them, because they closed the door to the Spirit of Christ and would not listen to His voice. There was not a humbling of the soul before God. The voice of prayer was seldom heard, but criticism and exaggerated statements and suppositions and conjectures and envy and jealousy and evil surmising and false accusing were current. Had their eyes been opened they would have seen that which would have alarmed them, the exulting of evil angels. And they would have seen also a Watcher who had heard every word and registered these words in the books of heaven.

I was then informed that at this time it would be useless to make any decision as to positions on doctrinal points, as to what is truth, or to expect any spirit of fair investigation, because there was a confederacy formed to allow of no change of ideas on any point or position they had received any more than did the Jews. Much was said to me by my Guide that I have no liberty to write. I found myself sitting up in bed in a spirit of grief and distress, also with a spirit of firm resolve to stand at my post of duty to the close of the meeting and then wait for the directions of the Spirit of God telling me how to move and what course to pursue.

There are ways by which the Lord leads and guides His people. God has all wisdom and all knowledge. He has said, "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." James 1:5. Oh, that all those who claimed to be God's chosen servants would have felt that they were in need of wisdom, in the place of their feeling the perfect wholeness which they did feel. Much talking and inflaming one another were not wanting, and ridiculing those whom God had raised up to do a special work. These had, like brethren, taken their Bibles and searched the Scriptures and bowed upon their knees before God in earnest prayer, claiming the promises of God for divine guidance.

In this time of peril, as we are nearing the period of an important crisis, it is only reasonable that we should expect something of the revealings of greater light to the people. How did these men who had allowed their minds to be filled with prejudice and jealousy know but God had made these men messengers to give light and truth to the people? What right had they to set themselves in dead array against these ministers of Christ, even if they thought that their ideas did conflict with previous ideas on some points? Why not spend the hours together in prayer to God, in fasting, in deep heart-searching? "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 any thing of the Lord." James 1:6, 7.

The true, earnest seeker will give up his way for God's ways, that he may be guided into paths wherein God may choose to lead him, where the Lord has great blessings awaiting him, although it may seem to short-sighted human beings there is only loss and disaster. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55:8, 9.

I have been shown the low spiritual condition of the churches in Iowa, and I knew that the influence of Elder Morrison and others who united with him was not of a character to uplift the people unless there were great changes made by the Spirit of God in their faith and manner of labor. Christ joined His divine nature with humanity to show us that God would have us in the closest union with Himself. "God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

April 7, 1889

We left Battle Creek for Chicago, accompanied by Sister Fannie Bolton, March 28. We have up to this time, April 7, been having meetings almost continuously. Elder A. T. Jones has labored faithfully to instruct those assembled, and in breaking to their souls the bread of life. We have felt sorry that not only every Seventh-day Adventist church but every church, whatever their faith and doctrines, could not have the precious light of truth as it has been so clearly presented. I know it would have been a rich feast to very many souls not of our faith to see the plan of salvation so clearly and simply defined. We must remember that the Lord has very many souls in all the churches throughout the world who are living up to the very best light they have; and could these hungry souls, as well as those of our own faith, have the instructions that have been given here for the last ten days, and their hearts accepted the light and truth of the gospel, they would have been greatly blessed.

The religion of Jesus Christ has not been as clearly defined as it should be, that the souls who are seeking for the knowledge of the plan of salvation may discern the simplicity of faith. In these meetings this has been made so clear that a child may understand that it is an immediate, voluntary, trustful surrender of the heart to God—a coming into union with Christ in confidence, affectionate obedience to do all His commandments through the merits of Jesus Christ. It is a decisive act of the individual, committing to the Lord the keeping of the soul. It is the climbing up by Christ, clinging to Christ, accepting the righteousness of Christ as a free gift. The will is to be surrendered to Christ. Through faith in the righteousness of Christ is salvation.

We have seen evidence in this meeting how far apart has been faith and the righteousness of Christ from the religious life of those even who claim to be keeping the commandments of God. There has been the great want of a knowledge of Jesus Christ. The want in the religious experience is the acceptance of Jesus Christ as presented in the gospel. Many have not yet received Christ. They have accepted a theory of the truth, and have been in a large degree left to this kind of experience. And how hard it has been to impress the minds with the necessity of justification by faith! “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” John 1:12.

Faith in Jesus Christ’s righteousness in the behalf of every individual soul should be held before the people for their study and for them to contemplate thoroughly. This theme cannot be dwelt upon too often and too earnestly. The people are suffering for the gospel of Christ. The mind and heart need to be informed and educated to believe in Christ. Truth must be communicated and through patient, painstaking effort the people must learn to take advanced steps in faith. All who have teachable minds, all who are unprejudiced, will see the simplicity of faith in Jesus Christ.

It has seemed really discouraging at first to see how hard it was for some to give up their dependence on their own merits. But as minds were fastened upon the truth presented, we were hopeful that the palsy of unbelief which paralyzes all the powers of mind and soul would be broken, and that the words so fitly spoken would not be to the hearer as idle tales. Jesus spoke of those who heard Him, having ears but hearing not, having eyes but seeing not, lest they should be converted and He should heal them. Attentive hearing, with desire to know the truth, will be the opening of the understanding that the soul may really have possession of the truth, that it may be sanctified through the truth. The individual soul must itself accept the truth which the Lord has sent through His messenger to him. You accept the gracious words and thus show honor to God who has sent you a message in love.

This work was being accomplished for the hearers, and wrongs and sins were confessed. Their hearts began to be softened, self-righteousness was seen to be worthless. They cannot understand the great mystery of godliness. They cannot understand how our sins can be removed by the Substitute, and Christ’s righteousness imputed to sinners deserving of wrath. The mind faints in its effort to define it, to comprehend it. But has not God said it? Has He not plainly stated in His Word that the sacrifice of Jesus Christ does expiate human guilt? “Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.” Romans 3:24-26.

Is not this a true declaration of God? We must take it as such. We may not understand how it can all be, and theologians may try to explain it, but we can see it no better and can do no better than to believe God is true. He says it and it must be so. Take the gracious gift in the promises of God, believe all the Scripture tells us, although you cannot explain it and no one can explain it to you. Herein is faith put to the stretch. Christ died for the ungodly.

We have been earnestly and steadily at work to encourage faith in our brethren. This seemed to be as difficult as to teach a child to take its first steps alone. But thank the Lord, all this labor has not been thrown away. The gracious Spirit of God has witnessed to the words spoken, and those who have heard could only understand as they moved in faith. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Romans 10:10. Souls are depending on the promises of the gracious power of Jesus Christ to combine with human effort. They move by faith, not by feeling. Such efforts God owns. The Holy Spirit has been convicting the hearts of men and women, convincing them that "Without me, ye can do nothing."

The testimonies from Thursday had a different ring. The tame, lukewarm tone was gone. They were characterized by deep, earnest feeling. Men and women confessed how destitute of the love of Christ in the soul and of love for their brethren their religious experience had been. They humbly and thankfully expressed their gratitude for the light received. They had been clinging closely to their own righteousness; now by faith they trust in Christ's might and His power and His righteousness. They can do literally nothing without divine help. Their prayers now are filled with earnest, simple faith that takes God at His word. All now seem to have warm hearts. The love of Christ is assurance to them of their acceptance, and they long to speak and acknowledge the great goodness of God in providing them a righteousness which is pure, spotless, efficacious. Well may we trust in Jesus. Who is so worthy of honor and confidence as He who suffered and died for us?

We are glad in the Lord that our brethren and sisters have begun to see and to understand what Jesus is to them. Just in proportion as they humble themselves will be their discernment and appreciation of Jesus Christ. The Lord is in our midst. Praise His holy name!

Friday was a precious day. The rubbish has been removed from the door of the heart and they have opened it to Jesus. Everything has been without excitement or extravagance. The leaven of Christ's righteousness has been introduced into the experience and has energized the soul. Oh, that it may continue to work in its mysterious power until its diffusive influence quickens the lukewarm souls with whom it is brought in contact. Softly and silently the power of the divine Spirit does its work, wakening the dulled senses, quickening the soul and arousing its sensibilities, until each member of the church shall indeed be the light of the world.

When the Sabbath came to us, with the going down of the sun, we assembled to welcome its sacred hours with thanksgiving and praise. Many bore precious testimonies that they never loved Jesus, never viewed Him in the character of such a Friend and so gracious, as they now did.

In the morning all nature seemed to be full of joyfulness. We assembled at half past five for social meeting. The Spirit of the Lord was in our midst. Many stated that they came to the meeting with hearts as hard as a stone, but as soon as they opened their lips to confess their faith in the love of Jesus, the light came in and their hearts were melted and subdued with the love of Jesus.

One brother said he would bear his testimony, for he knew it to be right, but he had no feeling. But his heart was broken; he fell upon the Rock and he was so impressed with the love of Jesus that he wept aloud. Ministers bore testimony that when they came to the meeting they were cold and their hearts hard, but when by faith they confessed to God their backslidings they knew Jesus forgave their sins and they were happy, newly converted, and they now bear a testimony that is free and joyful. "Thou shalt call his name Jesus, for he shall save his people from their sins."

Lt 86, 1889

Wheeler, Brother and Sister

Battle Creek, Michigan

July 19, 1889

Dear Brother and Sister Wheeler:

I thought I would write to you before this date, but since coming to Battle Creek from New York, I have been greatly debilitated. I went to Wexford, which is in northern Michigan, and the camp was in a grove. We did not get free circulation of air, but the Lord sustained me. Praise His holy name! Since returning I have been so exhausted I have not been able to do much.

I wish I could make you a visit. We have been trying to gather some clover blossoms, but there is so much writing to be done it is next to impossible to find time for anything of the kind, so if your children can find clover—which we are unable to do—let them get some for me and I will be very thankful.

We had an excellent meeting at Wexford. The outside interest was far better than at other camp meetings we attend. Some came twenty miles with their own teams, bringing all they possibly could. One man had been keeping the Sabbath seven years, but was bitterly opposed by his wife and children. They talked very hard. After speaking on Sabbath in regard to the law and the righteousness of Christ in the law, she went to her husband with tears streaming down her cheeks, saying, "Pa, I guess you are right, we will not oppose you anymore." She said the joy of his heart was indescribable. She felt it through and through. He was a happy man. How eagerly the worst sinners grasped the truth, for they were hungry for their portion of meat in due season.

How I long to get out among these churches that have not had great light as they have had in Battle Creek. The time now is short and we need, every one, to be prepared for the marriage supper of the Lord. We want to accept the robe of Christ's righteousness, that we will not be found without the wedding garment. We want the peace of Christ. We need it so much. Satan is working, and will work in great power, with the children of disobedience. They will be as agents to destroy the soul, but we must resist the devil, that he may flee from us.

It is faith, simple faith, confiding faith, we need at every step. We have too little faith. Faith ever will lighten the burden and relieve the weariness of life by viewing the attractiveness of heaven. Let us have increased faith. Jesus Christ is the Author and Finisher of our faith. Jesus will never, never leave a helpless soul to perish in his guilt and sin; if he will look to Him, he will live. Oh, how much we need Christ every hour.

I hope that you will not leave Brookfield. Brother and Sister Abbey need you. Be patient, kind, thoughtful. I hope Sister Abbey will not keep urging Brother Abbey, and grieving over his case. Speak cheerfully, encouragingly. It will take much love, tenderness, and forbearance, if his soul is saved. Let there be no faultfinding, no accusing if Sister Abbey thinks he deserves it, for this will only prove an excuse to him to look to others for sympathy and comfort and attention. This is a case where there must not be one word spoken to accuse or find fault. God will help Sister Abbey and you to win this soul back to Jesus if you try. It is a terribly misled case. The devil means it shall remain so; but be cheerful in Brother Abbey's presence and pray in faith.

I must send this now or I will not get it in the mail.

God bless your children. Hand the enclosed to Brother Abbey.

Tell your father to work the best he can. He can do some good even in his old age. The Lord will help him to speak comforting words to the people of God. Write again and I will try to answer.

Lt 87, 1889

Smith, Uriah

Denver, Colorado

[September 1889]

Dear Brother Smith:

I have had your case forced upon my mind by the Spirit of God. Your position, your dangers, your peril, have frequently been presented at different points in your experience. Again the matter has been presented to me in the night season.

I was shown that you have been setting yourself in opposition to the Spirit and work of God. You have been placing yourself in a position where the light that God sends to you will not be recognized or accepted by you as light. A most solemn sense of your true state now, as never before, rests upon me, and I cannot keep silent; for you are in peril as surely as were the unbelieving leaders of the people in the days of Christ. Darkness to your own soul is the result.

Light and truth, which I know to be thus, you declare to be darkness and error. You have had opportunity; you have had the privilege of accepting the light, which has been light and precious truth and meat in due season to the hungry, starving flock of God; but you would not acknowledge it as light, as truth, as food. If you could prevent it from coming to the people of God, you would do so; but this you cannot do. God will have His light come to the people, and you cannot prevent it.

You may misrepresent it, you may misinterpret it, you may interpose yourself as you have done between God's working and the people; but your efforts, every one that you have made to resist light and the impressions of the Spirit of God, have been as an extra step farther and farther from the light and from the Lord. "If the light that is in thee be darkness, how great is that darkness!"

Prejudice is prejudice whether indulged by those who claim to believe that the Lord is soon coming, or by those who refused the light in the days of Christ. You are passing over the very same ground as

the rejectors of Jesus Christ passed over; you use the same arguments and excuses that they used; you exert the same influence which they exerted, and it may be that souls will hang on you, as in the days of Christ souls hung upon their leaders. Poor, deluded souls will be led to think that because Elder Smith does not accept the light and the message which has come to his people, light which is the very message for this time, that it must be error and delusion. But can you bear this responsibility?

Lt 88, 1889

Kellogg, Merritt

Between Elmira, New York and Canton, Pennsylvania

June 1, 1889

(Water-bound between Elmira, [N.Y] and Canton, Pennsylvania, en route to Williamsport, [PA]. We have had most powerful rains for three days, and because of the storm, we are delayed in Buffalo five hours.)

Brother Merritt Kellogg:

I was disappointed that Sister Green was not sent for, to go to the Health Retreat. I saw when you and she were conversing that you talked just as all the physicians talk who have received their education from Battle Creek and Ann Arbor. All who have received this education talk the same. Dr. John Kellogg has said to us frequently, Send us young men to learn to become doctors, and we will do the best we can for them. But these men come out fully fledged allopathists, and deeply set against any other manner of practice.

Now, my brother, I cannot harmonize this manner of treating the question with the light the Lord has been pleased to give me. I have been shown that there has been a large number of deaths, and a greater number of sufferers left upon the earth to drag out a miserable existence under the allopathy practice than under the other methods of treating disease. But like Sunday-keeping, its age and name has stood as the only true, scientific method of treating disease.

I wish to say that God has shown me that wrong principles are brought in here and acted upon. I know that it is regarded as the only sound method, and everything else is ridiculed and demerited, but this is not my way of regarding the matter by any means. I actually think that you would have done just as well if you had not seen Battle Creek. I am sure that this giving so largely of medicine is not in accordance with the light God has given me, and I have stated this many times. There ought to be far less drugs used, and all who practice as physicians, who have received their diplomas from the allopathy institutions, do not receive at the same time the right mold, after God's order. There is altogether too much strong medicine used.

I have been shown that there needed to be a thorough reformation in this matter in the Sanitarium at Battle Creek; that lasting harm has been done some who have had medicine dealt out of them. Dr. Kellogg has more discretion and caution, and takes more candid views of the methods of using drugs, than his associates. But these associates have received the strong prejudice against methods

of using medicines not after the allopathy order, which places them in their practice where they need reforming. They need a decided change in their views in regard to giving medicine.

It is in view of the light the Lord has given me that I have not felt clear to work out Dr. Gibbs, and let another physician of the allopathy school take his place, for I could not feel that it was the right thing to do, to make an idol of this one line, allopathy, because that is established as the most popular. I feel just the same concerning this matter as I have ever felt. Give us good, conscientious working men and women upon hygienic principles, and put out the drugs. In accordance with the light God has given me, we must never cease reforming.

My brother, the Lord would have us be right because it is right. I have no special anxiety to establish any kind of a "pathy" in dealing with drugs, but let them alone; they have killed far more than they have saved life. I know what I am talking about, for this matter has been laid open before me, and I am most thoroughly distressed over it, and over the prejudice existing in regard to the practice of one pathy over another, for all this drugging business is not after God's order. The very least particle that shall be introduced into the system, the better for the one who is being treated. The many, many wrecks made through administering strong medicine have been traced from cause to effect by an infinite Power, and the picture presented before me in its true light I shall never forget.

My spirit is stirred within me when I see the efforts made, even among our people, by professional men to cry down and demerit every medical practice in the treatment of disease except the one method of allopathy which they have learned. I cannot, I will not, fall into line with this thing. But I will say in the name of the Lord, let the drugs fall into disuse and practice upon hygienic principles. It is not in God's order to educate the people to depend upon drug medication. Physicians who believe present truth need to make advance moves in reform.

The voice that I heard speak to the physicians was, Educate, educate suffering humanity, line upon line, precept upon precept, to reform their health-destroying habits, and if sick, to depend on the simple remedies that nature provides. Then Sister Green would stand a fair chance at St. Helena on the same platform. I believe her to be a conscientious Christian, and I am glad that she has firmness; that she is not like a ball of putty that can be molded in any way to suit the times. I would not have her come into the Rural Health Retreat to be ignored, or to be treated as a novice. I believe she will, if it is understood, give most thorough hygienic treatment. And when I consider and it is known that one who is an infidel in sentiment has been admitted for about one year, and one whose influence must correspond with her faith, and that a Japanese woman not of our faith would be regarded as favorable for the situation, and Sister Green rejected, I do not like the hearing of this thing at all. And I do not like the principle that underlies these movements.

My brother, whatever position you may take, be sure that God is leading and directing you. In medicine, the less of a bad thing that is introduced into the system, the better for health and life. I hope that there will not be the very same spirit working in the Rural Health Retreat that worked in Dr. Burke and Dr. Maxson and wife with its terrible results. God was not in this spirit, neither in the principles that led to the carrying out of such actions. The only safety for any of us is in humility hiding self in Christ. Our human inventions and ambitious projects must not be a controlling power. God lives and reigns, and we must make Him our Counselor.

Now, my brother, we do not want to move out of the Lord's order, ignoring the light God has given us. I speak in the fear of God, for I honor His holy name. "Let God be true, and every man a liar." Now, my brother, I hope you will look to God and trust Him implicitly. And I hope that those who have firm, decided principles, that will not be swerved from the right, will be connected with the Health Retreat.

The prosperity of this institution does not depend upon her standing with the medical fraternity, but her standing in the sight of God. If God sees that the workers are pure men and women, and that they are humble in heart and life, walking in obedience to all of His commandments, He will be its support, His hand will cover the institution as a shield. But if love of position and love of supremacy shall exist there as in the past, He cannot work with such elements; He will turn away His face from them, and He will put His rebuke upon it.

My brother, I want you should hide in Jesus; live in Him, walk in Him; and you will be victor at every step. But if you do not make God your trust, you will yield to temptation and be overcome. But if you keep the fear of God before you, you will be victor. May the Lord bless you is my prayer. I send this to Elder Loughborough, as I wish him to read it.

Lt 89, 1889

Olsen, O. A.

Battle Creek, Michigan

August 25, 1889

Dear Brother:

Today we received a letter from Elder O. A. Burrill asking Sister White to attend the meeting in Saginaw, but she understood that you were to write to her if you thought it best for her to come there. Since you left she has been quite sick. Sabbath she was not able to sit up much of the day. She is a little stronger today but still very weak. She wants me to say to you that unless it is very necessary she does not want to go to the Saginaw meeting, since she is feeling so poorly. Of course, she could nerve herself up to do the work if the cause were to suffer greatly by her absence, but if you can get along with the help you have she would prefer to stay at home and try to get a little strength for the long journey just before her.

We wait to hear from you.

Yours in the work,

Sara McEnterfer.]

[Handwritten addition by Ellen G. White at the bottom of this letter:]

Dear Brother Olsen:

I wish a letter from your own hand. I know well that Brother Burrill would say just what he has said. I could expect nothing else. But I want you to write me frankly if you, after viewing the situation on all sides, consider it best for me to come and do as best I can. I shall respect your advice and counsel,

knowing you will speak intelligently in regard to the matter. God can strengthen me. I am gaining but weak. Tell me without delay what you think. This was the agreement, that you should write me.