

Ellen G. White 1901 Letters 1 - 100

Lt 1, 1901

Conference Officers and Managers of our Schools

St. Helena, California

December 30, 1900

To Conference Officers and Managers of our Schools,—

Every department of our work should be planned on considerate, generous lines. Every branch of the work should protect, build up, and strengthen every other branch. Men of varied abilities and characteristics are employed for carrying forward the various branches of the work, and each must give his own branch special effort; but it is the privilege of each to study and labor for the health and welfare of the whole body of which he is a member.

We thank the Lord for the good work being done in behalf of our schools in the publication and sale of the book Christ's Object Lessons. We rejoice that so large a number of our people have given themselves to the work and that their efforts are proving so successful. We rejoice that our Conference and Tract Society officers have given their influence and energy to this grand enterprise, and that ministers, Bible-workers, colporteurs, and church members, old and young, have all engaged so heartily in the special effort to speedily relieve our schools.

Let this good work go forward steadily, perseveringly, grandly, till the last debt is removed from all our schools and a fund is created for the establishment of schools in important fields where there is great need of educational work.

As the ministers and Bible workers are called to other labors, let the members of our churches say to them, "Go forward with your appointed work and we will continue to labor for the circulation of 'Object Lessons,' and for the freedom of our schools." Let no one feel that this work should stop with the special effort of 1900 and 1901. The field is never exhausted, and this book should be sold for the help of our schools for years to come.

As our publishing houses have shown themselves exceedingly large-hearted and liberal toward our schools, so let our school managers and teachers be very considerate of the interests of the publishing houses and the Tract Societies.

The school men should say to the regular canvassers, "We are glad of your interest in this work, and should be glad of your assistance; but the relief of our schools is not the only work in which we are interested. It is not the only work for this time. All our books on present truth, including health reform, are needed by the people. Therefore we urge you to go forward with your regular work. The Tract Societies that are handling Christ's Object Lessons without profit need an increased volume of regular business for their support, and the publishing houses that have given so many thousands of dollars in labor need a greatly increased volume of regular business, that they may sustain the strain brought upon them by their liberality. We beg of you therefore to throw your energies into the regular work as never before.

“On our part we will encourage all our students of sufficient age and experience to work for the schools by selling our book, but we will also work as diligently as in former years to train those specially qualified for the canvassing work to handle other books, so that the schools may do their part in furnishing recruits to the force of regular canvassers.”

Our Conference officers and State canvassing agents should take comprehensive views of the work in all its phases and all its bearings. They should so foster and guide this work of selling Christ’s Object Lessons that the regular canvassing force shall not be weakened, but that it shall be strengthened, while the work in behalf of the schools is going steadily forward.

Our publishing houses have done a noble thing in giving so largely to help in lifting the debts from our schools. Shall we not plan to be considerate of their interests, as they have been so generously considerate of the schools? In all our planning, the principles of honor, justice, and generosity are to be maintained. Judicious plans should be laid to relieve other institutions that are in pressing need of help. The Lord would not have us lose sight of the welfare of any of His appointed instrumentalities for the diffusion of light.

Let us endeavor then to carry forward the grand and glorious work of lifting the indebtedness from the schools without calling our regular canvassers away from the sale of the precious books they are handling. Let us encourage students who have not made a record as successful canvassers to fit themselves to do acceptable work for the schools during vacations. Let us encourage our church members to go forward nobly with the work they have so well begun. Let us say to the Tract Societies and publishers, “Be patient, and from this number you will have many to enter the general canvassing force.” Let us then work diligently to fulfill this expectation.

Oh that we might view these matters in such a way that all would move in wisdom and in harmony. It was never intended by the framers of the plans that the sale of Object Lessons should lead to the neglect of other precious books. We must never repeat the mistakes of past years, when the plea was made that only one book at a time should have the field, and as a result books that had been signified as specially important to come before the people were left idle on the shelves of our publishing houses. Let our state agents with their canvassing forces keep right on with their regular work uninterrupted.

Let those who handle Christ’s Object Lessons pray in faith that the Lord will help them to speak words which will be a blessing to those whom they meet while presenting the book for sale. Carefully improve the opportunities to sow the seeds of truth. Do not introduce doctrinal subjects, nor engage in controversy, but speak of the Christian’s faith and hope. Thus you will become acquainted with persons whom you may afterward visit, with the Bible in hand, and upon whom you may reflect the light which God has given to you. You will find opportunities to comfort the depressed and discouraged, and to lift up those that are bowed down.

All the work of canvassing should be considered as evangelistic work. The Lord will give His grace to all who will seek for it in humility, and He will open ways for the dropping of seeds of truth into good soil. We have no time to lose, no hours or moments to devote to selfish pleasure. We, as workers together with God, are to labor with all interest and earnest energy to pull souls out of the fire, hating even the garment spotted with the flesh.

There have been presented before me the very many precious opportunities to save souls, which have been unheeded and lost. Let us now see how many souls we can save for our Saviour. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." [Daniel 12:3.]

Lt 2, 1901

White, J. E.; White, Emma

January 2, 1901 [typed]

Dear children Edson and Emma,—

I have been sorely tried with affliction. Last Sabbath I spoke to the San Francisco church, which was heated by two stoves, and in which the ventilation was very imperfect. So greatly did I feel the effects of the poison in the air that although I stayed in the church only fifteen minutes, I feared that it would cost me my life. Our churches need to reform in the matter of ventilation. It is dangerous for those whose hearts are weak to speak in churches in which the air is poisoned by the exhalations from human bodies. Our churches should be well ventilated, that the air breathed by those who sit in them for two hours at a time may be as pure as possible.

After this experience I was so exhausted that on Wednesday, December 26, I thought that my only safety would be in going home the next day. My heart was very weak and my brain was tired. I was unable to converse with any one.

During the night I tried to cast my helpless soul upon Christ, and I decided to remain in Oakland till after the Sabbath. Sara hired a gentle horse and an easy carriage and kept me out of doors most of Thursday and Friday. I found that I could breathe easier in the open air, and I felt thankful to the Lord that these two days were remarkably pleasant.

December 29

I have just finished speaking to about six hundred people in the large room in the basement of the Oakland church. The adjoining rooms were thrown open and additional seats were brought in. The people kept coming till every seat was filled.

I was still weak, and as I looked over the sea of heads before me, I feared that I would not be able to make my voice heard. I asked the people to pray to the Lord to give me strength, and He heard their petitions. As I advanced, my strength increased.

I spoke from the second chapter of first Corinthians. This chapter had been impressed upon me with great power, and I presented it verse by verse. I felt deeply in earnest. I longed to see the members of the church doing the work the Lord has made it possible for them to do if they will take hold of His strength and make peace with Him. He gave His life that they might be sanctified through the truth.

We have been given great light in regard to God's law. This law is the standard of character. To it man is now required to conform, and by it he will be judged in the last great day. In that day men will be dealt with according to the light they have received. He who knew his Lord's will, and did it not, will be beaten with many stripes; he who knew it not, yet committed things worthy of stripes,

will be beaten with few stripes. The number of talents expected [bestowed (?)] will determine the returns expected. The sinner's guilt will be measured by the opportunities and privileges which he failed to improve. He will not be punished merely for his own rejection of the offer of salvation. He will be called to account for the influence he has exerted in encouraging others in sin. He was given abilities to use for the Lord. He was given opportunity to co-operate with the Redeemer. Had he been true and faithful to Him who gave His life for him, he would not only have won eternal life for himself, but would have drawn others into the kingdom.

Those who reject Christ place themselves on the side of the great apostate. Those who do not accept the invitation to receive Christ show open contempt for the offer of salvation, and their conduct makes others more bold and defiant. The punishment of the sinner will be measured by the extent to which he has influenced others in impenitence. His wrong influence on others is the aggravation of his guilt. He refused to wear the yoke of Christ himself, and kept others from becoming laborers together with God in the work of saving souls. By his refusal to wear the yoke of restraint and obedience, to surrender all to God, he placed himself on the side of the enemy of Christ.

On Sunday I spoke from Ephesians 6:10-17. By heart-searching and many prayers, we may be more than conquerors through Him who has loved us. Self-reformation is all-essential. Step by step we must advance heavenward, leading others in safe paths. God is the giver of every good and perfect gift.

I have not time to give full particulars of this meeting, which was a very important one. Oh, how my heart yearned for those before me. I discerned the presence of Christ and the heavenly angels in the assembly as clearly as though they had stood before me in visible form. I closed my discourse with a feeling of sacred awe, for I knew that we were in the presence of Jesus and the ministering angels.

Opportunity was given for testimonies, and one after another in quick succession, one hundred people spoke. At times several were standing on their feet at once. We asked those who wished the work of grace to be carried forward in their hearts to arise. Among those who responded were some outsiders who had never made any profession of religion. Those who rose were requested to come forward to the front seats. Nearly all of these bore testimony. The meeting closed with prayer. We had been together for three hours, and the Lord came very near us. The deep moving of His Holy Spirit was felt in the meeting. The good work is going forward as never before among the Office employees.

On Sunday morning we assembled in the Office chapel. The room was crowded with Office hands, some being unable to find seats. After a hymn was sung, Elder Daniells offered prayer, and we felt the presence of the Lord. God strengthened me to speak for over an hour. I presented to those assembled some things which it was essential for them to hear.

I was pleased with the company of fine-looking men before me, to whom the Lord has given the talent of intelligence. I thought of how noble their lifework will be if they truly connect with the Source of all power. I knew that they can gain a full complement of influence if they follow on in the path of self-denial and cross-bearing. I prayed that the rugged path trodden by the Saviour might be followed by the men whose countenances possess a deep interest for me because Christ has graven their names on the palms of His hands. The question is, Will these men meet the high standard of

Christian excellence. Will they consecrate themselves to God as vessels into which the heavenly treasures can be received, and from which they can flow forth in rich currents to souls who are starving for an example of righteousness.

When the mind, instead of being centered upon self, is occupied in seeking to enrich poverty-stricken souls, the treasure of God's love—the golden oil from the two olive trees—is poured into the heart. Those who impart to others of the riches of the grace of heaven will be themselves enriched. This blessed experience all can obtain who will be channels through which God can impart His grace. It is for all who will dare to be a Daniel, dare to stand alone in Jesus Christ. The ministering angels are waiting, longing for channels through which they can communicate heavenly treasures. Men and women can reach the highest stage of mental and moral development only by co-operating with Jesus Christ, by learning His methods, by accepting His Holy Spirit, by laboring together with Him. The intellect is never so truly enriched as when we are trying to enrich others.

Lt 3, 1901

Caro, E. R.

“Elmshaven,” St. Helena, California

January 3, 1901

Dr. E. R. Caro

Dear Brother,—

I have before me a letter expressing the same opinion that you have expressed, that the Newcastle Bath business should not be taken over by the Cooranbong Retreat, but should remain under the control of the Sydney Sanitarium.

In saying that the Retreat should take over the Newcastle work, I have followed the light given me. The proposition that the Sydney Sanitarium should control the Newcastle work is not in the order of God. Were this proposition followed, the work in Newcastle would be bound about. You should not seek to take this extra responsibility. You have not been appointed to act as a manager, but as a physician. You are not to feel that you are qualified to manage all the sanitariums which may be established in Australia. <This is not> in the order of God. You are to counsel with the officers of the Union Conference.

You should not feel authorized to follow your own judgment alone in choosing persons to fill positions in the Retreat or the Sanitarium, for you are not the best judge. You fail to read character aright.

You have asked me in regard to your mother's coming to New South Wales to take part in the work. I respect and love your mother too well to advise her to do this. She cannot read character or deal safely with human minds.

You cannot be depended upon as a safe judge of people. You would suppose certain persons fitted to fill certain positions, when older and more experienced men would read beneath the surface and

see that if these persons should be placed in these positions, they would either prove inefficient, or would influence others in a way that would bring about results difficult to counteract.

In your trips through the Colonies, you see certain persons whom you suppose to be just the ones for certain positions. But do not call any such person to fill a position until you have talked the matter over with experienced counsellors. The Lord has men who have an understanding of the work, and with these you should counsel.

Lay your plans before the men who have carried responsibilities in the work in Australia. This will bring you peace and rest. You and Brother Sharp need to counsel with those who have had an experience <[in] cultivation of lands and> in dealing with human minds, who can better judge of people and their qualifications than it is possible for you to do. Be cautious, Dr. Caro. Do not feel at liberty to move independently, as you have sometimes done in the past, to your <own> hurt and to the injury of the cause of God. There is safety in counselling together.

I think that this has been presented to you again and again. Again I am instructed to repeat to you, A wrong order of things must not be brought into the institutions erected at so great a cost of money, anxiety, and care. In no case is the work in medical missionary lines, which God has outlined to be done in Australia, to be left for you to manage; for you have not the qualifications which would fit you for this work. The work of a physician is enough for any man to carry. God has given us men who are fitted to act as managers, who have had experience in this line, and who are men of prayer, men who study the Word, and who will, when given a chance, do the work that God has appointed them. Those who are appointed to act as managers in our institutions must be men who will consult their brethren. The very evidence given that one man or two men who feel that all the responsibility devolves on them, is the sure sign they are not qualified for the work, and cannot discern how much is depending on them. They must be men who will watch unto prayer. God will use men who walk humbly before Him, who keep His fear before them, and who tremble at His word. But self-confidence, if encouraged, will lead to disastrous results.

Christ's prayer for His disciples, "For their sakes I sanctify myself, that they also may be sanctified through the truth" has been left on record for us. [John 17:19.] You need to realize that you have much to learn, that you need a higher, holier sanctification of soul, body, and spirit before you can be a leader. There is great need for you to walk in humility of mind. Do not lay plans in accordance with your own wisdom. Thus you will imperil the cause and hinder its advancement.

He who assumes the grave responsibilities of a physician needs to take counsel with God and with his older and more experienced brethren. Unless he walks in the light, keeping his soul purified, elevated, and ennobled through the truth, he will reap the consequence of failing to understand his own strength and his need of gaining his reputation by the sanctifying, glorious power of the truth.

No one can transgress God's laws without suffering the consequence. God calls upon physicians to walk before Him in truth and righteousness. He will co-operate with all who do this. But when a physician trusts in his own sharpness, Satan leads him into strange paths where the footsteps of Christ are not seen.

God will work with every Christian physician. And to Him the physician is to give the honor and glory for the success that attends his work. The only safety for physicians is in walking and working in

humility and faith. The physician who does not put his trust in God will use his profession to hide many unrighteous deeds.

You must not suppose that because the patients at the Sanitarium have your instruction in regard to present truth, they do not need the help of God's delegated ministers whom the Lord has used and will still use to do His work. You have not as deep a knowledge of the Scriptures as you should have, because you have not made the work of God your first consideration. If the work of ripening off the people of God were left in your hands, many would bear the impress of half-done, superficial work.

You are wholly dependent upon the great Physician for the ability and power to do good work. Cling to Jesus. He will give you sharpness of intellect to discern with readiness and steadiness of nerve, to execute with precision.

I write you this, but I have not liberty at the present time to say all that I might say. Will you read the article entitled, "Responsibilities of Physicians," found in Testimony No. 32, p. 198 [195]. Read this through carefully, and follow the instruction it contains.

My much-beloved brother, you need to realize that in some respects your ideas are contrary to the lessons God has given in His Word. Our Saviour has left us all an example of self-denial and self-sacrifice. But this lesson you have not learned by experience. You have carried out your own ideas and plans to the injury of the work. <This God has opened before me and I dare not withhold.>

During your experience in Sydney as a physician, your example has not always been correct. You established yourself in an expensive house. Why?—To make such a display that people would think you a wonderfully successful, <popular> physician. Having started in this way, everything else must correspond.

While you were at Ann Arbor, you gained wrong ideas in this respect. It would have been better if those sent from our schools to Ann Arbor had never had any connection with that institution. The education in drug medication and the false religious theories have brought forth a class of practitioners who need to unlearn much they have learned. They need to obtain an altogether different experience before they can say in word and in deed, We are medical missionaries. Till they obtain such an experience, the great Physician does not acknowledge them as medical missionaries. They come on to the platform of action unprepared for the high and holy work which needs to be done at this time.

The Lord has placed you in a position where you can bear responsibilities if you have that wisdom gained from on high by most earnest prayer, <humility of soul, and diligent practice.> God will hear your supplications if you will seek Him earnestly. You have <at times> made some excellent movements. But again, you are in danger, by your impressions and prejudices, of creating difficulties hard to remedy. Link up with men older and more experienced than yourself, men who can give you advice and counsel, even if you are a physician. Do not feel that it is your work to manage the sanitariums which may be established in Australia. When you reveal by your life and influence that you consider, that you ask wisdom of God, that you have gained an experience different from the experience which you have had in the past, you will be a man who can be depended on in emergencies.

I am very anxious that you shall not feel that God has given you the work of a director. You are a physician, not a manager. It is possible for a physician to assume far more responsibility than he should. Do not cast aside my words, as some physicians have done. Remember that a refusal to receive light does not alter facts. The truth will stand and will be vindicated. I hope and pray that you will link up with your brethren. Never feel that it is your prerogative to disparage the ministers of the gospel and exalt physicians as infallible. <This has been done repeatedly.> God help you to avoid this fatal mistake.

The words that some have spoken against the chosen ministers of God have been spoken against Christ. The sarcastic references made by physicians to those ministers who did not entertain the same ideas as they themselves with reference to the so-called medical missionary work have had their influence. So God will work in His own time and in His own way to counteract the leaven that has thus been introduced; but at what a cost has this influence been exerted! The effect of this influence will not be fully known until the judgment sits and the books are opened. Then it will be seen that souls who might have stood firm as overcomers were confused and led into crooked paths <by physicians>. The sacred truth for this time has been covered with disrespectful statements. Principles have been presented which are entirely contrary to the teaching of Christ. Statements have been made which have confused minds with regard to the truth of God's Word, and some will never disentangle themselves from the seductive error into which they have fallen. They will never see the true bearing of the last closing message. Their influence is lost to the cause at the very time that it is most needed.

God has given His people talents to use and improve. He desires them by co-operation with Him to grow up into the full stature of men and women in Christ Jesus. Through the testimonies which He has been giving to His people, He has presented truth line upon line. Many rejoiced in the light, but Satan came in, and working through the misnamed medical missionary work, he led them to cast under their feet the work of presenting the truth as it is in Jesus.

The work of God is a great work. Wise men are needed to keep Bible principles free from a particle of worldly policy. Every worker is being tested. Paul speaks of those who bring to the foundation wood, hay, and stubble. [1 Corinthians 3:12.] This represents those who bring in as truth that which is not truth, even their own suppositions and fabrications. If these souls are saved, it will be as by fire, because they conscientiously thought they were working in harmony with the Word. They will <only> be as brands snatched out of the burning.

The work which might have been pure, elevated, and noble has been mingled with fallacies brought in by men. Thus the beauty of the truth has been marred. Nothing stands forth untainted by selfishness. The mingling of these fallacies with the work of God makes that which should stand out clearly and distinctly before the world a jumble of conflicting principles in its practical working.

O, how many there are who have yet to learn to manifest Christlike patience and forbearance in the home and in the church. What is the lesson that should be learned by those connected with our schools, our publishing houses, our sanitariums? "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves." [Philippians 2:3.] "Be kindly affectioned one to another, with brotherly love, in honor preferring one another." [Romans 12:10.]

My brother, when will you learn this lesson? It is not houses, lands, carriages, expensive furniture, outward display, which make a man stand high in the sight of a holy God and the ministering angels. God looks at the heart. He reads every purpose of the mind. He knows the motives which prompt to action. He reads between every line of writing sent out. He can distinguish between the true and the false. He places His seal upon the deeds that are done and the books that are written in humility and contrition of heart. He values sincerity and purity of principle above everything else.

Lt 3a, 1901

Caro, E. R.

“Elmshaven,” St. Helena, California

January 3, 1901

Dear brother,—

I have just returned from Oakland. On Friday, December 21, I went to San Francisco, where I was to spend the Week of Prayer. On Sabbath afternoon I spoke to the church there, although I was so weak that I had to cling to the pulpit with both hands to steady myself. I asked the Lord to give me strength to speak to the people. He heard my prayer, and strengthened me. I had great freedom in speaking from Revelation 2:1-5.

The deep moving of the Spirit of God came upon me, and the people were strongly impressed with the message borne. After I had finished speaking, all who desired to give themselves to the Lord were invited to come forward. A large number responded, and prayer was offered for them. Several who came forward were persons who had recently heard the advent message, and were in the valley of decision. May the Lord strengthen the good impression made upon them, and may they give themselves wholly to Him. Oh, how I long to see souls converted and singing a new song, even praise to our God.

One day Brother Pearson drove us to Strawberry Hill, one of the beautiful parts of the city, and then to our Vegetarian Restaurant, on Market St., near the heart of the city. Here we met Brother E. G. Fulton and his wife, who with a willing company of helpers are serving about five hundred <persons> a day. The building is narrow, and will accommodate about fifty persons at once. But everything about the place was clean, wholesome, and attractive. We were pleased to see that right principles were observed in the selection and preparation of all the foods. There was not a particle of meat, poultry, fish, or anything that requires the sacrifice of life. We were also pleased to learn that this restaurant is wholly closed on the Sabbath. At first the complaints and pleadings of regular boarders were listened to, and some meals were served on the Sabbath. Many declared that the enterprise could not be maintained if it closed its doors on Saturday. But since the Sabbath closing, a special blessing has manifestly rested upon the work.

We are glad that an effort is being made to provide those who wish to change their diet with food which is wholesome, nourishing, and palatable. The only thing I regretted on this occasion was the inability of the managers to accommodate many of those who wished to patronize the institution. If more of these restaurants could be carried on by our people, what a blessing it would be. By the

practical demonstration of the best methods of preparing wholesome, palatable food without flesh-meat, many would learn valuable lessons. They would become acquainted with health principles.

I wish that some of those who have means tied up in [banks] could be led to study the situation, and devise means whereby this work of establishing vegetarian restaurants could be enlarged, so that more people might be benefited.

In saying that the Retreat should take over the Newcastle work, I have followed the light given me. The proposition that the Sydney Sanitarium should control the Newcastle work was not in the order of God. Had this proposition been followed, the work in Newcastle would have been bound about. You should not seek to take this extra responsibility. You have not been appointed to act as a manager, but as a physician. You are not to feel that you are qualified to manage the sanitariums which may be established in Australia. This is not in the order of God. You are to counsel with the officers of the Union Conference.

You should not feel authorized to follow your own judgment in choosing persons to fill positions in the Sanitarium or bath-houses; for you are not the best judge. You fail to read character aright.

You cannot be depended on as a safe judge of people. You would suppose certain persons fitted to fill certain positions, when older and more experienced man would read beneath the surface and see that if these persons should be placed in these positions, they would either prove inefficient, or would influence others in a way that would bring about results difficult to counteract. In your trips through the Colonies, you see certain persons whom you suppose to be just the ones for certain positions. But do not call any such person to fill a position until you have talked the matter over with experienced counsellors. The Lord has men who have an understanding of the work, and with these you should counsel.

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While you were at Ann Arbor, you gained wrong ideas in this respect. It would have been better if those sent from our schools to Ann Arbor had never had any connection with that institution. The education in drug medication, and the false religious theories, have brought forth a class of practitioners who need to unlearn much [that] they have learned. They need to obtain an altogether different experience before they can say in word and in deed, We are medical missionaries. Till they

obtain such an experience, the Great Physician does not acknowledge them as medical missionaries. They come onto the platform of action unprepared for the high and holy work which needs to be done at this time.

The Lord has placed you in a position where you can bear responsibilities if you have that wisdom gained from on high by most earnest prayer. God will hear your supplications if you will seek Him earnestly. You have made some excellent movements. But again, you are in danger, by your impressions and prejudices, of creating difficulties hard to remedy. Link up with men older and more experienced than yourself, men who can give you advice and counsel, even if you are a physician. Do not feel that it is your work to manage the sanitariums which may be established in Australia. When you reveal by your life and influence that you consider, that you ask wisdom of God, that you have gained an experience different from the experience which you have had in the past, you will be a man who can be depended on in emergencies.

I am very anxious that you shall not feel that God has given you the work of a director. You are a physician, not a manager. It is possible for a physician to assume far more responsibility than he should. Do not cast aside my words, as some physicians have done. Remember that a refusal to receive light does not alter facts. The truth will stand and will be vindicated. I hope and pray that you will link up with your brethren. Never feel that it is your prerogative to disparage the ministers of the gospel and exalt physicians as infallible. God help you to avoid this fatal mistake.

The words that some have spoken against the chosen ministers of God have been spoken against Christ. The sarcastic references made by physicians to those ministers who did not entertain the same ideas as they themselves, with reference to the so-called medical missionary work, have had their influence. God will work in His own time and His own way to counteract the leaven that has thus been introduced; but at what a cost has this influence been exerted.

The effect of this influence will not be fully known until the judgment sits and the books are opened. Then it will be seen that souls who might have stood firm as overcomers were confused and led into crooked paths. The sacred truth for this time has been covered with disrespectful statements. Principles have been presented which are entirely contrary to the teaching of Christ. Statements have been made which have confused minds with regard to the truth of God's Word, and some will never disentangle themselves from the seductive error into which they have fallen. They will never see the true bearing of the last closing message. Their influence is lost to the cause at the very time that it is most needed.

God has given His people talents to use and improve. He desires them by co-operation with Him to grow up into the full stature of men and women in Christ Jesus. Through the testimonies which He has been giving to His people, He has presented truth line upon line. Many rejoiced in the light, but Satan came in; and working through the misnamed medical missionary work, he led them to cast under their feet the work of presenting the truth as it is in Jesus.

The work of God is a great work. Wise men are needed to keep Bible principles free from a particle of worldly policy. Every worker is being tested. Paul speaks of those who bring to the foundation wood, hay, and stubble. [1 Corinthians 3:12.] This represents those who bring in as truth that which is not truth, even their own suppositions and fabrications. If those souls are saved, it will be as by

fire, because they conscientiously thought they were working in harmony with the Word. They will be as brands snatched out of the burning.

The work which might have been pure, elevated, and noble has been mingled with fallacies brought in by men. Thus the beauty of the truth has been marred. Nothing stands forth untainted by selfishness. The mingling of these fallacies with the work of God makes that which should stand out clearly and distinctly before the world a jumble of conflicting principles in its practical working.

O, how many there are who have yet to learn to manifest Christlike patience and forbearance in the home and in the church. What is the lesson that should be learned by those connected with our schools, our publishing houses, our sanitariums? "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves." [Philippians 2:3.] "Be kindly affectioned one to another, with brotherly love, in honor preferring one another." [Romans 12:10.]

My brother, when will you learn this lesson? It is not houses, lands, carriages, expensive furniture, outward display, which make a man stand high in the sight of a holy God and the ministering angels. God looks at the heart. He reads every purpose of the mind. He knows the motives which prompt to action. He reads between every line of writing sent out. He can distinguish between the true and the false. He places His seal upon the deeds that are done and the books that are written in humility and contrition of heart. He values sincerity and purity of principle above everything else.

Lt 4, 1901

Royston, Grant

Crystal Springs, St. Helena, California

January 8, 1901

My brother,—

I have received a letter from my son, J. W. White, in reference to the step you propose taking in marrying a white girl. If you take this step, it will create great difficulty for the work in the Southern field and great trouble for the colored people.

From the first of your experience you have not been truly converted. Instead of receiving the Holy Spirit, you have refused to repent of your sins and work diligently for the salvation of your soul. Will you close up your way by your stubborn persistence in following your own will? You have so high an opinion of yourself that you do not know the meaning of the words, "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.] You need to learn of Christ His meekness and lowliness.

The Lord has shown me that some, irrespective of consequences, will intermarry with the colored race. God has instructed me to say to such that their lives will always be in danger should they go to the colored districts.

The marriage you propose is not ordered by the Lord, and the result of it would be to close up many openings in the Southern field. Young man, remember that souls are involved in the step which you propose to take. You cannot now estimate the evil which would result from this step. And if you will

not receive counsel and advice, there is only one thing for the church to do, to set you aside because you will not respect or heed its counsels.

There are some teachers who have taught that no distinction should be made between the white and colored people. Were their teachings followed, the way for missionary work in the South would be hedged up. Some have flattered and petted the colored people, greatly harming those who, with proper treatment and proper education, would have made workers in the good cause of educating others.

“The fear of the Lord is the beginning of wisdom.” [Psalm 111:10.] We can perfect holiness only in the fear of the Lord. Those who are worthy of a place in the cause of God will work and walk in all wisdom, giving heed to instruction.

My son says that you try to make others believe that what has been written with reference to the colored line means only those in the South. But it means those in the North as well as in the South.

Were you in a different condition spiritually, you could be a blessing to the Southern field in presenting the message of truth to the colored people. If you will humble your heart before God and work in harmony with His servants, you can be a channel of light. But if you exalt self, the Lord cannot use you in any line of His great work.

Let this first month in the new century be a month in which you will dedicate yourself to God, saying, Lord, I will yield my will to Thine. Do not unite yourself in marriage with a girl who will have cause to regret the step forever after. It is a serious matter for you to teach a child to disobey her mother. This will stand registered against you unless you repent.

It is best for you now to stop and consider. Look at the situation as it is. Ask yourself, “In view of the opportunities and advantages granted me, how much do I owe to my Lord? How can I best glorify Him and promote the interests of my people in the colored States? How can I use to the best advantage the knowledge God has been pleased to give me? Should I not open my Bible and teach the truth to my people? Are there not thousands perishing for lack of knowledge whom I could help if I would submit myself to God so that He could use me as His instrument? Have I not a work to do for my oppressed, discouraged fellows?”

Take hold of this matter understandingly. There are those of your own race with whom, if united in marriage, you could do a good work for God. But if you should marry as you now intend, you would cut yourself out of the field and out of the work.

Time is short, and what we do must be done quickly. Resolve to redeem the time. Gather up the fragments, that nothing be lost. Rouse yourself from the paralysis of slumber, and no longer seek your own pleasure. Our Saviour lived not to please Himself. Take hold of the work with a new purpose of heart. Say with David, “My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee.” [Psalm 5:3.] If you now draw near to God, He will draw near to you.

O what covetous, selfish, shortsighted creatures human beings are. Distrust your own judgment, and depend on the judgment of God. Distinguish between what is pleasing and what is profitable. Do God’s will submissively. The Southern field is suffering for workers. Will you pass by your people on

the other side, or will you with a humble heart work to save the perishing? There is a work you can do if you will humble yourself before God. Trusting in Him, you will find peace and comfort; but following your own way and your own will, you will find thorns and thistles, and you will lose the reward.

Lt 5, 1901

Kellogg, J. H.

St. Helena, California

January 9, 1901

My dear brother,—

A few days ago I sent you a copy of my diary during the Week of Prayer which I spent in San Francisco and Oakland. I had commenced to write to you while there, but after returning from Oakland, I was not able to finish the letter. I caught a severe cold while I was in San Francisco. I came home on Monday. On Friday I was unable to sit up. Sara gave me a bath in the evening, but I was prostrated during the operation. They say that I fainted in the bathtub. Sara and Maggie carried me into my bedroom, and Sara watched me diligently, fearing that I should fall asleep and never waken again. Sabbath was a curious day for me. I did not seem to realize anything. I slept nearly all day. <It was> a sleep of insensibility almost. I had no pain, but was unable to sit up or to think. It is a strange experience for me to be unable to think or remember.

I have not joined the family circle for nearly a week. I did not wish to expose the other members of the family to the influenza which was upon me. I spent a part of yesterday on the lounge, but letters came demanding an immediate answer. I told Sara what to say, but for fear that I had not looked at the matter in all its bearings, I went over it myself, asking the Lord to impress my mind by His Holy Spirit.

Why will our brethren and sisters bring their troubles to me, when the dear, patient Saviour has invited them to come to Him? This has never been so strongly impressed upon my mind as it is now. How sorry it must make our compassionate Redeemer when His people turn from Him to lay their burdens upon human beings! He has never disappointed them. Oh, why will they show such marked distrust? How much they lose by their unbelief!

Sister Burnham is with us for a few weeks, to help us in getting Testimony 34 ready for publication. May the Lord give us wisdom, is my daily prayer.

I wish to say a word about the Sanitarium here. I have not much hope for the success of this institution until more thorough work is done within its borders. It seems to me with the present inexperienced staff of officials, the institution will never have vital success. I am distressed beyond measure as I see the inefficiency. The present force may do their best, but they have not the experience of years, and I fear they are not controlled by the Holy Spirit. They may keep busy, but that is not all that is needed. The Retreat needs proved, practical men, not striplings, but men who have put away childish things.

As I have travelled from here to Oakland on the cars, I have heard remarks made with reference to the Retreat. I heard not long ago a conversation about a sick person who is at Vallejo. Someone asked why he did not go to the Retreat. The answer was, "His funds were low, and the prices at the Retreat are high. The facilities there are not the best. The physicians are only boys and do not seem to possess depth of experience and wisdom." "I thought," said one, "that if this were the case, I would not go there, although the atmosphere on the hillside is splendid."

As I was coming from Oakland a week ago, a Sister Thompson made herself acquainted with me. She told me that her brother had been a missionary in Chicago and had died there while caring for the depraved and corrupted. He contracted a disease from one poor, wretched creature and lost his life. "Oh," she said, "he was such a good man, and could do so much, but he thought that this was his work." I remembered the case. Sister Thompson said that she was not free from disease. She wanted to go to the Retreat, but her sister at Vallejo, whom she was visiting, said that the Retreat was nothing in comparison with the Battle Creek Sanitarium. There were not many facilities or conveniences, and the physicians were but boys.

We needed Brother and Sister Kress here. But they were needed also in Australia. What shall we do? In the night season I am going over this ground, telling what could be done. But when I look upon the men here to do it, a hopelessness comes over me, and I feel like weeping bitterly. How long shall we stand in the do-nothing position we are in?

The men we have here have not the proper qualifications to make the needed changes. Dr. Sanderson is a man who could accomplish a good work in connection with Brother and Sister Kress, but never, never, never alone. He has not the make-up of character to warrant the hope you expressed regarding him, unless the transforming power of God shall create him a new man. In connection with physicians of a different make-up, he could act a good part; but where are our directors, where are our managers? The physicians here have not the wisdom to plan.

Now I have said enough on this point. More would not help the matter. I have conversed plainly with Dr. Sanderson, and have said everything but that which I shall not say unless compelled to: "You are not qualified to be managing physician of the Retreat. A physician is needed who has qualifications altogether different from those which you possess. You do not move onward and upward in progressive work."

Years ago I wrote out the showing at the Retreat. I have these Testimonies in my possession, but did not feel at liberty to read them, lest I should judge of the present by the light given me of the past. But now that the matter is more clearly defined, I see that these Testimonies are an index of the present situation.

I will now hunt up these Testimonies and read them through carefully. They were given when Dr. Maxson was at the Retreat. Had he received the light given, had he placed himself submissively in the hands of God, he would have been fitted up for the work. But Dr. Maxson's will was like granite. He would not give in. He will surely feel the consequence of his rejection of the Word of the Lord.

The case at present is as hopeless as possible unless a different staff of management is appointed. Something must be done, and that without delay. Can you not send us a physician who can take up the work and carry it forward solidly?

Brother Burden's qualifications would have been of great value here, but when he was connected with the Retreat, his labors were not appreciated. He was regarded somewhat as Ahab regarded Elijah when he asked him, "Art thou he that troubleth Israel?" [1 Kings 18:17.] We knew that we could not change the sentiments of those at the Retreat regarding Brother Burden, and that Australia greatly needed him, so we reluctantly let him go.

December [January] 10

I rode to St. Helena this morning. The fog has cleared away, and the sunshine is warm and health-giving.

The carriage you sent me has come, and with it two folding tables, all of which we greatly appreciate. The carriage is in the shop, being put together.

Later. The carriage is in good condition. Sara and W. C. White rode up to the Sanitarium in it this evening. I shall ride in it today, and then I shall be able to speak about it from experience. We thank you for sending it.

Lately we have had some very heavy frosts and more fog than I have ever known in California. All say they have never seen so much fog in this part of the country. But I think we shall soon be able to sing, "When the mists have cleared away."

Lt 6, 1901

Brethren in Positions of Responsibility

St. Helena, California

January 16, 1901

To my brethren in positions of responsibility,—

I have just received a letter from Edson in which he gives an account of the colored brother, Barry, and asks my advice as to what he shall do with him. I shall advise him to put into practice the lesson Christ gave in answer to the question, Who is my neighbor? I advise all who have anything to do with the Lord's service to read this instruction, and then go and do likewise. Let those who have had better advantages and more favorable circumstances than the colored race, praise the Lord for His goodness, and show the most tender, pitying love for the poor souls Satan has tried to discourage and draw under his banner.

It is proper that Brother Barry should be encouraged and set to work. The Lord will test those who are in responsible positions, to see if they will yoke up with Christ and manifest His compassion and love. Those in whose hearts Christ is an abiding guest will surely reveal the fruits of righteousness in their lives. "By their fruits ye shall know them." [Matthew 7:20.]

The priest and the Levite saw the wounded, suffering man, but they passed by on the other side. The Samaritan, when he saw him, "had compassion on him," and cared for him. [Luke 10:33, 34.] Those who are following in the footsteps of Jesus will act the part of the good Samaritan in their dealings with the discouraged and oppressed.

I will try to act my part by giving one hundred dollars to clear Brother Barry's path. There is hope for the man. I am instructed by Christ, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much is a man better than a sheep?" [Matthew 12:11, 12.] We cannot afford to imperil one soul for whom Christ has paid so great a price.

To those who may look on, not caring to go to Brother Barry as a brother should go to a brother, to learn the particulars of the case and where he made mistakes, I would say, Be sure he feels his position more keenly than even you would make him feel it. My brethren, put yourselves in his place. When, after you have gone out of the way and done wickedly, you repent, does not God pardon your transgressions? Here is a colored man, who has passed through severe trials. Do you suppose that God has no helping hand for him? He says, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.]

If we turn from those who err, having no heart to feel for them, the time will come when we shall be in distress, not knowing which way to turn. We shall be brought over the same ground over which we have caused our brethren to pass.

Let those in responsible positions think of the past chapters in the experience of those who have robbed the Southern field and never, never repeat this experience. Let them rather make restitution, restoring fourfold to the Southern field. Let them do this heartily, as a mistake that must be remedied. Let them not multiply robbery toward a people already robbed and trodden underfoot of men.

It becomes you who are stewards of the Lord's goods to make a clean record, showing that repentance which needeth not to be repented of. I know just how the Lord looks upon the transactions of the past as regards the Southern field. O that these transactions might be blotted out, that the actors may not have their names blotted from the Book of Life.

God looks at the Southern field in a light in which very few look at it. Men have done this field a great wrong, and as a result, their beclouded sense of right will not allow them to regard their transactions and the sure consequence of these transactions as God regards them.

If in the first place the error had been corrected in the right way, if restitution had been made to the Southern field of the money taken from it by selfishness and covetousness, how different would be the showing today. But thorough repentance, which leads to purifying, cleansing work, has not yet been shown, and I dare not hold my peace. I am determined to do all in my power to help the Southern field, that it may suffer as little as possible from the misappropriation of the means which it should have had, by which the work for the whites as well as the blacks in the South would have been advanced. The result of hindering this work, eternity alone will reveal. It would be very proper for our brethren to make every effort toward restitution, instead of letting it be seen that they think the course pursued in the past was justifiable.

If possible, wipe out that disgraceful blot. Be sure that your repentance is of the kind that needeth not to be repented of. Why should you not act toward Brother Barry the part of forgiveness which Christ has told you to act. Are you not God's stewards, dealing with His goods? "Ye are not your own; for ye are bought with a price." [1 Corinthians 6:19, 20.] Brother Barry also has been bought with a

price. He is God's property. It is the duty of those in responsible positions to make straight paths for their feet, lest the lame be turned out of the way. God beholds every transaction of our lives. Nothing is hidden from His eye. He is merciful and forbearing, having long forbearance with the impenitent and stubborn. He does not readily give them up. Nothing so greatly displeases Him as for men to act in a hard, unforgiving manner toward one who has acknowledged his wrong. To those who stand by and say to such a one, "I will not help you in any way," God will say, "I will punish you." "He shall have judgment without mercy that hath showed no mercy." [James 2:13.]

Lt 7, 1901

Brethren Who Occupy Positions of Trust

St. Helena, California

January 17, 1901

I cannot sleep after half past two o'clock. I wish to speak to my brethren who occupy positions of trust. As God's husbandry you are invested with the responsibility of acting in His stead, as His helping hand. Those who are placed in positions of trust must have the authority of action, but they are never to use this authority as a power to refuse help to the needy and helpless. It is never to be exercised to discourage or depress one struggling soul. Let those to whom have been given positions of influence ever remember that God desires them to carry out the mind of Christ, who, by creation and redemption, is the owner of all men. Just as long as a man is imbued with the Spirit of Christ, he is registered in the books of heaven as a co-partner with God. He is God's helping hand.

As the disciples received bread from the hands of the Saviour to give to the people, so he receives divine grace to impart to those in need. And in the distribution, the gift is increased.

I wish we could appreciate more fully the value of the lesson taught by the miracle of feeding the five thousand. He who makes it his lifework to labor together with God, not apart from Him, is carrying out the purposes of Christ. It is only such who are fit to be entrusted with the work of dealing with human minds. Those who are not partakers of the divine nature cannot properly estimate the value of the human soul. They do not share in Christ's deep, earnest longing for the souls which cost such an immense price. They have not a personal piety. They cannot be trusted to work in Christ's lines, to lift up, not to tear down; to encourage, not to depress; to restore, not to mar and deface by their own imperfection. They are not safe, accurate judges of the necessities of the soul; they have not the pure, unselfish Spirit of Christ; and therefore they are not qualified to judge of human merit in cases that present peculiar difficulties.

By the great law of God man is bound up with his fellow man. To the answer given by the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," Christ said, "Thou hast answered right; this do, and thou shalt live." [Luke 10:27, 28.]

In these few words are laid down the terms of eternal life. True godliness is measured by the work done. Profession is nothing; position is nothing; a character like the character of Christ is the evidence we are to bear that God has sent His Son into the world. Those who profess to be

Christians, yet do not act as Christ would were He in their place, greatly injure the cause of God. They misrepresent their Saviour, and are standing under false colors.

The true disciple, in whose heart Christ abides, shows forth to the world Christ's love for humanity. He is God's helping hand. The glow of spiritual health thrills his whole being as he receives from the Saviour grace to give to others. This is medical missionary work. Its performance heals the wounds inflicted upon disordered human nature by the one who was once a covering cherub, but who through self-exaltation lost his high and holy estate, and took up a warfare against God and man. By his subtlety he led human beings into the pit of degradation, and it cost the life of the Son of God to redeem them. Christ gave His life to save every sinner. He is the light and life of men. He came as a mighty physician, a great medical missionary, to heal the wounds sin had made in the human family. His mighty healing power sends a glow of spiritual health into the soul.

Pure and undefiled religion is not a sentiment, but a doing of works of love and mercy. This religion is necessary to health and happiness. It enters the polluted soul-temple and with a scourge drives out the sinful intruder. Taking the throne, it consecrates all by its presence, illuminating the heart with the bright beams of the Sun of Righteousness. It opens the windows of the soul heavenward, letting in the sunshine of God's love. With it comes serenity and composure. Physical, mental, and moral strength increase, because the atmosphere of heaven, as a living, active agency, fills the soul. Christ is formed within, the hope of glory.

God calls upon us to show, by the exercise of true piety, that we are under divine enlightenment. When those connected with the service of God center their hopes on Jesus, a change will be seen in their deportment. Supreme love for God and unselfish love for their fellow men will place them on vantage ground.

The gospel is good tidings of great joy. Its promises bring light to the soul and shine forth as light to the world. Therefore Christ says to those who have received the gospel, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."
[Matthew 5:16.]

Again, He illustrates the living reality of a Christian life by the saving properties of salt. "Ye are the salt of the earth," He says, "but if the salt have lost his savor, wherewith shall it be salted?" Solemn question! If the saving principles of truth are not exemplified by professing Christians, what benefit does the world derive from their lives? When salt has lost its savor, "it is henceforth good for nothing, but to be cast out, and to be trodden under foot of men." [Verse 13.] When Christians do not reveal Christ, of what value are they? Are they not like savorless salt, "good for nothing?" But when they reveal in their lives the saving properties of the truth, poor, sin-hardened souls are not left to perish in corruption. Good works are seen; for the living principles of righteousness cannot be hidden. The gospel acted is like salt which contains all its savor. It is powerful in the saving of souls.

Christ inculcates the value of obedience, saying, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Verses 17-19.] Is it not best for us to keep the commandments, so that

through us God can reveal His power? If all God's people were obeying His commandments, they would indeed be lights in the world.

God's promises to the obedient are "good tidings of great joy." [Luke 2:10.] They are gladdening to the humble, contrite soul. The life of the true Christian is radiant with the bright beams of the Sun of Righteousness. If men and women would act as the Lord's helping hand, doing deeds of love and kindness, uplifting the oppressed, rescuing those ready to perish, the glory of the Lord would be their reward. Then they would not send thousands of miles to learn from human beings their duty. They would call, and the Lord would answer, "Here am I." They would turn to the One close beside them, who has given them the promise, "Lo, I am with you always, even unto the end of the world." [Matthew 28:20.]

Look, thirsty, bewildered souls! Can ye not see the fountain of life opened for the weary, wayworn traveller? Can ye not hear the voice of mercy as she beckons to you saying, "Ho, every one that thirsteth, come ye to the waters." [Isaiah 55:1.] "Whosoever will, let him take the water of life freely." [Revelation 22:17.] The waters of this fountain contain medicinal properties which will heal spiritual and physical infirmities. All are invited to wash away their pollution in this fountain. Drink deeply from the fountain opened for Judah and Jerusalem. Then you can take the refreshing cup to parched, fainting souls.

Christ said of His work, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to preach liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." [Isaiah 61:1, 2.] Notice; you are not to comfort only the few whom you are inclined to regard with favor, but all that mourn, all who apply to you for help and relief; and more, you are to search for the needy. Job says, "The cause that I knew not, I searched out." [Job 29:16.] He did not wait to be urged, and then turn away, saying, "I will not help him."

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." [Isaiah 61:3.]

Wake up, wake up, my brethren and sisters. You must do the work that Christ did when He was upon this earth. Remember that you may act as God's helping hand in opening the prison doors to those that are bound. Wonderful is the work that God desires to accomplish through His servants, that His name may constantly be glorified. He is waiting to work through His people. Those who are willing to be used will obtain a rich experience, an experience of the goodness of God.

Of those who act as His helping hand, the Lord says, "Ye shall be named Priests of the Lord; men shall call you the Ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double; everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among all the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be

joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. ... And the Gentiles shall see thy righteousness and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." [Isaiah 61:6-11; 62:2-3.]

Shall we not try to crowd all the goodness and love and compassion we can into our lives, that these words may be said of us?

Lt 8, 1901

Kress, Brother and Sister

St. Helena, California

November, 1900

Dear Brother and Sister Kress,—

I very much wished to see you before you sailed for Australia, but it may be in the providence of God that I did not; therefore I shall not complain. I wish now to write you a few lines, which in the end may be more than a few lines. I am much relieved to know that you are in Australia, to take part in the work of our Sanitarium. Brethren Sharp and Caro are bearing heavier responsibilities than they have ability to carry forward solidly. Both need instruction.

I know of no one who could stand in the Sanitarium, to give the work there the character it so much needs, as well as yourselves. Your experience will be of great value. You are to hold the fort and be guided by the Lord. Do not let any one plan for you to commence a new work in Sydney. Our brethren are not ready for this. Let the work on the Sanitarium building be advanced as quickly as possible. And let the work in this new building begin on well-established principles.

Orphan asylums and similar enterprises, which will draw upon the funds, should not be established now. The work in this line, which was started by Dr. Caro, was premature. He entered into it without consulting his brethren, and at a time when he had all the work in other lines which he could possibly do. The work of making the Sanitarium a success required all there was of him. It would be altogether out of place to attach an orphan asylum to the Sanitarium. The correct management of the Sanitarium will require all the tact, ingenuity, and ability that can at present be brought into the work.

Sanitariums are not to be rushed into existence, while as yet the Sydney Sanitarium is in need of facilities with which to carry forward successfully its work of building. Let all the energies of our people be bent to the establishment of this institution. I earnestly hope that in the providence of God our people will be stirred to make a success of this work.

Light was given me that the Retreat should take over the Hamilton Bath Business. Dr. Rand can do a good work if he will allow himself to be influenced by the Holy Spirit. God has given me these words to speak to Dr. Caro and Brother Sharp: "Keep your hands off Dr. Rand. He is not to be under your control. He has a work to do for the Master. He must look to the Lord and trust in the Lord. He has a deeper and higher experience to gain in health reform, especially in regard to the question of diet. He will surely mislead minds in regard to diet unless he is converted in this respect and obtains a deeper and higher experience in regard to the proper food to be eaten. But he must never, never be left to the dictation of people who care but little for his success. He must not be left to struggle alone with difficulties and become discouraged."

What our physicians in Australia need is to heed the Saviour's words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What are the conditions? "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.] Christ promises to give rest to all who will comply with the conditions. These lessons are large with important results. As they are brought into the daily life, the learner finds rest.

Christ's yoke is a yoke of restraint from self-exaltation and evil practices. Those who wear it find that it does not gall the neck and that the burdens the Saviour imposes are not heavy. And those who continue to wear this yoke and to learn Christ's meekness and lowliness, looking to Him and practicing His lessons, will constantly grow in grace.

The great danger of physicians is in feeling competent to do anything they please. When they cherish this feeling, the divine principles of strict integrity are not brought into their daily practice. The work for these last days is a very sacred, solemn work, and into it not one thread of selfishness is to be drawn. Physicians, nurses, and all who shall act a part in the Sanitarium are to learn of Christ. O, how much farther advanced we should be if we would only walk humbly before God, in meekness and lowliness of heart, wearing Christ's yoke, not a yoke of our own manufacturing.

Medical Missionary Work

Who are standing as decidedly as they should under this banner, especially under the missionary phase of it? Those who take the name of medical missionaries pledge themselves to work in humility, mercy, and the love of God, to be His helping hand in restoring the divine image in humanity.

But God is not pleased with many of the things that have been done and are being done under the name of medical missionary work. Too often the work is contrary to the name assumed. At times our physicians may be seized with a desire to be liberal, to do benevolent deeds. Then again, if this does not suit them, they are oppressive and exacting, manipulating matters in a way directly contrary to the Lord's command. It is the fashion among the physicians of the world to charge any price they please for operations. In many cases these charges are exorbitant. This fashion has been followed by our physicians in Australia. This kind of work is falsifying to the name of medical missionary. There is in it no true missionary spirit. I have been shown that many things have been done of a character to hurt our position as Seventh-day Adventists.

We are not to give one occasion to the enemy to point out to the world and the popular churches the inconsistency of our bearing the name medical missionary. Let us never give our enemies the slightest excuse for saying that the missionary part of the name is a blind to secure practice. The Lord would not have us inscribe the words Medical Missionary on our banners if we cannot do it truthfully. When we lift the standard on which these words are engraved, we should carry out in our practice all they signify, or else we should choose a name which corresponds to our practice.

I can see, through divine enlightenment, one straightforward, conscientious, righteous principle to be carried out in our work for this time. We are not to follow the practices followed by worldly physicians for gain. Every physician either has or has not the good hand of the Lord with him. God will not serve with physicians who charge exorbitant prices for operations. The plea "It is customary" is not the least excuse in His sight.

God is not deceived by the plea that worldly customs have been conformed to for the sake of obtaining patronage and gaining a standing. He is attentive to the real necessities of all physicians, but He will not bless any physician who demands a heavy reward for a few minutes' work done to relieve a suffering fellow being. He has not given any man license to rob another man of his money because he can do this under the name of medical missionary work.

How terribly inconsistent it is to take the name medical missionary and then work contrary to Bible principles. I am distressed beyond measure to see the stamp of the world being placed on our medical work in Australia. Too often the name, instead of being medical missionary, might better be medical robbery and extortion. I know that greed and selfishness have been shown by those who have stood under the banner of medical missionary work. Deeds have been done that will not bear the test of the judgment. Exorbitant fees have been charged, fees which have dishonored the work. There is not a vestige of medical missionary work in many of the transactions done under this name. And people are not so easily hoodwinked as many suppose. Think you that they cannot read fraud in many of the actions of those who profess so much?

Medical missionary work means much more than is represented by the service of many. If medical missionaries are not going to do work that will correspond with the name, let them, for Christ's sake, leave out the word missionary.

The truth of God for this time is testing character. The time has come when the lives of all are to be examined in the light of God's law. Those who are following the example of men who are not following the example of Christ will have to meet a plain "Thus saith the Lord" in the day of final accounts. Those who have trusted in their own righteousness, who have thought they could be a law to themselves, who have refused to submit to God's will, will find themselves weighed in the balances of the sanctuary and found wanting. God calls upon all to meet His standard of righteousness. All must bow to His authority. Fathers, ministers, physicians, men in authority, those who have positions of responsibility, will be held accountable for the influence their position gives them over other minds.

When Christ abides in the hearts of His people, they will discern far more clearly the meaning of true missionary work. He whose heart is enlightened by God's grace will not detract from the value of His gifts by subjecting them to the criticism and scorn of obdurate and rebellious worldlings.

If there were more prayers ascending to God that our physicians and ministers might understand spiritual things, it would be wholly appropriate. Before the heart can be accepted by God, it must be cleansed from all impurity. In order to understand the mercy and love of God, the heart must be enlightened by divine grace. Every motive and every word must be examined in the light of the Word. We must be cleansed in the fountain opened for all uncleanness. Let us pray with unfeigned lips, "Create in me a clean heart, O God; and renew a right spirit within me. ... Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow." [Psalm 51:10, 7.]

When the lawyer came to Christ with the question, "What shall I do to inherit eternal life," the Saviour laid the burden of the answer on the questioner. "What is written in the law? how readest thou?" He asked. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live." [Luke 10:25-28.]

This instruction is for every individual. Only by complying with these conditions can we gain eternal life. Supreme love for God and unselfish love for our neighbor, this is the foundation of all true godliness. The greatest in the kingdom of God are those who love the Saviour too well to misrepresent Him, who love their fellow men too well to imperil their souls by setting them a wrong example. To do good to all, to encourage and strengthen instead of discouraging and weakening, this is true missionary work.

Please read attentively the sixth chapter of Micah. "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." [Verses 6-8.]

God does not ask us to purchase His favor by any costly sacrifice. He asks only for the service of a humble, contrite heart which has gladly and thankfully accepted His free gift. The one who receives Christ as his personal Saviour has in his possession the salvation provided by Christ. And he is never to forget that as he has freely received, so he is freely to impart. When there is a failure to appreciate the necessities of humanity, an unwillingness to be God's helping hand, the most costly offerings, the grandest display of liberality, are abominable in His sight.

Fraud in any business transaction is a grievous sin in God's sight; for the goods men are handling belong to Him and must be used to the glory of His name, if men would be pure and clean in His sight. The religion that carries in its hand the scant measure and the deceitful balance is an abomination in the sight of God. He who cherishes such a religion will be brought to confusion; for God is a jealous God. The end of all things is at hand. If we walk humbly before God we may claim the promise, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.]

Christ was the Majesty of heaven, the Commander of the angelic host. But He laid aside His royal robe and kingly crown; and clothing His divinity with humanity, He humbled Himself to become a helpless babe, to be born in a stable, to be brought up in the despised town of Nazareth. Thus at the very beginning of the gospel age, God sought to teach His church not to rely on worldly rank or

grandeur, not on outward appearance or display, but on the Lord God of Israel. And again and again in the history of the Israelites, by long periods of humiliation, God sought to teach His people this lesson.

The words and works of the Lord harmonize. His words are gracious and His works bountiful. "He causeth grass to grow for the cattle, and herb for the service of man." [Psalm 104:14.] How liberal are the provisions He has made for us. How wonderfully He has displayed His munificence and power in our behalf. Should our gracious benefactor treat us as we treat one another, where would we be? Shall we not strive earnestly to follow the golden rule, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." [Matthew 7:12.]

Our physicians who come from America and profess to know how to treat the sick without drugs are watched closely by other physicians. Jealousy comes in to rule them out and to prevent them from obtaining standing room. If they do not show the true missionary spirit, if their prices do not correspond with their profession, but with worldly policy, their claim to be medical missionaries is an injury to the third angel's message. Let us remember the words, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 10:31.] He is too wise to err and too good to do us harm.

Let ministers and physicians and all who have received the light of present truth contemplate the wonders of redeeming love. What marvellous condescension the Saviour showed in His work! How graciously, without prejudice or partiality, He received all who came to Him, rich or poor, white or black. With Him there is no caste. "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him." [Acts 10:34, 35.] "He is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." [Romans 2:28, 29.]

God sent Christ to our world to redeem man, to bring him back to his highest excellence, to restore in him the perfection which Adam lost. The love which is shown in this gift defies all computation, and should bind us to God with cords of gratitude. In this gift God has given His people an unailing pledge that they have a very present help in all their trials and difficulties. Christ will watch over and guard them; for to Him has been given all power in heaven and earth. When men turn from the Source of their strength to confederate with worldly power, they have what they have chosen, the help of erring human beings.

Varied were the circumstances and needs of those who besought Christ for aid. One came in behalf of his son, another in behalf of his daughter. A generous, compassionate master came to ask help for his servant who was stricken with the palsy. He had done all he could for him, but he saw that there was need of a healing power which he did not possess. He came to the great Physician saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented." [Matthew 8:6.] Christ did not turn the earnest petitioner away. His great heart of infinite love responded to the anxious interest and compassion evinced by the master. He is always pleased to see that the superior position of the master has not led him to neglect those connected with him in service. He needed no further entreaty, but gladly responded, "I will come and heal him." [Verse 7.]

Did we individually plead with God with the earnestness and fervency shown by the nobleman in behalf of his servant, think you that our petitions would not be heard and answered? It is no marvel that we do not receive rich endowments of spiritual blessing; for we do not take the trouble to ask. How much whole-souled earnestness and entreaty do we put into our petitions? We have not, because we ask not. We ask and receive not, because we ask amiss. Oh, how little genuine faith we possess!

O that we poor unworthy creatures, sick unto death, might learn that there is life in Christ. From His heavenly home the Redeemer beheld humanity in suffering and misery, and coming to this earth to be one with us, He found a ransom for us, even through great humiliation and sacrifice. The Lord of glory sacrificed His life to save us. In our behalf He submitted to scorn, derision, and rejection. He was a man of sorrows and acquainted with grief. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." [Isaiah 53:5.]

With this example before them, why do our physicians deny Christ by following their own devising and the policy of the world. Under the plea of trying to reach the higher classes, why do they put on outward show and appear as physicians of the world? I am filled with distress as I see physicians exalting themselves and departing from the principles of godliness.

They have the Word of God in their possession, yet they live lives widely separated from the life of Christ. By their works they say to the Saviour, "We want not thy way, but our own way."

Lt 9, 1901

Farnsworth, Brother and Sister [E. W.]

"Elmshaven," St. Helena, California

January 18, 1901

Dear Brother and Sister Farnsworth,—

Your letters have been received and are very much appreciated. I have not answered them as I should, for lately I have been unable to write. I attended the Week of Prayer meetings in San Francisco, and during the first meeting was struck nearly breathless. I felt unusually well that Sabbath morning as I entered the church. But there were two stoves in the building, and in each a fire was burning. Sabbath school had just been held in the room, and as the ventilation was imperfect, the air was full of poison from the many breaths and the exhalations from the bodies of the people.

Elder Corliss was speaking when I entered, and his face was very red from the heat. The day was not a cold one, and no fires should have been lit in the stoves. If this was the usual temperature of the room, I do not wonder that so many of the people had colds and coughs.

As soon as I entered the room, I felt an exhaustion coming over me, and I told Brother Corliss that I would not be able to speak because I had been poisoned by the deadly atmosphere. I thought that I would remain and hear Brother Corliss speak, but I was soon convinced that if I stayed, I should fall to the floor. I felt myself growing worse and worse, when a hand was laid on my shoulder. It was

Sara. I thought she was away, as she had purposed to be; but when she put her hand on my shoulder saying, "Well, mother, how is it?" a thrill of joy came over me and tided me past the crisis. Sara helped me off the platform, into an adjoining room, and out into the fresh air, and I felt better; but the poison was working in my system.

I spoke on Sabbath, Sunday, Monday, and Tuesday afternoons in San Francisco. Then I went to Oakland and spoke on Sabbath and Sunday to the church there. I came home on Monday and kept thinking I would get rested, but there was much to do, and I neglected myself.

On Friday I fainted as Sara was giving me a bath. Sara and Maggie lifted me out of the tub and carried me to my bedroom. All that night and all the next day I lay in a half-unconscious state; and for nearly three weeks I have hardly left my room. For the last day or two I have been better. Last night I had a hard time. But I told the Lord how much I needed strength, and He heard my prayer. Today by request I spoke in the Sanitarium chapel. The room was full, and many of those present were not of our faith. The Lord strengthened me and gave me great freedom in speaking.

Yesterday I took breakfast with the family and united with them in morning and evening worship. But I suffered for this venturesome act and shall take my meals in my room till I grow stronger.

Thus severely has the poison air affected me. I have coughed a great deal—a nervous, continuous cough, which has been a great strain upon me. But I have nearly recovered from this, I think. Now I want to gather up my strength for letter writing; for the Australian mail goes in two or three days.

We were very glad to hear of the camp-meeting in Bendigo. On no account must our camp-meetings be hindered or carried forward weakly. Each year camp-meetings must be held in new places where the truth has never been heard. Aggressive warfare must be carried forward. The Lord said, "Add new territory." Now is the time to take hold of this work. Now is the time to bear a decided message.

I am very glad that in this camp-meeting you presented the third angel's message and all it embraces, without beating about the bush, and leaving the decisive question till the end of the meeting. It should be a matter of the very first consideration, that the people may have time to think of it and of the evidences which substantiate the truth. The Lord help us to do this work as it should be done, is my prayer.

Brother Farnsworth, in one of your letters you spoke of my place here, saying that you did not suppose that I would ever take upon me the burden and perplexity of another farm. This is the way I felt when I left Australia. We had no more idea of settling here than you had. We did not seek this place. The Lord was in the matter of our getting it. He placed us here. Brother Burden can tell you all about this.

The place cost me in all about six thousand three hundred dollars, which is to be paid off in instalments of one thousand dollars a year, with interest of 6 1/4%.

There are fifty-five acres in the place, most of which is planted with prunes and grapes. There is also a small orchard of different kinds of fruit. We shall not try to dry the prunes, but shall sell them by the ton. The grapes we shall treat in the same way.

There are some things I wish to say to those in Australia upon whom the burden of responsibility rests. I very much desire that Brother Burden and his family shall be appreciated. Had it not been for the knowledge I have of the situation in Australia and the need of consecrated workers there, and had it not been that I know that Brother Burden could not carry the burdens at the Retreat without endangering his life, we could not have been prevailed upon to send Brother Burden away from the hillside. The entire working-force at the Retreat is in a dyspeptic condition and needs renewing with new blood.

In advising Brother and Sister Burden to go to Australia, I followed the light given me by the Lord; and I want you to use your influence to prevent Brother Sharp, whom I sympathize with, and love in the Lord, from making the mistake the sanitarium at the Retreat made, of thinking they could do without Brother Burden.

One thing you must guard against. Dr. Caro and Brother Sharp are not to unite as superintendents of the new Sanitarium. I have been instructed to say that Brother Sharp is making a mistake in supposing that he can do all the work connected with the management of the Sanitarium. No one man should carry all these responsibilities.

I wish to tell you in confidence that Brother Sharp is not a level thinker. I fear that he will be permitted to take responsibilities which he cannot possibly carry, thereby doing himself harm, and leaving many things undone which should be done, but which Brother Sharp is not willing that anyone shall do but himself. I write this because I know Brother Sharp's peril. In the night season I was in council meetings where decisions were being made, and my heart was faint within me. Brother Sharp was represented to me as grasping several lines of work, and in a very spirited manner refusing to let others share these responsibilities with him.

Brother Sharp does not know what he is doing when he holds to these varied responsibilities. If he continues to cling to them, he will imperil his life, depriving himself of power to do the work which he could do without breaking down.

The Lord is not in this. Brother Sharp's family needs more of his care. What would his children do if he should lose his health?

Not only will Brother Sharp lose his health in trying to carry so many responsibilities, but the cause will suffer loss, because he will not be able to do the right things at the right time. But I shall write no more on this subject now. I am fearful that what I might write would cause confusion.

More sanitariums should not be established in Australia until the one now in process of erection is finished. With regard to your sending the one hundred pounds to New Zealand, I think you did what you thought was best, but I cannot see the wisdom of sending the money there when the Sydney Sanitarium is in such great need. It requires all the money that can be raised. If sum after sum is diverted, the prospect is poor for its completion.

As to the loan of \$10,000 from Sister Gotzian, this is still in a doubtful position. Sister Gotzian has done all she could and we have done all we could, but the money was loaned to the Battle Creek Sanitarium, and the time of the loan will not expire for a year. How the matter will come out, I cannot now say.

We are now straining every energy to save the institutions in Denmark and Norway. These institutions must be helped to their feet, or the cause of God will be disgraced.

I wish to speak a word with reference to Dr. Caro. I feel very tender toward him. I am so sorry that in some respects, by trying to keep up appearances for the sake of outward show, he has spoiled his record. He has made a mistake in thinking he has been given the work of establishing sanitariums throughout Australia. He is not fitted for any such responsibility. When he felt humble, the Lord gave him His Holy Spirit to enable him to reach the higher classes by his work in connection with the camp-meetings. But his work after the Maitland camp-meeting resembled the action of the Israelites in asking for a king. They desired an earthly king, that they might be like the nations round them, and a king they would have, notwithstanding the warning of the Lord. They renounced the divine theocracy for the sake of being like other nations.

When I saw Dr. Caro's course after the Maitland camp-meeting, I was strongly impressed that he had been weighed in the balance and found wanting, and that unless he changed, he would imperil the cause. Had he followed the light given him, had he let God be his helper and sufficiency, he would have come out after the Maitland camp-meeting humble and grateful, with a bright experience. But he took himself out of the hands of God, and put himself under worldly, fashionable influence. Thus he thought to raise himself, but instead, he lowered himself in the estimation of the people. He acted like a man dazed, unable to comprehend spiritual things. He looked at things from a worldly standpoint, and his work did just what Satan desired it to. It was of a character to lessen his influence. Had he realized that he was sacrificing his influence and imperilling the work, he would have humbled his soul before God. The work is not to be endangered a second time as it was after the Maitland camp-meeting.

I do not see a particle of light in Dr. Caro making his home at Sister Tuxford's. She is not a health reformer, and neither is he, in the fullest sense of the word. I am not in favor of Sister Tuxford taking a prominent part in giving cooking lessons, as one who is representing our people. I am a friend to Sister Tuxford, but I know that Dr. Caro's mixing up with her is not good, and will be no benefit to either of them. Poor souls, they both need the deep moving of the Spirit of God.

Lt 10, 1901

Palmer, Brother and Sister [E. R.]

"Elmshaven," St. Helena, California

January 21, 1901

Dear Brother and Sister Palmer,—

I was pleased to learn by letters from Cooranbong that Brother Palmer had decided to accept the position of General Canvassing Agent for Australia during the year 1901. This is in accordance with the light which has been given me. I know that you are needed in Australia until there is a better educated force to carry forward the canvassing work in that field. We would have been pleased to have had you work in America, but you are greatly needed in Australia, and we are pleased with your decision. The Lord will help you and bless you as you try to educate canvassers to work intelligently.

Canvassing is an important work, a work equal in importance to the ministry of the Word. Matters must be so arranged that canvassers shall have enough to live on without over-drawing. This door of temptation must be closed and barred. However honest a canvasser may be, circumstances will arise in his work which will be a sore temptation to him. Let the barn be locked before the horse is stolen. This is the best way.

I hope that some means will be devised to make canvassing a more safe and successful business. In the past much trouble has been caused and much money has been lost through the actions of our tract societies and publishing houses. Thousands of dollars have thus been consumed which might have been saved to advance the work of God. And the loss of the money is not the greatest calamity. The worst of it is that very often the poor canvasser loses his reputation and the confidence of his brethren, and has to hobble through life with this drawback.

Much is said after the mistake has been made, but sanctified foresight would have saved much money and preserved the reputation of the canvasser.

It is our work to bar every path that leads to temptation. The Lord desires us to close the door against Satan's entrance. I fear that we do not always remember the wiliness of the foe with whom we have to contend. He has a masterly mind and a keen insight. Let us in our work remember the harm it is in his power to do if we give him the opportunity. Let us take warning from the way in which things were allowed to run in Scandinavia until now. When means are needed for aggressive work, all the money that can be raised must be used to save the institutions in Denmark and Norway. We are trying in every way to lift the load of debt from the publishing house in Norway and the sanitarium in Denmark, and we hope and pray that the Lord will open the way so that relief will come. He will, we believe, if we do our part.

Some may ask, "Why, if there is such need of money in the work, did Sister White purchase a house and farm?" This was not my planning. The Lord placed me here. We should not have had enough money to make the first payment, only that the Sanitarium purchased land to the amount of one thousand dollars.

This covered the first payment. The next one will soon be due, and I expect to have enough to meet it. This home was provided for us by the Lord, and I have not a doubt but that He will enable us to meet the payments as they fall due. I shall not worry or fret over this matter. And when the Lord signifies that it is our duty to turn this place over to the Sanitarium, we shall be ready to obey.

We have all been astonished at the low price for which I bought this place. The house all furnished, with carriages, horses, farm implements, and fifty-five acres of land, most of which is planted with prunes and grapes, cost six thousand three hundred dollars, which is to be paid in instalments of one thousand dollars.

We could not possibly have found a place better fitted for our work. The Lord has certainly favored us, and I am greatly encouraged, because I know that the good hand of the Lord has been with me. The knowledge of the working of Providence in our behalf is worth more to me than gold and silver and precious stones.

I sold all that I had in Australia. I came here and found in waiting for me a house more valuable than "Sunnyside," and more completely furnished.

I will leave Brother Burden to tell the rest. But I thought that if you had this written statement from me, it might be a help to you in meeting questions.

There is a good orchard of prunes on the place, and in the season I shall ship quantities of these to the Southern field. There are two springs on the place. The water comes from the mountains, and is pure and sweet and refreshing. The springs have been so developed that we shall always have all the water we need. The water is laid on all over the house. We greatly enjoy our quiet home in the valley, and we thank the Lord for all His great blessings.

Lt 11, 1901

Kellogg, M. G.

“Elmshaven,” St. Helena, California

January 21, 1901

Dr. M. G. Kellogg

My dear brother,—

I have an earnest desire to hear from you as to how you are progressing in your work. I am anxious that you shall succeed in superintending the work on the new Sanitarium. May the Lord be manifestly with you. If you succeed, it will be through His blessing.

Do not speak words that will irritate or offend. The Lord desires you to guard every point in your character. You can be a blessing in communicating to others your knowledge of the truth and of health reform, but do not enter into a detailed explanation of the bodily functions as you have often done in the past. Dwell on that which it is necessary to know in order to preserve health, using such simple language that children can understand you. But the intricacies that a physician must know in his profession do not interest those who are profoundly ignorant.

The Lord loves you, and He desires you to do with power the work given you. When speaking to the people, do not seek to present something original and new. Give short talks, right to the point, on practical subjects. Thus you can feed starving souls.

I feel anxious that in our old age we who have known the truth for so long shall become mellow in spirit and in our methods of labor; that we shall understand the simple, yet important and comprehensive truths of the third angel's message; and that we shall receive these truths in the love of God and impart them to others.

My brother, you need not feel that you are too old to train your voice. You talk in too low a tone. Open your mouth and use your abdominal muscles in sending forth the sound. Just now you are excellently situated for learning to talk clearly and distinctly. When talking to the workmen, take in deep inspirations, and let your tones be full and round. Thus you will gain in health. Your delivery will improve, and your effort to help the people will be crowned with success.

During your lifetime you have been impatient of cautions. When your brethren advised, you thought they were dictating. Lay off this coat of masterly self-confidence, and be willing to be advised. Learn

in humility. Take heed to words of caution and do not fail or become discouraged. Every day put on Christ. Hold the beginning of your confidence firm unto the end. The Lord has not forsaken you. He desires you to grow in grace, to increase in ability to help the people. But if you interest them, you must speak right to the point, and you must stop before you think you are half through.

I cannot endure the thought of any of our aged believers decreasing in influence and efficiency. The Lord wants you to co-operate with him in making all you can of yourself. If you will unite willingly with the Lord in this work, your last days will be your brightest and best. Heed the cautions which I have given you. Keep close to the clear lines of truth, and do not let your voice sink so low that the hearers can scarcely catch the sound. You will be much benefited healthwise if you will put forth determined effort to make your voice heard. It is a God-given duty to improve in speech, and this you can do if you will try with determination.

There is need of faith in hearing the Word. We read in Hebrews: "The word preached did not profit them, not being mixed with faith in them that heard it." [Hebrews 4:2.] This is the secret of profitable hearing. It makes every difference whether the hearer hears with faith. The children of Israel were given glad tidings of their future home in Canaan, but it did not profit them; for they did not mix faith with their hearing.

I have the word of the Lord to give to those who are preaching the gospel, the glad tidings of our future rest. Urge your hearers to mix faith with their hearing. Only as they do this will the promise be of any avail to them. "For this cause also," Paul says, "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 2:13.] When the Word is not received in faith, there will be no effectual working. Where there is living faith, there will be good works. If therefore there is a lack of good works, we may know the cause.

God uses human instrumentalities to communicate His will to those who need help. By preaching and reading and praying, a constant communication is to be kept up between earth and heaven. To His disciples and to us Christ gave the commission: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." [Matthew 28:19, 20.] "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." [Mark 16:16-18.]

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God; and they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." [Verses 19, 20.] The preaching of the gospel is the Lord's great method of saving souls. All other methods are to be united with this as the arms are united with the body. The pulpit and the press are to unite in the work of winning souls to Christ. The work must not be centralized in the large cities. The standard of the gospel is to be planted in every town and city and country. The glad tidings that eternal life is offered to all are to be carried to the perishing, in harmony with the divine command.

The Lord calls upon His instrumentalities to place themselves where they will be able to communicate the truth in the most acceptable manner, so that His work shall be a complete success. God's workers are to come close to the hearts of the people, that their words may be a power in winning souls to Christ. I would that those who preach the Word were vivified by the Holy Spirit, that beyond the veil they could see by faith Him who is invisible.

By earnest appeals God's ministers are to arouse the people to show increased confidence in the Word. As this Word is received into good and honest hearts, it brings increased Christian intelligence and practical holiness, in the home and in the church. God's Word needs to be stamped upon hearts. Then we shall see transformation of character. The entire being, heart, mind, soul, and strength will be wrought upon by the Holy Spirit.

Wake up, Dr. Kellogg, wake up. Follow the suggestions I have given you regarding yourself. Do you not see your deficiency in voice power? As a physician do you not realize that you should train your vocal organs? You can do this if you will begin in earnest. Talk as loud as you can. Make yourself strong where you are weak.

Again, do not allow your mind to wander from the main points of the truth for this time, to grasp unimportant theories and problems. If anyone gives you unessential problems to solve, tell him that God has placed in your hands a work to be done. Tell him that you are doing a great work and cannot come down to try to solve the problem of the day line. You have the message for this time—the third angel's message—to give to the people. This is your work. Hold the beginning of your confidence firm unto the end. The truth are to be repeated, line upon line, precept upon precept.

Open the windows of your soul heavenward and close them earthward. Let the rays of the Sun of Righteousness shine into the chambers of the mind. To cultivate the meekness and lowliness of Christ, to wear His yoke and bear His burdens, this is the lesson before you, and it concerns you and all with whom you are brought in contact. Cultivate the heavenly virtues. Purify your soul from all defilement. Obtain a fitness to be received as a member of the royal family.

Instruction from the Word of God, right amid the cares of building, will keep the minds of the workers sweetened with grace, and will help them to accomplish their work. As the Lord impresses their minds, they will catch the most precious ideas from one another. Angels of God are on the Sanitarium ground. Then let the workers speak words that will be a blessing to those around them. Act your part, my brother, in the love of the truth. Have faith in the Scriptures as the Word of the living God.

Lt 12, 1901

Brethren and Sisters in Australia

St. Helena, California

January 21, 1901

Dear brethren and sisters in Australia,—

I write to ask you to arouse our church members to take a decided interest in the sale of Christ's Object Lessons that our school may be freed from debt. Let the publishing house do what it can to

defray the cost of printing the book, and let the people take hold with vigor and earnestness of the work of selling it. I am sorry that this work has been delayed. May the Lord help you to do it now, is my prayer. Cherish steady, persevering faith, faith that takes hold of the arm of infinite power.

We hope that you will all give Brother Burden and his family a hearty welcome to Australia. We saw in Brother and Sister Burden talents that would be of the greatest value to the work in Australia. For a time I was inclined to halt between two opinions, not knowing whether to keep Brother Burden here or to send him to the Sydney Sanitarium. But we decided that it would not be just to you to keep him here, so we urged him to go. We need Brother and Sister Burden here; they could have done a good work here; but we know that you need solid, trustworthy helpers in Australia, and so we sent them to you. In doing this, we acted in accordance with the light given me by God.

We have the most lively interest in the work in Australia, and we earnestly desire to see it advancing along its different lines. And especially do we desire to see the successful establishment of the Sydney Sanitarium. This work has been long delayed, and should now be pushed forward with vigor. The Lord has repeatedly given instruction regarding the importance of this institution and the necessity for its establishment. He desires the Sanitarium to be built, that He may co-operate with His instrumentalities in relieving the sufferings of humanity.

In the work in the Sanitarium, physicians, matron and nurses are to co-operate with God in restoring the sick to health. In doing this, they co-operate with Him in restoring His image in the soul. Let us not limit the Holy One of Israel. Is not Christ officiating for us in the sanctuary above, at the right hand of God? Is He not making intercession for those who are suffering physically and those who are suffering spiritually? He invites them to come to Him, who was dead, but is alive forevermore.

God desires suffering human beings to be taught how to avoid sickness by the practice of correct habits of eating, drinking, and dressing. Many are suffering under the oppressive power of sinful practices who might be restored to health by an intelligent observation of the laws of life and health, by co-operating with Him who died that they might have eternal life. This is the knowledge that men and women need. They need to be taught how to study the divine laws given by Christ for the good of all mankind. This is the work that is to be done in our Sanitarium in Australia.

God's instrumentalities should seek to follow in the footsteps of the divine Healer. Those who come to the Sanitarium should be taught how to take care of the body, remembering the words, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.] Yes, we are God's property, and the path of obedience to nature's laws is the direct path to heaven. He who is converted from errors in eating, drinking, and dressing is being prepared to hear and receive the truth into a good and willing heart. Many, by practicing the laws of nature and by receiving the renovating grace of God into the soul, obtain a new lease of physical and spiritual life. "The fear of the Lord is the beginning of wisdom." [Proverbs 9:10.] Let wisdom's voice be heard, for "her ways are ways of pleasantness, and all her paths are peace." [Proverbs 3:17.]

I feel a special burden for the Sanitarium in Sydney. Let our brethren and sisters study carefully and prayerfully the present situation. There is need for them to do all they can to advance the work on the Sanitarium. They must depend largely upon themselves; for the brethren and sisters in America have been drawn upon heavily, and just now they are straining every nerve to relieve the

embarrassed institutions in Scandinavia. We are doing our utmost to relieve the emergencies in Norway, Denmark, and Australia.

The inhabitants of the heavenly universe are looking with intense interest upon God's enterprises in different parts of the world. Let our people in Australia awake and rally to the help of the Sydney Sanitarium. Let them do all in their power to set this institution in operation as soon as possible. God says, "Whom shall I send, and who will go for us?" Take this Word as a message from heaven, to which you are to pay profound attention, that you may understand the heavenly mandate and be prepared to answer, "Here am I; send me." [Isaiah 6:8.]

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which He regarded them. 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.]

The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption. In order to fully carry out this plan, it was decided that Christ, the only begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love?

God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting.

Here is love—the contemplation of which should fill the soul with inexpressible gratitude!

While we were yet sinners, the Son of God died for us. Laying aside His royal robe and kingly crown, and clothing His divinity with humanity, He stooped to our estate to rescue us from the thralldom of sin. For our sakes He became poor, that we through His poverty might be made rich. He came to this earth to take His position at the head of humanity. In our behalf He bore the stroke of divine justice. Because He was just, He became the justifier of all who believe in Him. He assumed human nature that for the transgressor He might suffer the penalty of transgression. He took the place of the sinner, and died that we might live, making His soul an offering for sin.

Oh, what love, what matchless love! The contemplation of this love will cleanse the soul from all selfishness. It will lead the disciple to deny self, take up the cross, and follow the Redeemer.

The establishment of churches and sanitariums is only a further manifestation of the love of God, and in this work all God's people should have a part. Christ formed His church here below for the express purpose of showing forth through the members the grace of God. Throughout the world His people are to raise memorials of His Sabbath—the sign between Him and them that He is the one who sanctifies them. Thus they are to show that they have returned to their loyalty and stand firmly for the principles of His law.

Sanitariums are to be so established and conducted that they will be educational in character. They are to show forth to the world the benevolence of heaven, and though Christ's visible presence is not discerned in the building, yet the workers may claim the promise, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] He has assured us that to those who love and fear

Him, He will give power to continue the work He began on this earth. He went about doing good, teaching the ignorant and healing the sick. And His work never stopped with an exhibition of His power to heal physical disease. He made each work of healing an occasion of implanting in the heart the divine principles of His love and benevolence. Thus His followers are to work.

The inhabitants of the heavenly universe are appointed to go forth to come into close touch with human instrumentalities who act as God's helping hand. In the performance of this mission of love, angels mingle with the fallen race, ministering to those who shall be heirs of salvation. Divine and human agencies unite in the work of restoring the image of God in man. All who partake of the divine nature are appointed with God to unite with the angels in carrying forward with untiring zeal the plan of redemption.

Shall we not as a people awaken to our responsibility? Shall we not manifest our love for God and our fellow men by giving of our means to carry forward the work for this time, while the way is still open for work to be done?

The principles of Christ's love demand action. When this appeal shall come to you, let no one show his lack of faith by objecting to send the money raised to the place where it is most needed. Let no one raise an unbelieving hand to say that money shall not be sent to the Sydney Sanitarium. Do not conspire to quench the spark of benevolence; rather unite to fan it to a strong, steady flame.

All the money is the Lord's, and we now call upon our people in Australia to unite in carrying to a successful completion the work on the Sydney Sanitarium. The light given me is that this work can and must be done. Let not the work on the Sanitarium be hindered for lack of means. Let not this institution stand unfinished, as a reproach to our churches. Let those to whom the Lord has given the talent of means help to accomplish this work. Carry the work through in the name of the Lord. Let all our people arise and see what they can do. Let them show that the Spirit of God is moving them to action.

I also call upon those who can to help in lifting the burden of debt from our institutions in Scandinavia. Several, without special invitation, have said that they had gifts for these institutions. From the light I have received from the Lord, I know that we can raise these institutions from the pit of financial embarrassment.

Let there be in the hearts of our people a revival of the love shown on Calvary for fallen humanity. Behold the King of glory giving His life for a sinful world. Calvary speaks in language more forcible than any I can use: "I gave my life for thee; what hast thou given for me?"

As you consider the situation, return to the Lord His own in gifts and offerings. The love of Christ demands your offerings. He whose heart is filled with the love of Jesus will behold in every fellow being a memorial of the love expressed by Christ for the human race. This love will cause their gratitude to flow forth in words and deeds of mercy and benevolence. Receiving and giving, they work in harmony with Christ's example.

The love expressed on Calvary should be revived, strengthened, and diffused among our churches. Shall we not do all we can to give power to the principles which Christ brought to this world? Shall we not strive to establish and give efficiency to the benevolent enterprises which are now called for without delay? Christ's believing people are to perpetuate His love. This love is to draw them

together round the cross. It is to divest them of all selfishness, and bind them to God and to one another.

Meet around the cross of Calvary in self-sacrifice and self-denial. As you stand before the cross, and see the royal Prince of heaven dying for you, can you seal your heart, saying, "No, I have nothing to give"? God will bless you as you do your best. As you approach the throne of grace, as you find yourself bound to this throne by the golden chain let down from heaven to earth to draw men from the pit of sin, your heart will go out in love for your brethren and sisters who are without God and without hope in the world.

God help us to feel that now, just now, is our time and opportunity to work for the Master. As we see the love that has been shown for us, shall not our love be awakened and enlarged, so that nothing will seem too much for us to do for God? Let us do something, and do it now. Let us arouse from our apathy, and catching the inspiration of God's love, work as never before for the Master.

Lt 13, 1901

Burden, Brother and Sister and Family

January 22, 1901 [typed]

Dear Brother. and Sister Burden and Family,—

I have been sick for three weeks. I spent the Week of Prayer in San Francisco and Oakland, and the strain upon me was severe. The church was heated by stoves and was imperfectly ventilated. The poison in the air from the breaths of the people and the exhalations from the bodies poisoned me when I went into the church on Sabbath morning so that I could not speak, but had to leave the room. I spoke in the afternoon, and though I had to hold fast to the desk to steady myself, the Lord strengthened me to speak. On Sunday I was enabled to speak clearly with the Spirit and power of the Lord upon me. His presence and power were in the meeting. The congregation was large beyond my expectation. I also spoke on Monday and Tuesday in the San Francisco church.

On Wednesday I went to Oakland and spoke on Sabbath in the church there. On Sunday we had a remarkable meeting of the office hands. O, it was a remarkable meeting, a decided revival. The testimony given me by the Lord was received, and God made an impression on hearts. One hundred and twenty testimonies were borne, and many unconverted sought the Lord. No one could doubt for a moment that the Lord was in the meeting. The meeting lasted three hours, and we felt that it was three hours well spent. I have never addressed a more intelligent audience or met with a better response.

After the meeting I felt that my work was done and on Monday I hastened home. Ever since that time I have been seriously ill, but I do not regret the effort made. It paid, oh it paid; for the Lord God of Israel gave us the victory.

The Friday after coming home I fainted in the bathtub, and all that night <and the next day> I lay in a half-unconscious state. I am still confined to my room, but am improving.

On Sabbath I consented to speak in the Sanitarium chapel. Many not of our faith were present. One, a stranger from Oregon, said that he had come hoping to hear Mrs. White.

I stood up in much feebleness, but the good hand of the Lord was with me. I was glad to be able to speak.

I am recovering, but it has been a severe pull for me. I would have gone to the Retreat to take treatment, but it would have been of little use for my heart is so weak that it is dangerous for me to take much water treatment.

I thank the Lord for His blessings to me. He is good and His mercy endureth forever.

I am anxious to hear from you as to how you are getting on. I feel linked up in heart interest with you all. We miss you so much. It was a great struggle to consent to let you go for we need your help right here in the Retreat. But I knew that you were needed in the Sanitarium in Australia so I could not detain you here. May the Lord give you much of His grace that you may use aright the talents He has given you.

The Lord has given to each man his work. Bro. and Sr. Burden, you are not to look [to] or depend on any human being. Look in faith to our precious Leader, the Captain of the Lord's host. Armed and equipped by His grace and His keeping power, you may be a great help to the cause in the Sanitarium. It gives me courage to know that you and Bro. <and Sr.> Kress are where you are. With the good hand of the Lord with you, you can hold the fort. Looking unto Jesus, you can daily receive wisdom to impart to the poor, sin-sick souls who need light. May God give you largely of His Holy Spirit that by precept and example you may help those who need help.

Try in every way to help Merritt Kellogg. Be his friend. His trials have been deep and keen, but we sincerely hope that he will be all that God desires him to be.

You must not expect that your path in Australia will be a smooth one. No, you will have trials, but you must carry your troubles to One who knows. Always keep your armor on. Let not the enemy gain any advantage. You are where the Lord would have you. Lift with all the power the Lord has given you. But be sure not to take too many burdens. Nothing is gained in doing this. To every man God has given his work. All have not the same line of work to do. Learn what your part is and then act. Be not at all afraid to speak the truth plainly and distinctly. Cling to the mighty One. He is your Counselor. Look not to man, neither make flesh your arm. "Learn of me," says the greatest Teacher the world has ever seen; "for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.]

O what a helper we have in our Saviour. Let us trust Him implicitly and never lose our grasp on Him. Encourage all to have faith in the One who is honored by our confidence in Him. Courage in the Lord we must have.

I have written this propped up in bed with pillows. Write freely to me, and when I can I will respond. Keep fast hold of God, and He will lead you safely over the difficult places so that you will not stumble or fall. Look up. Believe, believe in Jesus. Every hour believe that He is your helper.

In much love.

Lt 14, 1901

Rand, Doctor S.

St. Helena, California

January 22, 1901

Dr. S. Rand

Hamilton, Newcastle

My dear brother,—

I wish to express to you my satisfaction at your connection with the Hamilton Bath Business and the Retreat. There is a large and progressive work to be done in Newcastle and Maitland. I look upon this work as a growing work, and if it is not hindered by unwise movements, it will do much good.

My brother, I wish your ideas upon health reform to be more clear and pronounced. Your advice in regard to the eating of meat and butter is not as it should be. In many cases the result of eating these articles has been to bring more suffering upon the patients.

I have received letters from New Zealand in which the writers stated that nut foods do not agree with them. I did not know just how to answer these letters. In the night season I was instructed that the nut foods need reforming, that too large a quantity of nut food is used when nuts are cooked with other food, and that some nuts are not as wholesome as others. A reform must be made in the matter of health foods.

The foods used should correspond to the climate. Some foods suitable for one country would not do at all in another place. And the nut foods should be made as inexpensive as possible so that they can be procured by the poor. Light has been given me that almonds are preferable to peanuts, but peanuts in limited quantities may be used in connection with grains to make nourishing food, which can be cared for by the digestive organs.

But let all who can eat freely of fruit. Fruits and grains are preferable to nuts.

Olives may be prepared in such a way that they will be superior to any drug in helping consumptives and those who have inflamed, irritated stomachs. Olives might be eaten with good results at every meal. The advantage supposed to be gained by the eating of butter may be obtained by eating properly prepared olives. The oil in olives is a remedy for constipation and kidney diseases.

It would be well for us to do less cooking and to eat more fruit in its natural state. Let us eat freely of fresh grapes, apples, peaches, oranges, blackberries, and all other kinds of fruit which can be obtained. Let these be prepared for winter use by canning, always using glass instead of tin.

Dr. Rand, educate yourself to discard all flesh meat. Soon butter will never be recommended, and milk will be entirely discarded; for disease in animals is increasing in proportion to the increase of wickedness among men. Soon there will be no safety in using eggs, milk, cream, or butter.

God will give His people ability and tact to prepare wholesome food without these things. Let our people in Australia discard all unwholesome recipes and learn how to live healthfully in accordance with the directions God has given. Let them impart this knowledge as they would Bible instruction. Let them preserve the health and increase the strength by avoiding the large amount of cooking

which has filled the world with chronic invalids. We are coming to the time when recipes for cooking will not be needed, for God's people will learn that the food God gave Adam in his sinless state is the best for keeping the body in a sinless state.

Hot drinks are not required, except as a medicine. The stomach is greatly injured by a large quantity of hot food and hot drink. Thus the throat and digestive organs, and through them the other organs of the body, are enfeebled.

The Lord would be pleased to see His people intelligent upon many matters where they are now ignorant. Let those who have obtained knowledge of how to eat and drink and dress, so as to preserve health, impart this knowledge to others. Let the poor have the gospel of good health preached unto them from a practical standpoint, that they may know how to care properly for the body.

Our people should be experiment how to prepare food without the use of milk or butter. The time is near when the whole animal creation will groan under the disease which curses our earth because of the iniquity of the fallen race.

How safe is it now to use these articles? We may not with certainty say, for it is difficult to know which cattle are diseased and which are not. One thing we do know. The physicians connected with our sanitariums should be health reformers in every respect. They should never prescribe flesh meat or butter for their patients. Let them prescribe instead a diet of bread and fruit.

Now, my brother, you are suffering from dyspepsia. This should not be. In the institution with which you are connected, you should see that the table is provided with the best food that can be prepared. And as regularly as possible take your seat at the table with the family. Association with others at the meal and pleasant, cheerful conversation will be a great blessing to you.

You should have your office in the institution. In the providence of God your business may become much larger than it is. God may provide for you a more suitable location. But if He does not, do the best you can, and above all, be a health reformer. Do not think that you must blanket your faith in order to obtain patronage. The reason that we as a people establish sanitariums is that the souls as well as the bodies of men and women may be saved. The truth is never to be concealed, for we are to be God's light-bearers to the world. Christ says, "Ye are the salt of the earth." By your pure doctrines, your correct deportment, your prayers, your Christlike example, you are to exert a preserving influence in the world. "But if the salt have lost his savor, wherewith shall it be salted?" [Matthew 5:13.]

The Jewish leaders had hidden the truth by a mass of tradition. Christ pronounced their teachings of no value. They were as salt which has lost its savor. Christ came to this world to rescue the jewels of truth from the rubbish of falsehood and tradition, and give them back to the world clothed with their original purity and life-giving power, that the souls and bodies of men might be preserved from corruption. And He desires His people in this age to present the truth in all its freshness, that it may stand out in marked contrast with the customs and practices of the world.

All human thought is but a fractional part of what is comprehended in the mind of Christ. He caused the truth to stand out superior to the most learned lore of the rabbis. He made the truth appear in

its original excellence, for He is the Author of all truth. In His hands truth was simplified, dignified, and ennobled.

“Ye are the light of the world.” [Verse 14.] Thus He regards those who believe and practice the truth. When truth is mingled with error, its saving properties are destroyed. God calls upon the people on whom His light has shone to present the truth as it is in Jesus, to show by their genuine goodness the power of truth, to reveal in their lives the saving principles of the gospel. By their words and actions they are to cause to appear with distinctness the preserving qualities of truth. Let them remember that the men and women in the world form their opinion of God by the characters of those who profess to serve Him.

“Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.” [Verses 15, 16.]

“Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” [Verses 17-19.]

It is our work to give this message. We are to teach men and women not to regard lightly one principle of the law of God. By precept and example we are to explain the nature of God’s holy requirements. Thus we shall be in the world a savor of life unto life.

Physicians are inclined to feel justified in doing many things on the Sabbath which they should refrain from doing. The needs of suffering humanity are never to be neglected. But as far as possible, all work should be laid aside on the Sabbath. At this time we should do all in our power to let light shine to a benighted world, for Satan is doing his utmost to cast his hellish shadow across the pathway of every soul.

Please read Exodus 31:12-18. Could anything be more positive than this? The Sabbath of the fourth commandment is not to be hidden under a bushel. In all our sanitariums the light on this question is to shine forth. By our methods of work we are to exalt God’s memorial. We are ever to acknowledge the binding claims of the Sabbath command. This, God declares, is a sign between Him and us throughout our generations forever.

Let us remember that it means much to the educators and those being educated in our sanitariums to keep the Sabbath aright. This should be regarded as much more important and essential than it has been in the past. Testing truth is to be given to the world. Men are to be taught that the seventh day is God’s memorial of creation. Yet this truth is not to be presented in such a way as to render it offensive. The light is to shine forth in such a way that it will illuminate the minds of all.

Lt 14a, 1901

Starr, Brother and Sister [G. B.]

Crystal Springs, St. Helena, California

January 22, 1901

Dear Brother and Sister Starr,—

I thank you for the letters you kindly write me. Since coming to America I have labored continuously in speaking and in writing. I have become often wearied, but I have been sick for three weeks, poisoned in San Francisco with the ill-ventilated house and two stoves midway in the church where the people assemble to worship. I determined to bear it, but in fifteen minutes I was unable to scarcely get a breath; the exhalations from the lungs and eliminations from the bodies were more than my afflicted heart could endure.

I thought Sara had left the church. I told Elder Corliss I could not speak; it would be presumption for me to attempt it. I pressed close behind the organ but expected any moment to fall prostrate, when someone touched my shoulder and said, "Mother, how do you feel?" The unexpected voice gave me a surprise and tided me over the almost desperate exhaustion upon me. She helped me into the anteroom and got me in the open air, and I was saved a humiliation which I had decided must come.

In the afternoon there was no fire—the house had been ventilated the best they could do—and I, clinging to the pulpit with both hands, was able to speak because the Lord helped me.

We had a most decided, victorious meeting. The Lord gave me a testimony for the house full of people in regard to our silence in not giving God thanks for His great goodness and mercy and love toward us. I presented before them how readily murmuring and complaining came from our lips if everything did not go pleasantly, and when the blessings of God are given us daily to enjoy, we scarcely recognize the goodness and love of God. We did not praise and glorify His holy name. We are to lift the windows of the soul heavenward and close the windows of the soul earthward. We need a much deeper experience and let the peace of God rule in our hearts. If we are sunshiny Christians, then we reveal the truth in its uplifting, brightening, sanctifying influence.

What a different showing we ought to make to our world of our superior faith in Bible truth that has an influence to uplift the soul above the annoyances of this life. The words are a talent and should ever be employed in saying right things and those things that will strengthen and bless, and not weaken and discourage.

The testimony borne was straightforward and presented the matter of our churches who have had every spiritual advantage, [who] should bear the living testimony in words, in praise offerings, and in thanksgiving—that all with whom we associate will have evidence that we love God and are feeling honored to do Him service.

Oh how I do long to see the church members with cheerful, thankful expressions in their hearts! Well, what a satisfaction it would be to the universe of heaven to have the sons and daughters of God meet one another with joy and thanksgiving, making mention of the Lord's mercies, His longsuffering, His patience with His erring children for their own sake. This would be an experience for them that would affect their growth in grace, increase their faith, and they [would] have consolation to give to others [that] wherewith they themselves have been blessed.

I tried to impress upon every soul that holiness and usefulness should be our constant, persevering, and untiring effort. We must elevate the standard. We are laborers together with God.

Well, the countenance of the congregation was lighted up, and many testimonies were borne, and they were right to the point—testimonies of thanksgiving and joy in the truth. Then I requested all to rise up and pour forth from grateful hearts their testimony—“Praise God from whom all blessings flow,” etc. It was a wonderful, blessed meeting. Let the theme of every prayer be, “Nearer to Thee, my God, nearer to Thee.” Oh what a work is before us!

I could not write more; my head pained me, so Sara had the horse and phaeton brought around for me to ride. We went to St. Helena, and I became rested some and by lamplight I finish this letter. We would be so glad to see you and have a visit with your family. Dear Mother Sisley, we aged ones will soon lay off our armor. Let us be of good courage in the Lord.

I send you a copy of a letter from Brother Daniells. I was very feeble when we went in the meeting Sunday morning. I labored right through that meeting, after speaking more than an hour and engaging in prayer for a company who came forward for prayers.

While bearing a straightforward testimony, it seemed that I could endure seeing Him who is invisible. I know angels of God were in that meeting and all, I know, felt their presence. There were one hundred and twenty excellent testimonies borne. Praise the Lord, praise the Lord with heart and soul and voice! Three hours the meeting was in session. Then I knew God had given me strength to bear my testimony.

I left Monday morning for the cars and was on my journey to St. Helena. Have been quite ill, apparently with la grippe. I have kept my room but cannot take treatment, my heart is so weak. I tried a good hot bath and fainted in the tub. But I am now improving and have sat in bed bolstered up with pillows. Have written all of sixty pages of letter paper in three days, and the Lord has helped me. I have not regretted my labor in San Francisco and Oakland during the Week of Prayer. Although some have felt it their duty to censure me severely when they saw me suffering so severely, I told them they hurt my soul for the Lord sustained me to do the work and strengthened me to speak in power to the people, and I would not murmur or complain, for the results justified the labor I did.

When shall we meet again, meet ne'er to sever? Only a little while and then we shall see the King in His beauty. Be of good courage! You are just as near and dear to me as at any period we have been acquainted. You must not be surprised if the letters from me are far apart, for I cannot do the work demanding to be done and yet write many letters.

In much love.

Lt 15, 1901

James, Brother and Sister [G.]

“Elmshaven,” St. Helena, California

January 22, 1901

Dear brother and sister James,—

We were much pleased to receive from you a letter containing so much good news. We rejoice to know that the work in Maitland is still progressive. It will continue to be so if you will walk humbly with God. I have been very sick for three weeks. The Australian mail goes in a day or two. I had to write some letters for this, and I am now weary.

In regard to Brother James taking his time to obtain an education to better fit him for the work, you are on the ground, and you can decide better than I whether it will be wise for you to break into your work of laboring for the people. The Lord must be your wisdom. Ask Him for light. Then carefully consider the question on all sides. I would be pleased to answer you more definitely, but cannot, as I have no particular light on this question. God will be your adviser. He will not leave you in darkness. He desires you to go to Him in all your perplexities. You can honor Him by asking in faith, and believing that you will receive an answer to your prayers.

Let us take all our burdens and perplexities to the One who has given us the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.] We should believe this without one questioning doubt.

God will never fail those who trust in Him. We may lay hold of Him by virtue of a double claim, a claim that we have complied with the invitation, and a claim to the promise, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.] "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." [Isaiah 26:3.] If you take God at His Word, and cling closely to Him, He will honor your faith.

I pray constantly for the workers in Newcastle and Maitland. I have a deep soul-longing for the salvation of those in the regions beyond. As you see the work to be done, ask God for wisdom to make right decisions. How thankful you should be that God is nigh and not afar off.

I hope that every believer in the truth will become a healthy Christian. There are too many sickly Christians in our world. Christ, the great Medical Missionary, came to this earth to give spiritual health to all. His remedy is all-sufficient for those who will comply with the conditions. We must make Christ a personal Saviour. He must be to us our wisdom and righteousness and sanctification and redemption. Oh, we who have Bibles should each day be obtaining an experience that will enable us to be burning and shining lights in the world. The church should be alive at every point. The members, their hearts filled with the Holy Spirit, should reveal a longing for the souls in darkness. "Arise; shine; for thy light is come, and the glory of the Lord is risen upon thee." [Isaiah 60:1.]

Again I say to you, Believe, trust. Work and pray and watch and wait for the coming of our Lord.

We are now passing through our second winter. We have much rain, but from May to December no rain will fall. The Lord is sending the rain now that the trees may draw in their nourishment and yield their treasure of fruit in its season.

Brother and Sister Iram James, with their family of little ones, have arrived from Cooranbong. They had a very smooth sea all the way and reached us in good condition. I need not tell you that we were as pleased to see them as if they were members of our own family. We have plenty for Brother James to do, and we are very glad that he is here; for we can trust him.

Be assured that we feel a deep interest in Australia, our field of labor for nine years. My brother and sister, remember that just as long as you work humbly and in faith, you will have success. Through your efforts precious souls will confess their belief in the truth, and will take their stand under the blood-stained banner of Prince Emmanuel. Realize your own weakness. Join your weakness to His strength, your ignorance to His wisdom, your unworthiness to His merit, your frailty to His enduring might, your poverty to His boundless wealth. Then you will be overcomers. Be of good courage in the Lord. Tell Sister Baker that I will write to her as soon as I am stronger. We are praying for you all, that the rich blessing of God may rest upon you.

In much love.

Lt 16, 1901

Jones, C. H.

St. Helena, California

January 23, 1901

C. H. Jones

Pacific Press

My dear brother,—

I thank you for the extracts from letters which you sent me. What they contain removes a burden from my mind.

I believe with all my heart that the Lord has the supervision of the sale of Christ's Object Lessons, and my heart is being deeply stirred to make an effort for the relief of the institutions in Denmark and Norway. I wish to donate the proceeds from Testimony 34 to this work. Will our publishing houses act in harmony with me in this matter? Shall we not do our best to lift the burden of debt from these institutions? Those who take part in such an effort will not lose, but gain; for this effort will bear God's endorsement. A manifestation of liberality now will win His approval.

The light God has given me for years is that all jealousy and selfishness must be purged from our institutions, because they are engaged in God's work and are representing His character to the world.

I would have those in our publishing houses remember that God expects them at this time to help those who are in distress. There is to be no smiting of our fellow servants. Let us look at this matter from all sides and see if there is not genuine Christian excellence in assisting those who are in need. Let us, as God's stewards, show a lively interest in helping God's institutions which, if we do nothing, will be in danger of extinction.

Christ gave His life to save a perishing world. Shall we look on with indifference when we should work earnestly to restore health, activity, and prosperity to God's sick and feeble institutions?

"Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down

our lives for the brethren." [1 John 3:16.] What an opportunity is opened before us to do a good and generous work in behalf of those of the household of faith!

Paul enjoined the Philippians: "Look not every man on his own things, but every man also on the things of others." And as their example he points them to Christ, "who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." [Philippians 2:4, 6-8.]

So deeply was Paul impressed with the Saviour's condescension that he traces His earthly history from stage to stage, as if the immensity of the sacrifice were too great to be taken in all at once by the human mind. Step by step he leads us downward until the lowest depths of humiliation are reached, and we see the Saviour hanging on the cross, while the priests and rulers say tauntingly, "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." [Matthew 27:42.]

We present this wonderful picture to those who are working in our institutions. If it is beheld with clear discernment, will it not annihilate selfishness? As we see the royal Sufferer hanging on the cross, let our thoughts go back to the heights from which He descended in our behalf. The Lord of life and glory humbled Himself to take up the position and duties of a servant. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." [2 Corinthians 8:9.]

Christ did not merely come to this earth. He descended to the depths of humiliation, becoming obedient to a shameful, ignominious death, even death by crucifixion.

Shall we disregard this infinite sacrifice? Shall it make no impression on our minds? Shall those who take the name of Christian be selfishly inconsiderate of the wants of those of the household of faith? Shall they dishonor their Saviour by selfishness and covetousness?

Before angels and before men we are representing Christ. Shall we not, by our self-denial and self-sacrifice, strive to represent Him aright? Shall we not love one another as He has loved us? Let not those who have been redeemed by the shedding of Christ's precious blood, spoil by their selfishness the working out of His great plan for their salvation and the salvation of their fellow men. Let us not thus misrepresent the Saviour. Let us not become so attached to earthly considerations that we shall fail to see the necessities of suffering humanity. Let us become God's helping hand to restore, to heal, and to bless.

Lt 17, 1901

Reaser, G. W.; Nichols, G. A.

St. Helena, California

January 23, 1901

G. W. Reaser and G. A. Nichols

College Place, Washington

My dear brethren,—

I am pleased to see by your letters to W. C. White that you are taking steps to release, for the benefit of the Sydney Sanitarium, Brother Baker's loan of \$5,000. I know that this money is greatly needed by the Sanitarium. The workers there are in pressing need of funds to carry on the work on the new building.

Because we have left Australia, we have not lost our burden for that field, the scene of our labors for nine years. We feel a deep interest in our institutions through the world and are intensely anxious that they shall prosper.

We ask you to make arrangements, if possible, to have the money sent to Australia by the next boat. Do not wait for Brother Baker's note. That will be sent you without any delay. I am very much relieved to know that you can send this money over, and thank you in behalf of the Sydney Sanitarium.

Yours in the Master's service.

Lt 18, 1901

Henry, A. R.

St. Helena, California

January 20, 1901

A. R. Henry

Dear brother,—

I have received your letter. I am glad you have written to me. I have been unable to answer you, because for several weeks I have been quite sick. But I am now improving and will respond to your letter.

The light we have from the Word of God is plain and distinct. There is no question in this matter to any soul who loves and fears God. Please read this Word. "Is it because there is no God in Israel that ye have gone to the gods of Ekron to inquire?" [2 Kings 1:3.] Please read the sixth chapter of first Corinthians.

I have a deep interest in you. I love the souls of those in whose behalf Christ died on the cross of Calvary. What are you about to do? Be assured that you are not setting yourself against men, but against God. If you realized what this means, you would no more do the work you are purposing to do than you would sever your right hand from your body.

You may plead that your brethren have not treated you as they should. No, in all things they have not done as they should. You yourself, in connection with others, have departed from pure principles. As a result of this, a strange spirit has entered the institution with which you were connected. Human principles have taken the place of justice, mercy, and the love of God. This inauguration of wrong principles has been an offence to God, and His work in the institution has gone crookedly; for He cannot serve with the sins of any man.

In connection with others you have swayed things in wrong lines. God gave me cautions and warnings, and these I placed in the hands of those at the head of the work, with the special charge that they be read and acted upon. But the warnings and rebukes sent by God to bar the way against the entrance of wrong principles were ignored. This has brought about a very unhappy state of things; the evil principles thus brought in are not yet eradicated, or their defiling influence cleansed away.

The Lord Jesus has been wounded in the house of His supposed friends. The unjust, selfish course which was followed has brought a cloud over God's institution, and this cloud has not yet been dispelled by the bright beams of the Sun of Righteousness. Will those who acted a prominent part in this wrong course, instead of repenting, that their sins may be blotted out, continue to add to their transgression? Will they continue not only to wound Christ in the house of His friends, but to betray Him into the hands of His enemies?

Men have followed their own unsanctified judgment in regard to the use of means, and have thus brought embarrassment upon the Lord's cause. My brother, will you increase the wrong you have done by robbing the cause of God of money to which you have no right? Are you willing to make yourself responsible for all that this action will entail? Satan has such control over your mind that in your own strength you have no power from the snare to go. You think that if you follow his suggestions, you will increase your means.

But every dollar thus extorted means robbery of God. The course you have planned, if followed, will place you where no one will envy you. It will be disastrous to your eternal destiny.

When your spiritual eyesight is clear, you will repent before God for all the evil you have done to His institution. You will abhor and put away the leaven of sin. The Lord wants you to open the windows of your soul heavenward and close them earthward. Now, while probation is still yours, will you not work earnestly to correct the past? Will you not manifest that repentance that needeth not to be repented of?

If you had any realization of what is involved in the suit for which you are planning, you would not advance one step farther. I have an earnest desire for the salvation of your soul. I want you to change your course of action. Then you will be at peace and rest, knowing that the Lord has had compassion on you, and has cleansed you from the sins so grievous in His sight. But if you do as you have purposed, you will not only betray yourself, you will betray the cause of God into the hands of its enemies, and you will crucify the Son of God afresh and put Him to an open shame. If you do this, how will you meet your record in the day of judgment?

We are living in the last days of this earth's history. If you have any desire for the salvation of your soul, go no farther in your plan to injure the cause of God. Satan, as a strong man armed, is on your track, as he is on the track of every one who has been corrupted by false principles. He is determined to hold dominion over you as he holds dominion over the world. He knows that his time for destroying is short, and during this time he will use every deception he can devise to ensnare souls. Every inroad into his dominion is met by the greatest opposition from the apostate army. But as the last conflict with Satan will be terrible, so his overthrow will be complete.

No work is so excellent in God's sight as that of turning souls to righteousness. The greatest reward in the kingdom of heaven will be given to the one who accomplishes this work.

Remember that you are making a mistake when you think that your conflict is with human agencies. Will a man rob God? Will you in a court of unbelievers carry on a trial against one of God's institutions, saying that it has injured you? Soon, in a higher court than any on this earth, all will see that by the inauguration of wrong principles, God's institution has been crippled, bruised, and wounded. It will be seen that you, in association with others, by injustice and wrong management have hurt the Lord's instrumentalities; and that thus the work which should have gone forward in prosperity was brought into confusion.

Has not enough been done in this line? When those in positions of trust strive fiercely to control matters in accordance with their own ideas, they lead the people into strange paths, to the ruin of many.

I cannot endure the thought of your closing against yourself the gates of the Holy City. I earnestly desire that you shall return to the Lord. Do not continue to increase the weight of your transgression. Will you not now return to the Lord and be converted?

He who allows the commandments of men to place their seal upon him, in opposition to the law of God, does this to his ruin. Those who vindicate and justify injustice and double-dealing become Satan's helping hand in oppression. In their turn they will feel the fullest weight of their merciless principles. They will be sorrowful and distressed just to that degree to which they have caused sorrow and distress.

It is God, my brother, and one of His institutions against whom you are instituting a suit. If those who are stewards of this institution make a compromise that is unjust to the institution, if they allow the Lord's instrumentality to be robbed without doing all in their power to save His property, they will be held accountable.

Those who betray the cause of God will have an account to meet in the day of judgment which they will not care to see. It is not a light thing to rob God.

The time is close upon us when, in the alliance of wicked powers, no help or relief will be found. Then those who have in any way betrayed the cause of God, who have acted the part of Judas, will wish they had never been born, rather than [to] have done as they have.

Again I say to you, Take not one step farther in the course you have planned. Leave not one door open for the temptation to inflict harm on God's institutions. O that I could hear you, my brother, saying from the heart, "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up." [Hosea 6:1.]

I repeat, I have a love for your soul. Do not, in excuse for your sin, array before you the sins of others. Say, I want to be saved, and I now return to the Lord. There are those who have not been true and faithful in warning you in regard to your danger. Some were afraid; others had linked up with you, and therefore were guilty of the same sins. But leave the wrongs of these men, and strive earnestly for the salvation of your <own> soul. The future must be met. Will you wish to meet in the

great day of the Lord the consequence of the injury you now purpose to do to His cause? If you take this step, you will lose all self-respect.

There is a most solemn, decisive work yet to be done in our world. As the men in responsible positions in God's cause have been in disagreement, Satan has held a jubilee over his success in captivating mind, soul, and body. God says, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place." [Revelation 2:4, 5.] Even while uttering a rebuke, God encourages us to repent. I hold fast to you, my brother. I greatly desire that you shall not perish. Stirring times are before us, and we cannot afford to give ourselves and the cause of God up to reproach.

God is infinitely gracious, and He waits only for our return to Him by confession and repentance, to have mercy upon us and save us from the ruin into which we have fallen because of iniquity. The moment that we renounce our idols God is to us an all-sufficient Helper, our confidence and hope.

Let not Satan throw his hellish shadow across your pathway. Remember the promise, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.]

Brother Henry, are you going to strive for eternal life, or are you going to accept the enemy's policy and stand under his banner? God calls for sincere repentance from nations, institutions, and individuals, that He may remove from them His judgments.

Lt 19, 1901

Franke, E. E.

St. Helena, California

January, 1901

Elder E. E. Franke

My brother,—

I am awakened this morning with a burden to write to you. I have a message for you from the Lord. At the present time you are in serious peril healthwise, and this involves more than you realize. You are becoming a religious dyspeptic. God sees that you are in danger of making shipwreck of the faith, and thus greatly dishonoring the Lord Jesus Christ, who bought you with His own precious blood. If you will not heed counsel, you will be left to become the sport of Satan's temptations.

The Lord did give you a message for the people, and so long as you worked as His servant, He sustained you. He says, "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another." [John 15:14-17.]

God commands His agencies to work in perfect harmony. Nothing in this world is so dear to God as His church; nothing is guarded by Him with such jealous care; nothing so offends Him as when an injury is inflicted on His <servants and His> church.

Christ says to His undershepherds, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." [Verse 16.] How can we do a work that will bear the test and strain of trial? By directing the people to the source of all power. Christ does not say, If any man thirst, let him go to Brother ---- or some other disciple. No, He says, "Let him come unto me and drink." [John 7:37.] God does not say of the sinner, "Let him take hold of the strength of some human being." No, no. He says, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.]

The messengers sent by God are to act as true undershepherds. They are not true undershepherds who care only for those who do as they direct, who say of the people, They must do precisely as I command. If they do not follow my voice, I will have no love or care for them.

My brother, you have a misconception of your position. You are not to treat those to whom you are sent to minister as your heritage. You must not seek to take the place of God, teaching the people that you are to be conscience for them. You are not their sin-bearer. You cannot take away your own sins or atone for your own inconsistencies. If in the future you follow the same course that you have followed in the past, the Lord will not, cannot accept you as a shepherd of His flock. He will surely remove you.

God only can forgive sins. In Micah the question is asked, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; thou wilt cast all their sins into the depths of the sea; thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." [Micah 7:18-20.]

God has given to no man the power to bless or curse. This is God's prerogative. You are not to feel at liberty to rule or oppress His heritage, <to set up or cast down as you please.> You are but a man, compassed with infirmities. The power which you have thought was yours to exercise is God's power. You cannot, like God, read the hearts of men <and know who to favor or condemn>. You cannot be conscience for them. God has not given you any such work. You <are only a human agent. You> have taken burdens <on you> which do not belong to you, and have presented in word and spirit an objectionable representation of Christ.

Jesus came to this earth to stand at the head of humanity. He passed through all the phases of human experience, and at the end died on the cross that we might be saved. He became poor that we by following in His steps, in meekness and lowliness of heart, might become wise unto salvation and rich with the eternal reward that is for everyone who will accept the invitation, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:29, 30.]

Christ, and Christ alone, knows the value of the souls He has purchased. He declares that He has graven them upon the palms of His hands. [Isaiah 49:16.] The marks of the crucifixion upon the body of the Redeemer speak in behalf of every truly repentant soul.

Christ tells us not to depend for help upon those who themselves bear the defects of humanity, but to come to Him. He promises to give us rest. The condition upon which rest may be obtained is obedience to His words, "Take my yoke upon you and learn of me." [Matthew 11:29.] This, my brother, is the experience you need. If you do not comply with the conditions Christ has laid down, you will never know the joy of rest in Christ. You are now fretting over that which you can no more bring about than you can make a world. Because you suppose that you must be conscience for your brethren, you are taking upon yourself burdens which will crush you.

As soon as human beings are converted by receiving Christ as a personal Saviour, they belong to Him; for He has redeemed them by the sacrifice of His life. He does not give them up to any man. God has not given any man the work of ruling over His heritage. He has given His shepherds direction to feed His sheep and His lambs, but not to whip them or drive them.

God is omniscient. No sin escapes His notice. He has given to no human being the work of judging the hearts and motives of His blood-bought heritage. He has given all judgment into the hands of His Son, whom He placed at the head of humanity, to live in our behalf a life pure and undefiled, without a trace of sin. Christ knows every temptation to which the human soul is subjected. He has been tempted in all points like as we are, only with as much greater force as He is greater than us. Against the Redeemer, Satan, once a covering cherub, directed his fiercest attacks. Christ knows how to meet every device and artifice of the enemy.

To keep His glory veiled as the child of a fallen race, this was the most severe discipline to which the Prince of life could subject Himself. Thus He measured His strength with Satan. He who [had] been expelled from heaven fought desperately for the mastery over the One of whom in the courts above he had been jealous. What a battle was this! No language is adequate to describe it. But in the near future it will be understood by those who have overcome by the blood of the Lamb and the word of their testimony. And as they learn what it means to overcome, they will endure the seeing of Him who is invisible.

To Christ has been committed all judgment, because He is the Son of man. Nothing escapes His knowledge. However high the rank and great the power of spiritual apostates, One higher and greater has borne the sin of the whole world. He is infinite in righteousness, in goodness, and in truth. He has power to withstand principalities and powers and spiritual wickedness in high places. Armed and equipped as the Captain of the Lord's host, He comes to the front in defense of His people. His righteousness covers all who love and trust Him. The General of armies, He leads out the heavenly host to stand as a wall of fire about His people. He alone is the judge of their righteousness, for He created them, and at infinite cost to Himself, redeemed them. He will see that obedience to God's commandments is rewarded, and that transgressors receive according to their works.

In the future, there will be perplexity and trouble and deception. The only safety of God's people is their unity in the work He has given them to do, over which He alone can act as supervisor. All who hold the beginning of their confidence firm unto the end will receive in their foreheads the mark of

God. Of them He will say, "I have a few names even in Sardis which have not defiled their garments, and they shall walk with me in white; for they are worthy." [Revelation 3:4.] At the appointed time the glad tidings of their deliverance will come, filling their hearts with gladness and their lips with joyful praise.

At this time, the only safety of those who are keeping God's commandments is in being of one heart, bound up with Christ and with one another, hid with Christ in God. John 13:33-35. The Saviour looks upon the coming conflict, and He calls upon His people to strengthen themselves by taking hold of His strength, by making peace with Him, so that when they are challenged, as they will be, God can give them the experience of Jacob, enabling them to claim the words of the promise: "Moreover I will make a covenant of peace with them! it shall be an everlasting covenant; and I will place them, and multiply them, and set my sanctuary in the midst of them forevermore. Yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them." [Ezekiel 37:26-28.]

Oh, my brother, do not interpose <yourself> between God and His heritage. God desires His people to look to Him for guidance, that they may be led by His Spirit. He is the eternal, self-existent source of all life, physical and spiritual. No man is to condemn and denounce His brethren because they do not entertain the ideas and plans that he has worked out. God gives to every man His work. He has given different ones different endowments. All must work according to the ability God has given them. No man has a right to condemn and denounce His fellow man. Those who are seeking for light and truth are not to be treated indifferently; for they are Christ's purchased possession. He can read the heart. He only can rightly estimate the human soul. He says to men, "Keep your hands off My blood-bought heritage. All human beings make mistakes, but I will receive and forgive everyone who comes to Me. No one is beyond My saving power."

He alone who proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life" [John 11:25], who is able when the last trump shall sound to raise His saints from the grave and clothe them with immortality, giving them everlasting victory over death and the grave, is able now to keep the souls of all committed to His trust against that day and to deliver them in their perplexities. He has invited them to come to Him, and He has promised to help them, whatever their extremity, and to give them peace and rest as they wear His yoke and learn of Him lessons of meekness and lowliness. He leaves not His heritage to the judgment of any man.

It is not according to God's order for His people to break up into separate parties. His ministers are not to follow their own impulses and feelings, <doing as the human impulse dictates,> as though they were not under God's authority. Every minister of God is to live in the strictest obedience to His Word, following the example of Christ. In his dealing with his fellow men he is to put on Christ. Those newly come to the faith are to be instructed <from the Word of God,> line upon line, precept upon precept. They are to be taught to seek wisdom from God, to go for help to the Source of all efficiency, that they may be strong, to be guided by the unerring Mind, that they may reach sound conclusions. All should be educated and trained to think for themselves, to seek guidance from God's Word.

Man has a character to form for Himself. This character must be formed in accordance with the <elevated,> divine standard. No human mold will satisfy the measurement of God. He is the essence of all goodness and truth. There is need for every human being to obtain as fast as possible an

understanding of his relation to his Creator and Redeemer. Daily the life should be assimilated to the Christ-life. Daily the will and the affections should be brought into subjection to the Saviour.

The will <of God> is man's life. The understanding is only the means by which the love of the human agent for God is brought into activity. The will power is to be under God's control. One <human> mind is not to be a power to control all other minds. The fact that one man, through much study, has received advanced ideas to give to others, is no evidence that he is to tie other minds to his mind, keeping them under his influence, doing all in his power to prevent others from influencing them.

Christ is the only Head of the church. He only has the right to demand of man unlimited obedience to His requirements.

The ministers of God must be ministers of righteousness, who always wear the yoke of Christ and always follow the path of justice and integrity. No words caused by religious dyspepsia should be spoken. God has a people on this earth, and those who minister in Word and doctrine must be one, as Christ is one with the Father. The Lord desires all to draw together in even cords as they engage in the solemn services of His sanctuary. As God meets with His people, let not those who are leading the service seek to draw the people to themselves. Let them say instead, "God is among us. We are in the presence of Him whom we have come to worship." It is His will that all who worship Him shall respect and love one another, carrying out the instruction given by Christ just before His crucifixion. John 17:19-26.

It is God's will that all parts of His service shall be managed in an orderly becoming manner, which will impress those strangers who may attend, as well as the regular attendants, with the elevated, ennobling character of the truth and its power to cleanse the heart.

In His providence, God impresses people to attend our tent meetings and church services. Some come from curiosity, others to criticize or ridicule. Often they are convicted of sin. The Word spoken in the spirit of love makes a lasting impression on them. How carefully then should these meetings be conducted. The words spoken should be such that the Holy Spirit can impress them on minds. The speaker who is controlled by the Spirit of God has a sacred dignity, and his words are a savor of life unto life. Let not unsuitable illustrations or anecdotes be introduced into the discourse. Let the words spoken be for the edification of the hearers.

Those in the household of faith should cherish love for one another, praying with and for one another. "A new commandment I give unto you," Christ said, "that ye love one another. ... By this shall all men know that ye are my disciples, if ye have love one to another." [John 13:34, 35.] Thus a living, practical testimony is to be borne in favor of the truth. There is not one thread of selfishness woven into this web.

Schisms and divisions in the household of faith are not of God. Let us study the prayer which Christ offered for the unity of His followers, and let us make earnest efforts to answer this prayer. Christ said, "For their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in

one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [John 17:19-23.]

Those who serve in Christ’s army are to present an unbroken front. They are to love one another as Christ loves them.

The presence of God will be recognized by the world when His people reveal in their lives the sanctifying power of the truth, when they show respect and love for one another. Then God will enter the assembly of His people to commune with and bless them.

Supreme love for God and unselfish love for one another, this is the best gift that the heavenly Father can bestow. Let all believers draw near to God and to one another that God may draw near to them. No man is to be exalted as supreme. No man is to suppose that he is infallible, because he has been enlightened by God and used by Him in bringing souls to the truth. Our endowments are valuable only as they are used as God’s entrusted talents to magnify the truth. The one through whom God works is never to exalt himself, never to seek to rule. As a wise steward, he is to do his work in sincerity and humility. He is to do God service by imparting what he has received, by speaking the truth in love, in a clear, decided manner. Thus he is to enlighten others, remembering always that God only can impress the mind and purify the heart.

Paul writes to the Corinthians, “As God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given us the earnest of the Spirit in our hearts. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand.” [2 Corinthians 1:18-24.]

“Not for that we have dominion over your faith.” [Verse 24.] The apostles wished it to be understood that they did not set themselves up as lords over the faith and consciences of the believers. They avoided all the severity they possibly could, and labored to promote the joy of the believers, leading them by kindly persuasion to renounce their errors. Thus we are to work, by faith in God fulfilling our duty, not by exercising authority or dominion, but by revealing Christlikeness of character.

“The elders which are among you I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 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 as 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.” [1 Peter 5:1-5.]

“Likewise, ye younger, submit yourselves to the elder.” [Verse 5.] Those who have had a long experience in the work of the third angel’s message are to be highly respected and esteemed.

“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.” [Verses 6-10.]

I have but partially brought out a portion of the many things which need to be written. My brother, the Lord desires you to take a different position in your ministry. In some things your labors are in need of reform. God has not given you the work of being conscience for any man. You have not been guided by the Holy Spirit in your decisions regarding those whom you fancied were not right because they did not heed all your words and follow all your plans. God does not require anyone to follow implicitly the ideas of another man <unless he brings “It is written”>. By your influence you are closing doors which would be open if you would walk before God with humility.

My heart is drawn out to write these things to you this morning. There is a great and solemn work before us, and we all need to seek to answer Christ’s prayer for unity. The Lord has given you a work to do, but He has not given you liberty to do just as you please, to act in accordance with your independent judgment.

The twelfth chapter of first Corinthians contains instruction for all who minister before God. The apostle says, “There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. ... For as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ.” [Verses 4-6, 12.]

The vine has many branches, but though all the branches are different, they do not quarrel. In diversity there is unity. All the branches obtain their nourishment from one source. This is an illustration of the unity that is to exist among Christ’s followers. In their different lines of work they all have but one Head. The same Spirit, in different ways, works through them. There is harmonious action, though the gifts differ. Study this chapter. You will see from it that the man who is truly united with Christ will never act as though he were a complete whole in himself.

God will use you when you are willing to be used in His appointed way. Remember that the church of believers constitutes the body of Christ and “that there should be no schism in the body; but that the members should have the same care one for another.” [Verse 25.] God calls upon you to unite with your brethren. He has assigned different gifts to the different members of His body. He has given them such talents and opportunities as will best promote His glory and the advancement of His kingdom. He is put to shame when the members of His body work contrary one to the other.

A man does not gain perfection and influence by doing the work of another, but by faithfully discharging his own duties, as a part of the great whole. All the members of Christ’s body are to be united by sympathy for one another and by fidelity to Christ.

With humble faith they are to do their work, laboring in Christ’s lines. The man who walks and works away from Christ will finally reach the lowest place, whatever his position and influence may now be.

Christ has spoken to the whole world, saying, “Whosoever will come after me, let him deny himself, and take up his cross”—and run ahead of Me in his manner of ministering? No—“follow me.” [Mark 8:34.]

My brother, you are not working in the Lord’s appointed way. You handle a large amount of the Lord’s money as you please. This does not exert a right influence. Should all use money as extravagantly as you have done, what would be our showing in missionary lines of work? The Lord has not given you any permission to work contrary to the example He has left for His people.

God desires you to unite with your brethren in your work. If you do not do this, Satan will surely ensnare you. You will fall through the carrying out of your own plans and ideas. Success will not attend your efforts. You will reveal a spirit uncontrolled by God. If you continue to strive to be a distinct whole, refusing to co-operate with your brethren, working away from the directions God has given, you will bring ruin upon yourself. The sin will lie at your own door.

It is the duty of yourself and your wife to think soberly, to wear Christ’s yoke, and to draw under His leadership. Remember that the perfection of the physical body depends on the perfection of the individual organs. Thus it is also with the spiritual body.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think.” [Romans 12:1-3.] This you are constantly doing. “But to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.” [Verses 3-16.]

Practice the instruction given in this chapter. If you continue in usefulness, you must change your attitude. You must keep E. E. Franke under control. It is possible for you to reach the standard of perfection. The success which you have had in the past will not be lost if you will heed the warning now given you. The intelligent, pure, cordial belief in the grace of Christ which brings salvation to all will place your feet on the eternal Rock.

The perfection of the church depends not on each member being fashioned exactly alike. God calls for each one to take his proper place, <to stand in his lot,> to do his appointed work according to the ability which has been given him.

To do unto others as you would they should do to you, this rule we must follow, or we are none of Christ's. My brother, study the words spoken by Christ from the Mount of Blessing: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." [Matthew 5:3.] The poor in spirit are the ones whom Christ loves. They are humble; they feel their dependence upon the Lord for all temporal and spiritual blessings. They do not trust in themselves, but depend on their Redeemer, the Alpha and Omega.

There is to be no self-exaltation among God's people. He will not tolerate self-righteousness. "Thus saith the Lord, the heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." [Isaiah 66:1, 2.] The Lord is to be glorified and adored, but man is never to seek to be glorified by man or to glorify himself.

"When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died." [Hosea 13:1.] Just as long as you seek the Lord earnestly and humble yourself before Him as a little child, He will use you to the glory of His name. But when self-sufficiency takes possession of any minister, when he dictates to his brethren and acts in a masterly manner as though he could read hearts, when he feels it his prerogative to praise or censure as he pleases, let him know that the Lord is not working with him, <but Satan has the mind and heart under his control.>

My dear brother, you are in ill-health. You have not peace and rest in the Lord. Your spiritual experience is not healthy. You do not do the good you might if you would place yourself as a learner in the school of Christ. The Lord cannot prosper you while you continue to seek for authority. Your passionate outbursts <against your brethren> hurt your influence and grieve your Redeemer. Thus you misrepresent Him.

God has not given you the work of forming a separate party with yourself as leader. God's people are to be one. They are to blend with one another in their service for God. They are to link up with Christ.

"Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods; for in thee the fatherless findeth mercy. I will heal their backsliding; I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him; I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." [Hosea 14:2-9.]

My brother, you need the blessing of the Lord in your home. This is necessary if you would be a wholesome, healthy Christian. Keep yourself under control, or else you will kill your influence for good. Eat daily of the leaves of the tree of life. Thus you will be enabled to glorify God. Speak no hasty, overbearing, dictatorial words; for thus you misrepresent Christ. Strive to reveal in your life the fruits of righteousness. Make earnest efforts, by a well-ordered life and a godly conversation, to perfect the church. Remember that God is looking on, and that the world is taking knowledge of you, to discern in you the Christlikeness.

Do you love God supremely and your neighbor as yourself? This is the whole duty of man. On these two principles hang all the law and the prophets. If you fulfil them, light and joy and peace and gladness will come into your life.

Show by your life your preparedness for the inheritance of the saints in light. In word, in spirit, in action, be a true representative of Christ. Then you will be rich for all eternity.

My brother, will you wear Christ's yoke? Doing this, your peace will be as a river and your righteousness as the waves of the sea. Will you not take right hold and wrestle for the victory?

Lt 20, 1901

Kellogg, J. H.

Crystal Springs, St. Helena, California

January 28, 1901

Dr. J. H. Kellogg

Dear brother,—

I received your letter yesterday. Thank you for your advice and counsel. I have not been as well as before I was poisoned <by the ill-ventilated meeting rooms for worship>, because I have not had time to rest. I have had many letters to write to our people in Australia on matters that deserve immediate attention. In three days before the Australian mail my hand penned seventy-five pages of letter paper which were copied and ten which were not copied.

I have kept closely to my room, and though I could walk downstairs I did not consider it advisable. I have thought, Where shall I go to obtain a genuine rest? I cannot go to any church; for then I must speak. How to manage the matter, I know not. When summer comes, I may go to Lake County, in response to an urgent invitation from a wealthy lady, Mrs. Hurlbutt by name. She is a Sabbath-keeper, and although her husband is not, yet all his sympathies are with her, though he has not made a public profession of religion. Mrs. Hurlbutt has taken orphan children to her home, with the full consent of her husband. Now, she informs me, she is building a larger house, which will accommodate more children. This house is to be opened in May, and I had promised to visit there then, for I had no thought but that I could do this. But this will have to wait.

Dr. Kellogg, there is a field that should be worked, but where are the workers? As locality after locality has been presented to me in different parts of the Lord's <world> vineyard, the words have been spoken, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto

you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." [John 4:35-38.]

Say not ye when ye have committed your seed to the ground, There are yet four months—the usual time between seed-sowing and harvest—and then cometh harvest. Christ was referring to the Samaritans. The woman to whom He had been talking had left her waterpot and gone into the city to say to the people there, "Come, see a man which told me all things that ever I did: is not this the Christ?" "Then they went out of the city and came unto Him." [Verses 29, 30.]

The coming of these people to Christ was an object-lesson to the disciples, and it should teach important lessons to all who are interested in the salvation of souls. "Many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all things that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." [Verses 39-42.]

This is the lesson the ministers must learn before they can accomplish the work God has appointed them. God has not given those who know the truth the work of hovering over the churches, when there are souls close by them who are perishing for lack of knowledge.

"He that soweth and he that reapeth." [Verse 36.] Christ had been sowing the seeds of truth in the streets of the cities and in the synagogues. The truth had been presented to the people. The conditions of salvation had been outlined clearly and distinctly; for the truth never languished on the Saviour's lips. As the result of His words an interest had been created, and the disciples were to follow up the work of the great Sower, that both Sower and reapers might unitedly rejoice.

"I sent you to reap that whereon ye bestowed no labor." [Verse 38.] These words were spoken in anticipation of the ordination and sending forth of the disciples. The earthly work of the great Leader and Teacher was soon to close, but He had prepared the way by sending holy men before Him, and the apostles were to follow after to perfect the work by reaping the harvest.

All parts of God's vineyard are to be worked. There is need of wise men and wise women, who will labor unitedly to accomplish the work committed to them.

God will use them as His instruments in the conversion of souls. They will reap the harvest of the seed sown by the great Teacher. Let those who go forth into the great harvest field, some to sow and some to reap, ever remember that they are not to take to themselves the glory of the result of their work. God's appointed agencies have been at work before them, preparing the way for the sowing of the seed and the reaping of the harvest. "I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." [Verse 38.]

Those who sow the seed, who present before large and small gatherings the testing truths for this time, at the cost of much labor, may not always gather the harvest. After they have done their work and rest from their labors, other men of God's appointment may go over the ground, and under

their labors many souls may see the truth. Adversity, sorrow, loss of property, changes of God's providence, recall to their minds with vivid distinctness the words spoken by the faithful servants of God many years before. Thus the way is prepared for the finishing of the work of the sower, for the reaping of the harvest. There is much rejoicing as the precious fruit is gathered.

Let every laborer do his very best to improve his talents that he may be a successful sower as well as a successful reaper of the harvest which other men of God's appointment have sown.

Read these verses carefully. Take in their meaning; for in them the plan of God is revealed. "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." [Verse 36.] Often God's workers are opposed in the place where they labor, and thus their usefulness is hindered. They <may> have done their best in all wisdom. They have sown good and precious seed. But the opposing elements become fiercer and more discouraging, and it may be wise for them to go to another place, for even though some are convinced of the truth, they are intimidated by the opposition. They have not the courage to acknowledge that their reason is convinced.

Let the messengers of truth pass on to another field. Here they may [meet] a more favorable class of people, and may successfully accomplish the work of sowing and reaping. The report of their success will find its way to the place where God's work was apparently unsuccessful, and the next messenger of truth who goes there will be more favorably received. The seed sown in trial and discouragement will be seen to have life and vitality. First will appear the blade, then the ear, then the full corn in the ear.

The rejection of the truth of the gospel by some prepares the way for its reception by others who can see the weakness and inconsistency of the arguments used to make the truth of none effect. Thus those who oppose the counsel of God are by their inconsistency advancing the truth rather than hindering it. <One thing we must be prepared to encounter—the enemy's determined resistance. He works through human agencies whom he can use to hold the people in ignorance of the Word of the Lord.>

In some places where the opposition is very pronounced, the lives of God's messengers may be endangered. It is then their privilege to follow the example of their Master and go to another place. "Ye shall not have gone over the cities of Israel," Christ said, "till the Son of man be come." [Matthew 10:23.]

As food to the hungry and water to the thirsty, so is the doing of God's work to those who obey His will because they love Him. Those who are engaged in the work of the ministry are to give evidence that God has a message for them to bear and a work for them to do. They are to labor in the spirit of meekness, showing that they have learned in the school of Christ His lowliness of heart. Those who are ever humble and contrite carry with them the evidence that they have been with Jesus and learned of Him. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.] "The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my

word.” [Isaiah 66:1, 2.] God knows how to distinguish between the righteous and the wicked in His church. To those who do righteously He will give peace and comfort and a good hope in this life, because they are partakers of the divine nature, and are striving to overcome the corruption that is in the world through lust.

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

Let us strive with persevering energy for the life to come. The shame and guilt of selfishness and covetousness belong to man alone. The glory of his repentance belongs to God alone. The best religious culture and the highest advantages have no power to sanctify or to preserve nations or individuals from degeneracy. By uncontrollable fits of passion, man at times gives evidence that he cannot be trusted, that he would sell his Lord as did Judas for thirty pieces of silver. The sinfulness of the members of God’s church is not chargeable to any neglect on the part of God. “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] The Lord of heaven has bestowed abundant labor upon the human race. The Holy Spirit operates upon the man as the leaven operates upon the meal. It is man’s part to submit to be operated upon, to allow his will to be brought into conformity to the will of God.

Man cannot change one attribute of his diseased character. Man aspired to be as God, and from that fatal moment the originator of evil began to alienate him from God. Satan is the author of all envy, all jealousy, all deception, and all strife. He erected the traitor’s ensign of revolt upon this earth. He manifested his apostasy by his insane effort to create an empire governed by himself. He is the author of every sin which has cursed the earth.

God has shown His great and marvelous love by providing, in His only begotten Son, a remedy for sin. Christ came to bear the sin of the whole world, that whosoever believeth in Him should not perish, but have everlasting life.

There is a power in the association of man with man, and Satan uses this power for the carrying out of his principles. He strives to lead men to strive, as he did, for the supremacy, for preeminence, for recognition, and power. Those who yield to these temptations will go over the same ground that he did. He has cut himself away from God. He acts as though he were God to himself. He is his own king, his own ruler, his own sufficiency. Thus it will be with those who choose, as he did, to have their own way.

Those who are under Satan’s rules and laws suppose themselves to be independent atoms. Each follows his own human passions. It is Satan’s principles which have placed men in collision with their fellow men. They lead men to draw apart from one another in suspicion, jealousy, and evil-

surmising. Under the power of these principles, violence, crime, and every species of iniquity are steadily increasing.

Should not these things be object lessons to those who claim to be Christians, leading them to avoid the first step that will open the way for the entrance of these principles into the church? Why are those who claim to be the people of God so deceived?

Love to God and <love> for one another are the two great principles which are to bind us in union with one another and the whole in oneness with Christ in God. The world is discarding these principles. It is catching the sophistries of the great deceiver. If these sophistries are introduced into the church they will bring discouragement and spiritual ill health. Those in the world, having lost their connection with God, are making desperate, insane efforts to make centers of themselves. This causes distrust of one another, which is followed by crime. The kingdoms of the world will be divided against themselves. Fewer and fewer will become the sympathetic cords which bind man in brotherhood to his fellow man. The natural egotism of the human heart will be worked upon by Satan. He will use the uncontrolled wills and violent passions which were never brought under the control of God's will.

This man wants his own way; the next man wants his own way. Every man's hand will be against his fellow man. Brother will rise against brother, sister against sister, parents against children, and children against parents. All will be in confusion. Relatives will betray one another. There will be secret plotting to destroy life. Destruction, misery, and death will be seen on every hand. Men will follow the unrestrained bent of their hereditary and cultivated tendency to evil.

What is any stage or feature of prodigality but selfishness? The world is full of it. It leads to the decoration of the graves of the dead with monuments, and to thousands and tens of thousands of selfish indulgences. <While widows and orphans and so many are suffering for food to satisfy hunger, [the money spent for] these memorials created over the dead might be used to relieve the living sufferers. Why cannot people act reasonably, and expend means for the living sufferers? This would be more sensible. [It] will show honor to God to lessen the suffering [of the] living with the Lord's goods.> It leads man to sacrifice to himself as a god. Man is worshiping the reflection of his own image. He is setting his own practices and the peculiar tendencies of his nature where God's law should be. This is the world picture. What is the representation in the church?

"This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." [2 Timothy 3:1-5.]

These are the things which we must see and understand and turn away from. We are to work entirely contrary to them. God has a storehouse of retributive judgments, which He permits to fall upon those who have continued in sin in the face of great light. I have seen the most costly structures <in buildings> erected and supposed to be fireproof. And just as Sodom perished in the flames of God's vengeance, so will these proud structures become ashes. I have seen vessels which cost immense sums of money wrestling with the mighty waters, seeking to breast the angry billows. But with all their treasures of gold and silver, and with their human freight, they sink into a watery

grave. Man's pride will be buried with the treasures he has accumulated by fraud. God will avenge the widows and orphans who in hunger and nakedness have cried to Him for help from oppression and abuse. <And the Lord keeps a record of every action for good or evil.>

The time is right upon us when there will be sorrow in the world that no human balm can heal. The flattering monuments of men's greatness will be crumbled in the dust, even before the last great destruction comes upon the world.

The words of (Revelation 18) will be fulfilled. Is not this description enough to cause all who read it to fear and tremble? But those who do not love the light, who will not come to the light lest their deeds shall be reprov'd, will not follow on to know the Lord. By their attitude they say, I want not Thy way, O Lord; I want my own way.

God has given His object lesson. If the world will not heed, will not the people of God take heed? In the twenty-first chapter of Luke Christ foretold what was to come upon Jerusalem, and with it He connected the scenes which were to take place in the history of this world just prior to the coming of the Son of man in the clouds of heaven with power and great glory. Mark the words: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." [Verses 34-36.]

This is a warning to those who claim to be Christians. Those who have had light upon the important, testing truths for this time, and yet are not making ready for the coming of the Son of man, are not taking heed. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." [Verse 34.] There is no period of time when spiritual slothfulness is excusable.

Only by being clothed with the robe of Christ's righteousness can we escape the judgments that are coming upon the earth. Let all remember that these words were among the last that Christ gave His disciples. If this instruction were often repeated in our papers and publications, and less space were taken for matter which is not one-hundredth part so important, it would be more appropriate. In these sacred, solemn warnings the danger signal is lifted. It is this instruction that church members and the people of the world need; for it is present truth.

Lt 21, 1901

Franke, E. E.

St. Helena, California

October 5, 1900

Elder E. E. Franke

My dear brother,—

Teachers, ministers, leaders, all who are in responsible places in God's work are to be His light-bearers <to the world>. They are to receive and impart light. Christ says, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.] Christians have been redeemed from Satan's bondage, and they are to stand under the blood-stained banner of Prince Emmanuel, working with unselfishness and fidelity for the One who owns them. Ever they are to remember the words, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.] They are under obligation to devote the powers of body, soul, and spirit to His service. By doing this they show to angels and to men that they are worthy of the sacred trust conferred upon them, that they have been born again, not of the flesh, but of the Spirit, that they no more live to self, but to God, whose they are and whom they serve.

Paul says, "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." [Philippians 2:14-16.]

Those who take the name of Christian pledge themselves to be true to God. They are bound up with Him and the heavenly angels in family relation because Jesus has delivered them from a tyrant's oppression. Their actions in every respect are to be such as become saints. All that is unbecoming is to be discarded. They are to live a new and holy life, for they are no longer their own property.

My brother, like a brave soldier you are to obey your Captain's orders, even if in so doing you sacrifice your life, for you have made a most sacred pledge to rule yourself well, to overcome everything that would hinder you from fulfilling your high and holy resolves. Mind and body are now to be treated with the greatest respect; for they are Christ's. Day by day they are to be improved, that to the earnest gaze of the heavenly angels they may reveal that Christ has not died for you in vain. When you took the name of Christian you promised in this life to prepare for the higher life in the kingdom of God.

To be a Christian means to be Christlike. Not a Satanic feature is to remain on mind or body, which are to reveal comeliness, purity, integrity, and dignity. Take the Christlife as your pattern. Keep eternity before your view. Then you will in some degree approach Christ's appreciations of the heritage which cost Him so much.

Let those who work for Christ keep their principles pure. Let the life be untainted by any polluting practice. All heaven is interested in the restoration of the moral image of God in man. All heaven is working to this end. God and the holy angels have an intense desire that human beings shall reach the standard of perfection which Christ died to make it possible for them to reach. It is His desire that we shall be one with Christ, <complete in Christ,> that we shall be heirs of heaven; but we are left free to choose. God calls upon us to make our choice on the right side, to connect with heavenly agencies, to adopt principles which have a reviving, restoring influence, which will restore in us the <moral> image lost through disobedience. As by faith we adopt the principles which characterize the life of Christ, they are in the soul as a well of water, springing up unto everlasting life. The soul overflows with the riches of the grace of Christ, and this overflow refreshes other souls.

Thus may the human agent by his good works show that he is improving the talents God has given him. Thus may he work in partnership with Christ, uniting with Him in ministry.

Righteous principles of action are ever to be revered and obeyed; for they are an expression of the holy character of Christ. By living out these principles, we represent Christ, showing to the world what it means to be a Christian. Thus we become bright lights, shining amid the moral darkness of the world. By our good works we present the truth in contrast with Satan's principles.

Let every Christian be determined that he will not, in word or action, dishonor the law of God. This law is an expression of the character of God, an expression of what every minister of the gospel, every teacher, every man, woman, and child is to become. The Christian will become excellent in wisdom if he will surrender himself to the guidance of the principles of God's law. This is not to be an influence among many influences. The heaven-born principles of the law of God are designed by Him to sanctify and purify in all the walks of life, to be the all-powerful influence in the lives of His children. They produce the atmosphere of heaven. It is God's purpose that they shall be followed in our homes, our institutions, our churches. Those who, because the Lord has blessed them with success, tamper with the attributes of Satan, cut themselves away from God.

As a people we have holy, heavenly light shining upon our pathway. Shall we not walk in this light? Shall we not turn away from the practices which will certainly separate us from God? Shall we not stand committed to the right; for only the right will bear God's scrutiny in the last great day.

No one can remain neutral. Let us not, who have received the light of sacred trust, be timeservers. Profession is not of the least value to save any soul. Are we honest believers? Then let us show that we are living according to principles of heavenly origin, principles which never outgrow their value, never need to be changed or modified.

Each soul has an individuality. Each soul must live in hourly communion with Christ; for He says, "Without me ye can do nothing." [John 15:5.] His principles are to be our principles; for these principles are the everlasting truth, proclaimed in righteousness, goodness, mercy, and love.

Supreme love for God and unselfish love for one another, these are the two great arms upon which hang all the law and the prophets. A good tree produces good fruit. The evidence of love for Christ is the manifestation of love for one another. Unselfish love for those around us is placed among the brightest evidences of true religion. By it a daily witness in Christ's favor is borne to the world.

The appetites and passions must be subdued and controlled, that the nerves may be steady and the brain able to see duty clearly. This can be done through divine grace. The gospel of Christ is the voice of duty and the voice of God. What is meant by a failure to obey it is seen in the history of Satan, who for his disobedience was cast out of heaven. The greatest talents and the highest gifts that could be bestowed on a created being were given to Lucifer, the covering cherub. Before his fall he was a glorious being, occupying a position next to Christ. But he sought to be equal with God, and brought upon himself irretrievable ruin.

With this lesson before us, let us hide ourselves in Christ. He is the source of all wisdom, all intelligence, all power. Behold in the cross of Christ the only guarantee for our salvation. Behold the Saviour giving His life for us, that we might be Christians. Those who strive to live the life of a Christian are battling against the devil's lie. Can we doubt the result of this conflict? God lives, God

reigns, and daily He is working His miracles. "They that are Christ's have crucified the flesh with the affections and lusts." [Galatians 5:24.]

Before the world and the heavenly universe they give evidence that they are trying to live out the words, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, ... think on these things." [Philippians 4:8.]

"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." [Galatians 5:22, 23.] These are the fruits of the Christian tree. The tree which bears only leaves, the life which has only profession, must be withered by the curse of God, even as the fruitless tree which flaunted its abundant foliage in the face of the Saviour.

My brother, I feel deeply grieved that you have misrepresented Christ in character. You need to give a different representation of Christ in the family circle. The church needs an altogether different example from that which you and your family have set in spirit and deportment. You have been acting more and more like a man bereft of reason. God cannot serve with any one who manifests such a masterful, overbearing, dictatorial spirit.

On one occasion John, in company with the other disciples, solicited the hospitality of the Samaritans who, however, refused to entertain them. This so aroused the indignation of the disciples that John said, "Lord, wilt thou that we command fire to come down from heaven and devour them, even as Elias did? But he turned and rebuked them, and said, Ye know not what spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." [Luke 9:54-56.]

You are dishonoring God. If you do not change, He will not be with you, but will leave you to be controlled by your harsh, perverse, unchristlike spirit. You glorify the enemy by your denunciatory actions. Your spirit needs to be rebuked in the name of the Lord. Your wilful, unchristlike course is a great injury to souls. They cannot harmonize your works with your profession <and the solemn sacred truth which you give to the people>.

God gives to no minister, to no man in any of our institutions, authority to show the arbitrary spirit you have shown. When you manifest this spirit, you are controlled by Satan. The religion of Jesus Christ leads men to act rationally, not as though they were insane. It leads them to be kind, tender, <long-suffering,> benevolent.

Oh, if your wife would only sit at the feet of Christ as did Mary of old, and learn of Jesus, the spirit which she now commends in you as right and proper she would seek to pacify, not to arouse. If you continue to act as you have been acting in the past, your influence will become intolerable. God has not made you a ruler over His heritage. You are manifesting the same spirit that Satan manifests. He is a tyrant.

"These things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby

know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." [1 John 2:1-6.]

An experimental knowledge of Christ and communion with Him as a redeemer and friend leads to true obedience and fervent love for God and for human beings. Satan controls when in the place of meekness and lowliness, there is seen a harsh, dictatorial spirit. Those who are controlled by such a spirit bring wicked charges against Christ in the person of His saints. God endorses no such treatment of His blood-bought heritage. The harsh, ungentlemanly words you speak to your brethren are no evidence of the presence of Christ. They are instead an evidence of the presence of the fallen foe. By your actions you show that you are not yoked up with Christ, that you are not learning in the school of the Master, but in the school where Adam learned his lesson of disobedience. Who has taught you to reveal such unlovely traits of character? They show a spirit <entirely> out of harmony with God. The love of God always produces the fruits of His Spirit.

I am instructed to say to you both, You are not walking in the path of truth and righteousness. A tree is known by its fruits. Christ cannot be glorified by your service. You are teaching others, but you need that some one should teach you the first principles of the love of God. "He that saith he abideth in him ought himself also so to walk, even as he walked." [Verse 6.]

If the sanctifying Spirit of Christ were dwelling in your soul, you could not use the expressions toward your brethren which now you use so freely if they do not please you.

The talent of speech is a precious talent. "A word fitly spoken is like apples of gold in pictures of silver." [Proverbs 25:11.] Your passionate words are a dishonor to God, a disgrace to yourself, and a savor of death to those who hear them. Supposing that while you were speaking words like many you have spoken in the past, God should say, Cut him down. What would be your future? You could not find a place in heaven; for were you admitted there, you would create a rebellion if you were not made supreme ruler.

Your exhibition of unholy temper, even in assemblies of God's people, is endangering to your mind and life. Ask yourself, Will it pay for me to go on as I have been going, in strife and contention?

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." [1 John 2:7-10.] How true this is. Selfishness is seen in the words and works of him who hates. But the love of God abides in the heart of the one who reveals love for his brethren.

In him there is "none occasion of stumbling." [Verse 10.] His soul is at peace and rest. His obedience to God's Word shows that he has a saving knowledge of the Saviour.

Christ has expressly enjoined His followers to love and respect their brethren. Those who take the position of teacher, yet fail to manifest a tender regard for their brethren, might better cease their labors until the converting power of God teaches them the lessons they must learn in order to work successfully for God. Unless the one who claims to be converted is converted in spirit, word, and deportment, he will exert a deleterious influence in the church. He who really desires to be a clean

vessel, fit for the Master's use, must submit to the molding and polishing process carried on by the wheel of God's instrumentalities, until all the unshapeliness and roughness have vanished. Only thus can he become a vessel unto honor.

No man is to take up the work of a minister of Jesus Christ until he has complied with the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.] God's ministers are to show forth in their lives the unselfish love which Christ constantly taught and perfectly exemplified. Thus is to be shown the marked distinction between those who love God and keep His commandments and those who are standing under the black banner of Satan. God's people are ever to reveal the works of righteousness. They are to show that they are guided by pure, elevated motives; that they realize that they are bound by heavenly obligations to represent Christ by standing steadfastly under the bloodstained banner.

None is too young to enter the service of God, to form a character after the divine similitude. Let all remember the words, "Ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] Those who claim to be serving Christ are to co-operate with the Master Builder in their character-building. Only thus can they build up a structure which by its symmetry and loveliness represents divinity.

No one whose mind is so filled with his own schemes and devisings that he has not <sufficient> time to study the Word of God, and by looking into the divine mirror find out what kind of a character he is forming, should hold forth the Word of life to others. Perhaps one catches a glimpse of the mistakes he is making. He sees that his building is unlike the design given him, but he is so absorbed in ruling and correcting others, that he has no time to remedy his own defects, and so continues to present before the heavenly universe a miserable representation of Christ. Angels turn away their faces in sorrow. The world sees that he is not what he professes to be, and they turn from him as a counterfeit.

Those ministers who are too full of business to take time to seek the Lord and study His Word, that they may understand what they must do to inherit eternal life, should not act as shepherds of the flock of God; for they know not what it means to feel the power of His saving grace. They are too full of the things of the world to perform the religious duties which fall upon all who love God. They are too busy to act like Christians, too busy to give expression by courteous words and kindly deeds to Christlike love.

The instructions contained in the prayer offered by Christ just before His crucifixion are to be followed by all Christians. The greatest of all gifts, all talents, is true Christlike love. The Lord calls upon all our churches, all our institutions, to manifest this love. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind; and thy neighbor as thyself." Thus was the answer the lawyer gave when Christ asked, "What is written in the law? how readest thou?" And before priests and Pharisees Christ replied, "Thou hast answered right; this do, and thou shalt live." Thus the great question, "What shall I do to inherit eternal life?" has been forever settled. [Luke 10:25-28.]

The gospel fits all periods and all relations of life. No man can separate fellowship with God from a life of holiness. Sanctification takes in the whole being. Many in this our day claim fellowship with God while by their lives they deny their claim. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as he is in the light, we have

fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” [1 John 1:6, 7.] To walk in the light is to know and obey the truth. To have fellowship with one another is to treat one another as children of God.

The command to love God supremely and our neighbor as ourselves is not obeyed. It is disregarded by those who desire to do selfishly, who are not willing to do to others as they would they should do unto them. Unjust weights and measures are used. Selfishness is shown in the use of God’s money. Extravagance is seen where economy should be practiced in order that the work of the cause of God may be advanced. One man ventures to use for self-indulgence means which should be used <to advance the work of> the Lord. This is entirely contrary to the lessons Christ has given. It is impossible to harmonize selfish use of the Lord’s money with the principles of Christ’s life.

The Saviour said, “Whosoever will come after me, let him deny himself, and take up his cross, and follow me.” [Mark 8:34.] Let those who claim to be teaching the gospel of truth reveal by their lives that they have accepted the yoke of Christ, that they have complied with the invitation, “Learn of me; for I am meek and lowly in heart.” [Matthew 11:29.]

My brother, you have a work of self-examination to do. Your soul is in peril. You are neither physically nor spiritually strong. Your mind is unbalanced by self-exaltation. Will you not, my dear brother, for the sake of your soul, test your character by the Word of God? You claim to be a Christian, that is, to be Christlike; but you do not represent Christ.

The acceptance of Christ’s atonement is the groundwork of true faith. To those who repent and confess their sins, the Holy Spirit, the author of all sanctification, will give grace to speak kind, tender, respectful words. Those who will look long enough into the divine mirror to see and despise their sins, their unlikeness to the meek and lowly Jesus, will have strength to overcome. All who truly believe will confess and forsake their sins. They will co-operate with Christ in the work of bringing their hereditary and cultivated tendencies to wrong under the control of the divine will, so that sin shall not have dominion over them. Looking to Jesus, the Author and Finisher of their faith, they will be changed into His likeness. They will grow up into the full stature of men and women in Christ Jesus.

Do not venture to think that if you do not overcome your sins in this life, you will be given another probation in which to secure the eternal reward. No, no, no! This present time is the only probation we shall have. And the three Powers, the Father, the Son, and the Holy Spirit have pledged themselves that if we walk in the light as Christ is in the light, we shall have fellowship with one another and be cleansed from all sin in the blood of Jesus. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” “Whoso keepeth his word, in him verily is the love of God perfected.” [1 John 1:9; 2:5.]

Those who truly believe, who confess and forsake their sins, will grow more and more like Christ until of them it can in heaven be said, “Ye are complete in him.” [Colossians 2:10.]

By heeding the prayer of Christ in the seventeenth chapter of John, we shall reveal the love of God. It is not enough for a man to think himself safe in following the dictates of his conscience. Many a man who claims to be strictly conscientious is working entirely contrary to his brethren, in whom he should have confidence because they have stood the test of temptation. The question to be settled

is, Is the conscience in harmony with the Word of God? If not, it cannot safely be followed; for it will deceive. The conscience must be enlightened by God. Time must be given to a study of the Scriptures and to prayer. Thus the mind will be stablished, strengthened, and settled. There is to be no drawing apart brother from brother. Unity and love for one another are to increase more and more.

“Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” [Verses 20-23.] Let every church and every institution study and digest these words.

Lt 22, 1901

Brethren and Sisters in California

Healdsburg, California

February 3, 1901

To my brethren and sisters in California,—

There is a work to be done in this part of the Lord’s vineyard that should have been done long ago. According to the light God has given me, if this work had been done, there would now be a much larger number of believers, and a spiritual church which would indeed be the light of the world, fulfilling Christ’s words, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [Matthew 5:16.]

I will write some things which on several occasions the Lord has made known to me. Several years ago a decided reformation was called for in Healdsburg among those who claimed to be Christians. Reproofs from the Lord were given and confessions were made; but there was not a decided reform. Because former customs and practices were not forsaken, they were a constant temptation. The work done was not thorough. Souls were not cleansed from all spiritual defilement. Many failed to keep the vows they then made. Since then there has been that in the practice of the church members which has not honored or glorified God. There has been too much selfishness, too little conformity to the divine likeness.

One of the arrangements of the divine government is that all shall receive to impart. The Christian is to be a benefit to others. Thus he himself is benefited. “He that watereth shall be watered also himself.” [Proverbs 11:25.] This is not merely a promise. It is a law of God’s divine administration, a law by which He designs that the streams of beneficence shall be kept, like the waters of the great deep, in constant circulation, perpetually flowing back to their source. In the fulfilling of this law is the power of Christian missions.

No words can express the blessing received by those who work disinterestedly to carry out the commission Christ has given. Hear His words, “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of

the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.” [Matthew 28:18-20.]

No narrow views are to be taken of the Lord’s work. Those who work in any part of the Lord’s vineyard are to keep constantly in view the parts of the vineyard that are not worked. The schools established in different localities are to so educate and prepare students that they will have a thorough knowledge of what constitutes Christian character and a fitness for work in Christian missions. There must be intellectual and divine enlightenment, all under the sanctification of the Holy Spirit, the help pledged to God’s people when they are baptized into Christ’s death and raised from the water in the likeness of Christ’s resurrection.

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. ... Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the Word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” [Colossians 3:1-4, 12-17.]

We cannot now enter into the many transactions which have made up the life record of church members. These transactions are registered in God’s book of records. How will this record appear in the great day when every one shall receive according as his works have been? “Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” [Revelation 3:2-5.]

“And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works.” [Revelation 20:12.] Then men will have a clear, sharp remembrance of all their transactions in this life. Not a word or a deed will escape their memory. There will be trying times. And while we are not to mourn over the time of trouble to come, let us, as Christ’s followers, search our hearts as with a lighted candle to see what manner of spirit we are of. For our present and eternal good, let us criticize our actions, to see how they stand in the light of the law of God. For this law is our standard. Let every soul search his own heart.

Please read carefully and prayerfully the fifth chapter of Galatians, noting especially the fruit that grows on the Christian tree. “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ’s have

crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." [Verses 22-26.]

"Behold, I come quickly; and my reward is with me," Christ says, "to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Revelation 22:12-14.]

If Satan has his way, he will control the church which should be strong and firm, established in the faith, shining as a light amid the darkness of sin, revealing to the world the graces of the Spirit, after the similitude of Him who took human nature upon Himself, to show by a sinless life that men and women can fulfill all righteousness. Christ was tempted in all points like as we are, yet He was not overcome in a single point. He has conquered for us.

It is not for the interest of human beings to work partially in Satan's lines and partially in Christ's lines. God will not accept divided service. The whole being, heart, life, and character, is to be moulded according to the Pattern given us in Christ. With the gift of His Son, God gave all the facilities of heaven to enable man, through the merits of a crucified and risen Saviour, to reach the highest standard of excellence. No halfway work will prove a success. "The law of the Lord is perfect, converting the soul." [Psalm 19:7.] This law will decide the case of every person. Therefore it becomes our duty and is for our present interest and our future happiness to make our calling and election sure. "If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [2 Peter 1:10, 11.]

From the light the Lord has given me, I know that the church is in need of purification. There is need of self-examination, of wrongs being righted, of restitution being made, not only in word, but in deed. There has been dishonest dealing. Sharp, scheming, worldly-policy plans have been brought into the practice and have been followed for nearly a lifetime. The Lord has been greatly dishonored. Neither the first four commandments nor the last six have been obeyed. The Lord sees every corner of the human heart, and He knows that there are very many who have defilement to cleanse away. He calls for thorough searching of heart.

The eleventh chapter of Matthew contains important instruction. We read there of Christ, "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." [Verses 20-24.]

These words are plain and decided, and are applicable to all places where great light and many evidences have been given in regard to the truth for this time, yet where the people who have been so highly favored have not appreciated the light or the painstaking efforts made by Christ to bring them into conformity to the principles given for the guidance of believers in all times, but especially

at the present time, so that by their unity and their obedience to God's requirements they will bear a powerful witness in favor of the truth. They are a spectacle to the world, to angels, and to men.

Christ's words in (Luke 10:25-37) should be studied critically by the people of God, and should be applied by them to their individual cases. The question is asked by the lawyer, "What shall I do to inherit eternal life?" Christ lays the burden of the answer upon the questioner. Before that large crowd of Scribes and Pharisees, who were eagerly watching to see if they could not catch Him in His words and then accuse Him and put Him to death, He said to the lawyer, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live."

Here is the substance, in short, of the terms of salvation, and these terms hold a binding claim upon every soul that lives. There is no half-and-half work in this matter. It is a life-and-death question. The whole man is to be converted, represented by a new birth.

Those who ignore or make little of Christ's answer to the lawyer will find themselves weighed in the golden balances of the sanctuary and pronounced wanting. God accepts not a divided heart.

A strange work has been done in the church at Healdsburg, a work that but poorly meets the requirements of God's Word. The members have neither loved God supremely nor their neighbor as themselves. There has been sharp practice in business deal. Professed believers in the truth have hurt their brethren, spiritually and financially, by a wicked example; and God has been greatly dishonored. There are men whose spiritual eyesight is dim, who cannot see the tendency or the result of their own actions. God calls upon them to halt, and to ask, "What shall I do to inherit eternal life?" [Verse 25.]

There have been men who have helped the cause of God in an emergency. These men have devised liberal things, but the Lord in His providence has permitted them to sink from prosperity to a state of poverty. Brother Leininger is one of these men. His case has been an object lesson, kept before the church to test the sincerity of their religious principles. Brother Leininger was once a prosperous fruit grower. In this work he acquired a valuable property. When he embraced the truth, He sold his farm that he might come in connection with the school where his children might have its advantages. He showed his faith by his works. He gave some thousands of dollars to the college in Healdsburg, some thousands to the church in Healdsburg, and some thousands to the Health Retreat. He did not give grudgingly. He felt that it was a privilege to work for the advancement of the truth. If he had had a much larger portion, he would have used it all to help where help was needed.

But adversity has come upon him. He has sustained losses. And in some instances he lost through the devising of his professed brethren. But the Lord has kept a much more accurate record of his liberality to the cause than either his brethren or he has kept. Brother Leininger has reached a very low condition financially, and has stood as a spectacle before the world, before angels, and before men. God has been cognizant of all the suffering that His servant has endured. It is all written in the books. But the church [members] have been thoughtless, and though the light of the Word of God has been shining upon their pathway, they have neglected a most sacred duty. Thus they have dishonored their profession of faith. They have given the world opportunity to say that the Adventists have stripped a man of all he had and then left him in his misfortunes.

Those at the Pacific Press have done something to relieve Brother Leininger in his emergency, but he has stood before God's people helpless in his poverty. Little interest has been manifested to return him a portion of his means with which he could secure a home for himself and for his children. He freely gave to relieve the necessities of the work in different lines, and to those who <for years> have had the benefit of the use of this money, both principal and interest, belongs the solemn obligation of giving back to this <man, a father of a family,> means which will place them in a comfortable home with several acres of land on which Brother Leininger can raise his own produce, and at the same time do work which will support his family.

The California Conference has something to do in this matter, and that without delay. The help they give is not to be given grudgingly. The whole vineyard is the Lord's, and His servant, Brother Leininger, has done the very best he could do in his poverty to sustain himself and his family. His wife has had to go out to nurse the sick, leaving her little children who needed the special instruction of the mother. This has been very unfavorable for the family. The elder children needed a mother's guidance and instruction. The younger members of the family needed the strictest diligence to restrain every wrong tendency and to encourage every right principle. The younger members of the Lord's flock should be taught correct habits. While their hearts are susceptible to right influences, they are to be disciplined and taught to act in accordance with pure principles. The work of the mother in the family is a sacred one. She is to train and discipline her children. She is to require obedience from them.

Money can never make up for what has been lost by neglecting to do the right thing at the right time. This object lesson has been kept before the church, but the need of restoring to Brother Leininger the privileges and comforts which he deserved has not been discerned. Years of plodding through poverty, in suffering and distress, have been doing their work. The children have not received the labor and encouragement which they should have had. Think ye that these children, situated as they have been, have not received most unfavorable impressions? This case has been before you for years. You have seen it all, and passed by on the other side.

The Lord is greatly displeased with this neglect of His faithful servant. It has given Satan opportunity to bring the truth into disrepute. God's judgments will surely fall upon those who look on with indifference and suffer His servant to remain in poverty. Our people were willing to accept all that Brother Leininger would give to the cause. They should be just as willing to help him, now that he is in adverse circumstances. God says, "If there be among you a poor man of one of thy brethren within any of the gates of the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." [Deuteronomy 15:7-11.]

“If thy brother be waxed poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, nor lend him thy victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.” [Leviticus 25:35-38.]

It is necessary for our people in California to take hold of Brother Leininger’s case and work most earnestly to redeem the past. Do your duty to the family which is in such great necessity.

God has laid upon us the obligation of giving special attention to the poor among us. But Brother Leininger is not to be ranked with the poor. He has laid up for himself a treasure in the heavens that faileth not. His money, which served the conference in its necessity, is now to serve him and his family in their necessity. The members of the Lord’s family are now to help the one who helped the cause of God in its extremity.

This family has been in need for a long time. Church members in comfortable circumstances have looked on and have said, “Be ye warmed and clothed,” but they have not done anything to help. [James 2:16.] Let all now take an interest in this matter. Repent, for Christ’s sake, repent for failing to do that which you should have done.

The Lord has permitted this case to be, to test and prove His people, to see if they would heed the instruction He has given them. He is looking on, marking every circumstance. He has an account to settle with those who have done Brother Leininger an injury by leading him to place confidence in their word, and then have failed to fulfill their promises, closing the last door to his hope of recovering himself. They have left him to lose the little he had. They have become hard-hearted and regardless of principle. They are in need of pardon and forgiveness.

I again urge that something be done now, just now, for Brother Leininger. Let it be no stinted restoration. Brother Leininger has been brought into a position where he cannot build himself up. Now his brethren must put their hands under him and lift him to a position where he can get a comfortable home and have employment to support himself and his family.

It would be to the advantage of his elder children to be connected with the school for a time, that they may have opportunity to improve their entrusted gifts and be enabled to help their parents. In doing this they will be much happier than they would be if they neglected to do what they might to encourage their father and mother. The young man who is at home needs the benefit of the school. He should bring his will into submission that he may exert a good influence over his younger brothers and sisters.

To Brother and Sister Leininger I would say, God will co-operate with your efforts if you will take hold of His strength and learn how to bring more decided government into your home.

Set things in order in the very best way you can. Begin just where you are. Do not wait one day. Brother Leininger, you will receive much of God’s blessing in exercising your prerogative as a father. Sister Leininger, God will help you if you will take the position that a mother should in disciplining your children and training them to habits of order and diligence. Upon you rests the responsibility of taking the lines of government into your own hands. We hope to see you both carrying forward the work of reform which is essential in your family. No father or mother can safely neglect their responsibilities.

I cannot finish this letter today, for I wish to send it in this evening's mail. My brethren, go right ahead. Wait for nothing. Work with all God-given wisdom.

Lt 23, 1901

Mills, Brother and Sister [G. W.]

Healdsburg, California

February 2, 1901

My dear brother and sister Mills,—

I hope that you will not suppose that I have not a real interest in you, because I have. The Lord has an interest in you. If you walk and work in the counsel of God, you will make every effort possible to be in harmony with your brethren. All who are members of the church are not walking in the light of God's Word and are running a great risk of having their names blotted out of the book of life. But thank God that you are not their sin-bearer. There is but one sin-bearer for the human family. Christ has borne our sins. He has carried our sorrows. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." [Isaiah 53:5.]

Your work is now to clear your own soul before God and leave others to do the same. Whatever course others have pursued, you have your own case to care for. You have the Word of God, clear and distinct. Follow this Word. Human nature is often hard to manage, and those who do not strictly follow the Word of God are in peril. The enemy obtains an advantage over them. The stubbornness of human nature is often a great hindrance to advancement in the divine life. You have a very stubborn disposition to overcome, but God will help you.

There is never a time or a place when it is right for you or me to say, I will not forgive my brother, and I will not walk and work in fellowship with him. In doing this the human agent places himself in opposition to the express teachings of Christ.

Please clear your own soul, in strict accordance with the Word, whatever may be the course pursued by any other man. We have self to deal with, and we must be faithful with our own souls, else our natural and hereditary tendencies to wrong will gain the ascendancy. When one errs, we are not to harass our own souls, but wait on the Lord. If your brother does you an injustice ignorantly, and then holds out his hand of fellowship, saying, "If I have erred and done you an injury or misjudged you, forgive me," and you draw away from him and refuse to forgive, you have walked away from the great Counselor, and need yourself to repent and be forgiven.

You have passed through scenes of severe trial, and the Lord understands the mischief done. Mischievous tongues are without number. They know not the things they assert. They are passing over ground that they will have to pass over again when every case shall be brought in review before God, when the judgment shall sit and the books shall be opened, and every one shall be judged according to the things written in the books whether they be good or whether they be evil. Then those whose words now wound and bruise must answer for every statement they have made, and bear the results of the words they have spoken to wound and bruise the souls of the Lord's heritage.

There are many things which do not now appear in a correct light, which will in that day be made plain.

But the question of forgiveness needs not to be interpreted for it is plain. If a brother err, forgive him if he asks you. If he is not humble enough to ask, forgive him in your heart and express your forgiveness in word and action.

Then the weight of his sin will not in any degree be upon you. "Consider thyself, lest thou also be tempted." [Galatians 6:1.] When he reaches out his hand and says, "Forgive me," it is not for you to turn away and refuse to forgive, because you may think he does not feel humble enough and does not mean what he says. You have no right to judge him because you cannot read the heart. The Word of God says, If he repent, forgive him. "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." [Luke 17:4.] And we are not only to forgive seven times, but seventy times seven. Just as often as God forgives us, we are to forgive one another. Thus we encourage repentance and confession.

You are never to say, "When I see that you have reformed, then I will forgive you." This is not God's plan. This is in accordance with the prompting of human nature rather than with divine promptings. A Pharisaical indifference and hardness of heart is not to be allowed, for it is not Christlike. In showing that you do not care for the soul of your brother and do not want fellowship with him, you hurt your brother and set him a wrong example.

My brother, you have made mistakes, and you need to come with softened heart to your brethren. To be a member of the church is not to be regarded by you as the greatest thing. The greatest thing is to cleanse from the heart everything that will lessen your influence for good in the church and in the world. You have a work to do to strive to enter in at the strait gate. If others professing the truth use their talent of speech to report matters which hurt your soul, they do a work which pleases the enemy.

There is need of the tongue being touched with hot coals of juniper. God is greatly displeased with this kind of talking in the church. If each would save his words to comfort and encourage and bless, there would be much more charity, which is love, and much more true elevation. If men and women would cease to be mischief-makers, stirring up strife, there would be a much more favorable showing in their own Christian experience. When scandal is circulated there is no want of sin.

I must now close so that this letter can go in the next mail.

Lt 24, 1901

White, J. E. and White, Emma

St. Helena, California

February 7, 1901

Dear children Edson and Emma,—

I have read your long letters. I am interested in them. I must caution you not to invest means where it will be unsafe. Do not enter into so many perplexities that you will be unprepared physically and

spiritually to meet the responsibilities of the Conference. We do not want to create a spirit of antagonism which will make it disagreeable for all. Will you, my son, settle your mind in the Lord? Will you pray in faith and take God at His Word? Wait patiently for Him. I have been instructed that often when we pray for light and help we do not wait for the Lord to answer our prayers. We get in a hurry and try to make things go for ourselves. We should come out much better if our faith did not waver.

Elder Daniells and Elder Irwin have been here, but I have not been able to converse with them. On Wednesday evening we decided that if it were possible I would go with them to Healdsburg the next morning. The morning came, and our prayers were answered. I was a little stronger. The night before they said that I looked like a dead woman.

On Thursday morning Brother and Sister Druillard, who are now members of our family, Mabel, Sara, and I drove over in the very same carriage which father gave me, which I sold to Dr. Kellogg. He has sent it back to me in good condition. I am so glad that I have this carriage. It is so easy to step in and out of.

Brother Irwin, Edson Rogers his stenographer, Elder Daniells, and Elder Knox drove over in the Sanitarium carriage. We did not dare to have one of the men ride with us, fearing that they would draw me out in conversation. Half way over we stopped to eat our lunch. We had a very pleasant journey all the way to Healdsburg and I stood the drive well.

On Sabbath I bore a very straight testimony to the church in Healdsburg, and the Lord moved upon the people. There were about four hundred present, and I spoke very plainly and decidedly to them. If I can, I will send you copies of what I have written concerning this. I presented Brother Leininger's case. I told them that some had urged him to make donations to the cause, telling him that as the Lord was coming, he might better invest his money where it would do good. Well, after he had invested some thousands of dollars in the Healdsburg school, some thousands in the Healdsburg church, and some thousands in the Health Retreat, poverty came upon him. He mortgaged his property and lost it. Since then he has been living in my house at Healdsburg, paying no rent, and letting the place go to ruin because he has not been able to obtain money to keep it up. I have paid all the taxes. I have sold Brother Leininger some furniture, amounting to one hundred dollars, but have not received a penny in return. He mortgaged my house to get food to eat, and the Pacific Press raised this mortgage. Had anyone else owned the house Brother Leininger is living in, they would have turned him out, but I dared not do this. I told the people that Brother Leininger had stood before them in his great need, and that his case was an object lesson by which God was testing and proving them.

I told them how Brother Leininger had been reduced from wealth to absolute poverty, and I called upon them in the name of the Lord to do their duty toward him.

I asked all who desired to seek the Lord to rise to their feet, and lo, the whole congregation rose. And when we bowed in prayer, there was not one person sitting. All were on their knees.

Brother Irwin spoke in the afternoon and Brother Daniells in the evening.

I met with the board and gave them the message the Lord had given me, and I think they were aroused to a sense of their obligations as Christians to Brother Leininger. I told them that the

Conference should provide him with several acres of land and build him a house, not a cheap building, but a good, comfortable house. I told them that in doing this, they would fulfill a duty which should have been fulfilled years ago. Brother Leininger works early and late. He has a lumber wagon and a pair of horses. This is all he possesses, but it is something.

The people manifested considerable feeling as I told them about Brother Leininger's case, and we hope that the conviction will remain until a different showing is seen.

Edson, Willie must have a house for his family. I cannot see how I can allow them to remain where they are, in a place where they can get very little sunshine.

If I could, I would borrow money to build him a house, and do away with the necessity of his paying ten dollars a month for rent.

I shall try to draw some money from the office in Battle Creek. Willie could not immediately get the money for his place in Cooranbong. If he can borrow six hundred dollars, he can at least put up part of his house, and finish it as he can.

I had thought of investing some money in fruit trees, but I think I shall wait for a year. We have considerable fruit in our orchard here. We have two thousand prune trees. Would dried prunes be acceptable in the South, and would it pay to transport them? Please answer this.

Now tell me the best way of reaching Nashville from here. We will come and see you, and I think we shall start from here in about four weeks, if the Lord will. We cannot get up a large enough party at that time to command a whole car, therefore we shall have to give up that scheme. Elder Daniells and Willie are determined that I shall take a drawing-room compartment. There will be four of us women in the party, Sara, Sister Peck, Maggie, and myself. Brother Irwin is very anxious that we shall be in Battle Creek two weeks before the Conference opens.

I have decided to rent a house for my family and myself while I am in Battle Creek. This must be near the church so that I can get to the meetings without depending on a team. I want you and Emma to be members of my family.

Please tell me all you can about the route and as to the best arrangements for my family. Is the house which I sold so occupied that I could not obtain rooms in it?

I must now leave my writing and attend to other important matters. Be assured that Brother Shireman will have all the attention his case needs. He is a man whom the Lord loves, and the faithful ones will be given the attention they ought to have.

Lt 25, 1901

Starr, Brother and Sister [G. B.]; Sisley, Sister

St. Helena, Crystal Springs, California

February 13, 1901

Dear Bro. and Sister Starr and Mother Sisley,—

I can only write you a few lines. I thank you for your letter. I was very glad to hear the good news of your camp-meeting and to know that interest is still shown. I am glad that the door is not closed by any discussions or controversy. Then there is no taking sides. Those who place themselves on the wrong side seldom change to the right side; therefore there should be no controversies at our camp-meetings. We are to use the strength of our words and influence to advance the truth in clear straight lines, receiving and imparting light. As the leaven of the precious truth is introduced, it silently diffuses itself, imparting its own properties and tendencies, until the whole lump is leavened. Satan's evil leaven of unbelief will often be introduced to prevent the work of reformation going on, but nevertheless the vital current of truth must constantly flow forth and impress minds.

New territories must be entered, and the closer these territories are to one another the better can they be cared for. As fields near together are worked, the small companies raised up gain strength from association with one another. It is not always best when arranging for a camp-meeting to hold it a long way from where the camp-meeting was held the year before. If it [is] held near, those who were not converted at the previous meeting may be at this.

I am sure revival efforts are just what is needed to bind off the work. And in every place where souls are brought into the truth, a place of worship should be prepared for them as soon as possible.

I must now stop. I am not fit to write; remember when you see a mistake that sister White can hardly hold the pen in her fingers some times. I write because I desire the chain of communication kept unbroken and to let you know that we feel an interest in you and your work.

May the Lord help you and bless you as a family and guide you is my most earnest prayer. May He strengthen and bless you and give you the precious sunlight of His countenance.

In much love.

Lt 26, 1901

Colcord, [W. A.]

St. Helena, California

February 13, 1901

Dear Brother Colcord,—

I am not in a condition to write much this mail, but I will try to send you a few lines. For four weeks I was closely held by la grippe. I went to the table only a few times and could not associate with the family. But notwithstanding this, I was enabled to write in three days seventy-five pages of letter paper. I do not question but that the Lord helped me in a wonderful manner.

I had just begun to be able to go out again when the second attack came. But I took treatment and am better today. Still, I dare not write much. I think of you all, and would be so pleased to see you and be able to relate some of the experiences which we have had since coming here. I suppose, too, that you have had many experiences in your work.

Last week I ventured to drive to Healdsburg. I am inclined to think that this must have brought on the second attack of la grippe. But I had to go for we had important work to do there. I attended a council meeting on Friday, and on Sabbath I spoke to the church full of people. Brother Irwin spoke in the afternoon and Brother Daniells in the evening. Brother Daniells remained in Healdsburg to follow up the interest which was aroused on Sabbath. He has been at work all through the week, and there has been a general stir among the people in the true reformatory style. Brother Daniells has had to work alone, because my work on Testimony 34 demanded my presence at home where my workers could consult me.

This book is now in process of completion and will soon be ready for the printers. We hope that it will be published before the General Conference.

We are thankful for so pleasant a home. The climate here does not seem to be as good as in Australia. My health has not been quite as good here as it was there. But perhaps I should not judge the climate by my health; because since I came here I have worked continuously, commencing my work the day after we arrived in Oakland. And then, too, we are not in a position to pass judgment on the climate because we passed through one winter in New South Wales, and then came directly here to pass through another.

The winter here has been severe. Most of the time the weather has been foggy and wet. On Friday we had a snowstorm. The days are very short. Daylight does not come till seven o'clock. I think it must be the cold weather that is affecting me. Yesterday and the day before, the weather was pleasant; today it is pleasant, but cold.

I think I shall not find a country I delight so much in as Australia, but St. Helena is a nice place.

If when we go to Michigan we have a third winter, I do not know how it will serve me. But I leave this with the Lord. I will put my trust in Him.

I am much interested in the work in Newcastle and Maitland. I earnestly hope that the camp-meeting lately held near Maitland will be productive of much good. I hope that you are of good courage in the Lord. Last mail I sent a long letter to Australia and meant to have included your name with two or three others, but when I asked Maggie about it, after the mail had gone, she said that your name was not included.

Be of good courage in the Lord. Encourage the Pearce sisters. They are as good as gold. Do not allow them to feel discouraged. I am sure that the climate in Maitland will be better for them than the climate in Sydney. The Lord has His eye upon these sisters. For years they held things together in Ballarat, and the Lord will reward them for their faithful service in that place. Do not let them feel that they are not appreciated. I was glad to hear that they are in Maitland. I think their influence will be a great help.

I wish you would write me how the work is going in Maitland. A good work has been done here in San Francisco and Oakland. A great reformation has been made in the Oakland church. May the Lord help them to hold the fort. Fifty-seven were baptized. Many of the Office hands were converted. Some who were thought to be hardened and unimpressible have experienced a genuine change of heart. Praise the name of the Lord! Elder Daniells has taken hold of the work in the real revival style,

and the Lord has wrought in a most wonderful manner. He has also wrought for Healdsburg College. Thirty have been baptized there, and a blessed work has been done.

When I spoke in Healdsburg a week ago last Sabbath, the large auditorium was full, and all present pledged themselves to seek the Lord with the whole heart. But I am afraid that all have not seen how much they need to come into working-order. But the Lord bears long with us, and my heart is drawn out in most earnest longing for these souls, who have forgotten that they were purged from their old sins and cannot see afar off. Like bands of steel, selfishness girds them about. O that these bands of slavery may be broken! O that the light may shine through the cloud of darkness that encircles these souls! There is always light beyond for those who will break the bands that bind them.

My heart yearns after souls. I hunger and thirst to see men and women obeying the truth, taking their position as loyal and true soldiers under the bloodstained banner of Jesus Christ.

I am dreading to go to Battle Creek, and yet I know that it is the only thing for me to do. It may be my last effort for Battle Creek, which has certainly been a battleground for me. But the Lord is able to do large things for us. I must not fail nor be discouraged. The Lord is my Helper and my Shield.

Put your trust in the Lord, brother and sister Colcord.

Lt 27, 1901

Pearce Sisters

Crystal Springs, St. Helena, California

February 13, 1901

Dear Sisters Pearce,—

I have not forgotten you. I am glad that you gave me that little satchel for it reminds me of you. I keep it at the head of my bed, to keep special letters in which I want to be sure and remember to answer.

My health has not been good since I have been on the Pacific Coast, but I do not charge this to the climate. Since coming here my work has been constant. The many calls made upon me, which I have been loath to refuse, have kept me so busy that I have had no time to rest.

I have been very sick for four weeks, but I laid down my pen only two days.

My heart is drawn out to you. I hope and pray that you may be strengthened and that your influence will be blessed in Maitland. Your danger will be in doing more than you should do. If you will be careful and look to the Lord, the great Physician, He will hear your prayers because He has promised to do this. You can go to Him in faith. Just trust in Him to do for you that which He alone can do. The Lord has not forgotten your labors of love in Ballarat when the church was very few in number, and you stood as faithful sentinels at your post of duty. The Lord gave you special help to meet the assaults of the enemy, and you held the fort faithfully. God will not leave you; no, indeed. He loves you, and He wants you to commit the keeping of your souls to Him. Be of good courage in the Lord.

Do not take too much work upon yourselves. We do not want your lives to be shortened. You can be a blessing to many in Maitland if you will preserve your health.

I feel very thankful to the Lord that He has helped me to do His work here in California. He has given me a message to bear to the people, and I have seen His salvation. Would that every one could rightly estimate the precious gift our heavenly Father has made to our world. The disciples felt that they could not express the love of Christ. They could only say, "Herein is love." [1 John 4:10.] The entire universe gives expression to this love and to God's unbounded benevolence.

God might have sent His Son into the world to condemn the world. But amazing grace! Christ came to save, not to destroy. The apostles never touched this theme without their hearts glowing with the inspiration of the matchless love of the Saviour. The apostle John cannot find words to express his feelings. He exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." [1 John 3:1.] How much the Father loved us we can never compute. There is no standard with which to compare it. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.]

I am so thankful for this gift. Shall I complain when God has done so much for me? Never, never! Oh, let me only hang my helpless soul on Jesus as my Surety, my sin-pardoning Saviour. Let us seek to encourage one another to love and obey God. In every act that we perform to seek to win souls to Christ, we are co-operating with heavenly agencies. Then let us not think the smaller ministries are of no account. It is the motive that determines the value of the action. "By their fruits ye shall know them." [Matthew 7:20.] Faithfulness in doing what we can under all circumstances is holiness to the Lord.

The Lord will put a word into the mouth of the meek and lowly in heart. The work that results from the co-operation of divine and human forces is the power of Christianity. Giving that which Christ supplies, imparting His light and grace, this is the work that will comfort those who are longing for sympathy.

May the Lord comfort your hearts, so that you shall not become discouraged. The angels of God will minister to you, my sisters in the faith.

In love.

Lt 28, 1901

Caro, E. R.

St. Helena, California

February 13, 1901

Dr. E. R. Caro

Dear brother,—

I have an intense desire that you shall be all that the Lord wishes you to be. I know that there are trials before you and before every soul who shall engage in the work of the Lord for these last days. I entreat you, my brother, to draw near to God. Do not lose your hold of true principles. These principles have not always been firmly adhered to.

Do not think that you will gain strength by conforming to the world's standard. You are not now strengthened, settled, and established as all who meet God in peace must be. You trust too largely to your own judgment.

Do not trust to your own judgment in placing persons in responsible positions. Your discernment in regard to the fitness of certain persons for certain positions is not good. Leave that work for some one who has had more experience than you have had.

I will say further, The Lord has not appointed you to establish sanitariums. Leave this work to those who understand it, who are better qualified than you to judge in regard to the needs of the field. God has not given you the position of general of the work. This place needs a man of deep experience who can reason from cause to effect.

Wait patiently on the Lord and trust wholly in Him. Labor as a physician, doing surgical work. In the place of feeling competent to go all over the field to adjust the different parts of the work, obtain that spiritual knowledge which will make you a man of high principle.

You do not weigh matters as thoroughly as the important interests of the cause demand. You do not reason from cause to effect. You have much to learn in the school of Christ before you can give spiritual instruction to those who come to the Sanitarium. Put your trust in God. Do not feel that with your limited experience you can pass over the ground over which Dr. Kellogg has passed. If you undertake to do the work he has done in establishing orphan asylums and homes for the aged, you will not make a success, but will involve the cause in Australia in difficulties. But if you will receive advice and counsel, you may now obtain the education which you so greatly need.

May the Lord strengthen and bless you and open your eyes that you may behold the wondrous things out of His law.

Lt 29, 1901

Church in Barbados

St. Helena, California

February 21, 1901

To the church in Barbados

Dear brethren and sisters,—

I am sorry indeed to hear that you have been passing through trials caused by any who claim to believe the truth.

God does not lead any man to advocate such actions as praying with the eyes open. We have not a particle of evidence that this was done by the disciples of Christ.

Removing the shoes from the feet when entering the house of worship is not a duty required of us. Anciently those who ministered in sacred office were required, upon entering the <sanctuary> of God, to remove their sandals, <and wash their feet,> on which dust had accumulated. But there is not the least occasion for this to be done now.

If those who claim to believe the sacred truth for this time should go back to the practice of the ceremonial observances required from the Jews, what kind of a representation would be made before angels and before men?

We should use the utmost care to cleanse every corner of the heart from sin. Those who, in the place of cleansing the soul-temple, perform outward ceremonies, thinking that these will recommend them to God, will find themselves enshrouded in spiritual darkness, even as were the Jews.

To insure cleanliness God required many ceremonies from ancient Israel. These ceremonies were to illustrate the necessity of carefulness in all their actions, that they might be preserved from all the impurity that it was possible for them to avoid. But these outward ceremonies have not the least bearing upon the people of God at this time. When Christ, our Sin-bearer, died upon the cross, these ceremonies lost their force; for in His death type met antitype.

Those who present such tests to the people of God today only confuse the mind. They put outward performances in the place of the precious truth, making works take the place of religion of heart and life.

God has given a test to all the world. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord; whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." [Exodus 31:12-17.]

This is the Lord's test. Let us not descend from it to man-made tests.

These weak productions, presented to the church for their instruction and practice, are the production of minds who need that One teach them the first principles of the gospel of Christ.

I have received from the Lord warnings to give to Seventh-day Adventist churches. He has instructed me that Satan is the inventor of unimportant, nonsensical fables, which he presents to human minds to eclipse the grand, elevating, purifying truths for this time. The enemy strives by these miserable inventions to lower the sacred principles of truth, to lead the mind away from health-giving truth to sham ceremonies.

Satan is not pleased when the people of God demonstrate the ennobling, elevating influence that pure truth has upon human minds. He is the author of the silly fables which some have been

presenting. The cheap, weak tests which he leads men to advocate should not be received or tolerated in our churches.

It would seem that the idea of believers praying with their eyes open, as though looking into heaven, is one of Satan's cheap fables, and the taking off the shoes when entering the house of worship is another production of his. The Lord is not pleased when His people, who have received such grand, noble truths from His Word, allow their minds to dwell on the weak, silly fables which have been presented to me for my opinion.

These deceived souls are told that Sister White prays with her eyes open. No, Sister White closes her eyes when she prays, that with spiritual vision she may behold the Lamb of God which taketh away the sin of the world.

By the exercise of faith we cleave the dark shadow which Satan throws across our pathway. He desires us to look upon discouraging, forbidding things so that we shall not obtain clear views of God and eternal realities. Let us pray with closed eyes, seeing by faith the Saviour who knows our every weakness, our every necessity, and who helps our infirmities. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." [Hebrews 4:15, 16.]

As a people we shall have to meet all classes of professed Christians. There will be those who will bring to the foundation a large amount of wood, hay, stubble, which will be consumed by the fires of the last day, and if they themselves are saved, it will be as by fire. Only by straightforward repentance and conversion can they be purified and made white and tried.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." [Acts 20:28-30.] Here is plainly shown the difficulties that will come into the church through men who are not satisfied to dwell upon the lessons given them by our Lord Jesus Christ; who are always seeking for something strange and odd to present as new light which other men have overlooked.

"Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." [Verse 30.]

It has ever been the will of God that in all the cities of America Seventh-day Adventists should do a widespread missionary work. Churches should be built where every Sabbath the people may assemble to worship God and to hear the gospel. Earnest efforts should be made to do the work which should be done at the present time. The Scriptures are to be opened to all who comply with the invitation that the Lord sends to come and listen to the message the Lord sends to His people.

One man is not to suppose the his gift is so full and perfect that it will supply all the church requires. Every talent and every gift that God has set in the church is to be recognized and acknowledged, but great caution is to be exercised to prove all things and hold fast only that which is good.

The fourth chapter of Ephesians contains instruction which we should all heed. After speaking of the need of unity, the apostle says, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." [Verses 14, 15.] To speak the truth in love means to walk in the truth, to practice the truth in all the transactions of life, to walk worthy of the vocation wherewith we are called, doing works which correspond to the elevating influence of the truth. It means to have a faith which works by love and purifies the soul, making us alive in Christ. It means to have in the soul the living water, which <Christ gives, and which> springs up unto everlasting life.

Faithful ministers of the gospel are often made sorrowful by the conduct of those members of the church who do not help, but hinder them, making their work severe and taxing by bringing in strange things, which have no foundation in truth, but are a tissue of falsehood. These persons corrupt the Word of God by mingling with it their human opinions, thus making the genuine testing truths for this time of none effect.

The office of minister of the gospel is one of high dignity. True gospel ministers are co-laborers with God in the faithful accomplishment of His great plan. As God's messengers, they speak the truth in love. They are representatives of Christ, and though their work is often made very hard, yet God will sustain them against all criticism if they will be true to principle, whatever this may mean to them.

Lt 30, 1901

Kellogg, J. H.

St. Helena, California

February 14, 1901

Dr. J. H. Kellogg

Dear brother,—

Sara says she has written Sister Hall a letter, telling her that I will accept your kind offer. I appreciate all you say, and feel thankful for the advantages that I shall have. I believe you would do all you possibly could to make my home in every way pleasant. When I consented to accept your invitation, I did not think of my workers; and we thought that perhaps there would be a larger number than could be accommodated. We thought that perhaps it would be best to rent rooms where we could all be together in one family, W. C. White, Sara McEnterfer, Sister Peck, Maggie Hare, and myself. We must be together, as we shall continue our work, and we must consult together in reference to this work.

Before we leave we hope to have Testimony 34 ready for the printer.

We do not think we should neglect Edson's urgent request to visit Nashville on our way to Battle Creek. I have told him that we would do this, and therefore we shall have to leave here sooner than we otherwise would.

When I accepted your kind, brotherly offer, I did so because I thought it the proper thing for me to do. At times the matter of where to stay while in Battle Creek has puzzled me. Wherever I may go and whatever I may do, there are many who will talk and criticize me.

I shall fail if I try to shun all difficulties, and knowing my heart trouble, I wish to be in as quiet a place as possible, where I shall have as little talking to do as possible; for private conversation is much more wearing on me than public speaking. I know that I have the special power of God when I am bearing my testimony before the people. I know the Lord will not leave me. I have full faith in him. He will help and strengthen and bless me in bearing the testimony He has for me to bear. I hope to be much better in health while at Conference than I am now; for I have a second attack of la grippe. But I am recovering, and my heart says, I will not fail or be discouraged.

You may be assured that there will always be unconsecrated persons who will talk. On the steamer on my way over I was one night instructed that my brethren and sisters have reported many things which it was said I had said, and this had brought sorrow to others. I was also instructed that some would seek to have private interviews with me to catch something out of my lips which they could interpret to vindicate themselves, and report. My Instructor said, "Silence is eloquence, even when before your supposed friends. You will be justified in keeping your words for public occasions." Much more was said, which sometime I will tell you.

When any one comes to you, saying Sister White says this, and, Sister White says that, make not a word of reply to them. You need not believe the reports. Let not your mind be troubled, neither let it be always harassed. The Lord is your best friend. He will never leave you if you will cling by faith to Him. I have an earnest longing that you shall triumph gloriously with the third angel's message.

Lt 31, 1901

Kellogg, J. H.

St. Helena, California

February 16, 1901

Dr. Kellogg

Dear brother,—

I have been waiting and hoping and praying for strength, vitality, and spiritual vitality. At the commencement of the Sabbath, February 15, our family assembled in the sitting room for worship. I had a most earnest burden of soul. I felt that I must lie at the feet of Jesus Christ, my Burden-bearer. The Lord blessed us. My heart was broken before the Lord. And suffice it to say that light was given me to accept your kind invitation to make your house our abiding place while at the General Conference. Angels of God seemed to be in the room, and all recognized the blessing from God. I am greatly relieved by the light that has been given me.

I cannot write much today, for I have a second edition of la grippe. But I am of good courage and hope that the attack will soon pass away. It is easier now to bear the affliction; for I know that the Lord is my Guide and my Helper, my Strength and my Redeemer, my Front Guard and my Rearward.

You speak in regard to my diet. I have not become so wedded to one thing as not to be able to eat anything else. But as far as material for greens is concerned, you need have no concern; for to my certain knowledge there are in the section of country where you live many kinds of vegetable productions which I can use as greens. I shall be able to obtain the leaves of the yellow dock, the young dandelion, and mustard. There will be a far more bountiful supply there and of a superior quality than we could obtain in Australia. And if there was nothing else, there are the grain productions. I avoid all soft foods, such as mush, puddings, and custards. I know that in Battle Creek I shall be able to get crackers which my teeth will be able to master. I am not at all concerned as far as the question of food is concerned. And I am very much more at rest, now that I know my duty.

I have received your letter with reference to the Health Retreat. We have not thought it wise to take any decided action until after the General Conference. But one thing is certain. With the present Board and the present physicians, this Sanitarium will never prosper. There is need of men with executive ability. There must be a thorough renovation, else the institution will have little patronage.

Lt 32, 1901

Kellogg, J. H.

St. Helena, California

February 20, 1901

Dr. Kellogg

Dear brother,—

Some days ago I commenced a letter to you, but could not finish it. The second attack of la grippe is treating me severely. I now understand the cause of this affliction. When we took this place, we permitted the Sanitarium dairy to remain here, where it has been for some time. There are twenty-two cows in the herd, and as sheds had been put up for the work, I granted permission for the cows to be kept here till another place was found. Those in charge of this work have looked now and then for a place, but the matter has dragged on, and the smell from the barnyard has made us all sick. I am very quickly affected by a bad smell. I have had a serious time discharging blood and matter from my head. I have taken treatment regularly. Now a slow fever seems to be coming on, with a degree of nervousness.

It has been found that there is a great deal of manure in the barnyard. We have been having it hauled out and ploughed under. I am so surprised at the unsanitary condition of things in this dairy that I know not what to think or say. I sent for Brother Nelson today and talked with him about it. But he said that he occupied no official position, that when Brother Burden was cut off the Board of Directors, he himself was cut off also, <so that he could take no action regarding the dairy.>

Nevertheless, I told him some straight things about the cows, which are shut up all night inhaling the impurity of their own breaths, which is the worst kind of poison, is it not? Then these cows are milked in the place where they have stood all night. Think of the effluvia that must poison the air round them. And yet there are those who look me in the face, and say, This will not hurt any one. It is said that this odor is healthful.

So months have passed by, and the cows have not been removed. Brother James and his family, who have lately come from Australia and are now living near the dairy here, have all been sick with la grippe. Mabel, who works in the office, which is also near the dairy, has la grippe. We have all had it. Brother Ward, who has been working at our place, has been sick nigh unto death. At one time it was thought that it would be impossible to save him, but he is slowly mending.

Nearly all our family have been sick. Sara and I have had a lingering, slow fever. We have ascribed this sickness to various causes, but I think the cause is close by us.

For the past two nights I have had a burning fever, with nervousness. This is a strange experience for me. It is something I have never felt before in the same way.

I think I shall now secure rooms in the Sanitarium and stay there until the dairy is most thoroughly cleaned up. I am so easily poisoned by an offensive atmosphere.

And think of the Sanitarium using milk which, if not diseased in reality, is in great peril of being so. The cows giving the milk used by our sanitariums should be kept in premises where there is perfect cleanliness.

I have much to do before going to Conference. There are some things to be completed for Testimony 34. In two weeks we shall leave here for Los Angeles, where we shall stay over Sabbath and Sunday. From there we shall go to Nashville, and from there to Chicago; that is, if I can go at all. I had thought to go to the Sanitarium for a while, but I seem to be needed here. I must select the most important matters for the Testimony, and then look over everything prepared for it and be my own critic; for I would not be willing to have some things which are all truth to be published, because I fear that some would take advantage of them to hurt others.

After the matter for the testimony is prepared, every article must be read by me. I have to read them myself, for the sound of the voice in reading or singing is almost unendurable to me.

I try to bring out general principles, and if I see a sentence which I fear would give some one excuse to injure some one else, I feel at perfect liberty to keep back the sentence, even though it is all perfectly true.

During my sickness, I have worked every day excepting the Sabbath, sitting on the bed propped up with pillows.

Lt 33, 1901

Kellogg, J. H.

St. Helena, California

February 23, 1901

Dr. Kellogg

Dear Brother,—

I have been in some trial with reference to the movements it would be wisdom for me to make. I had received many letters opening homes for me during the General Conference, and I appreciated these kind, hearty letters.

Friday evening we assembled to have our usual season of prayer. I laid my case before the Lord and entreated Him most earnestly to indicate my duty. Dr. Kellogg had been the first to invite me, and I had felt that it was best for me to accept his whole-hearted invitation. Will the Lord instruct me?

While praying, I seemed to be surrounded by light, and a voice said, "Respect the courtesy of My servant, John Kellogg, the physician by My appointment. He needs encouragement that you can give him. Let him put his trust in Me. My arm is strong to uphold and sustain. He may safely lean upon My strength. I have a work for him to do. He must not fail nor be discouraged."

Lt 34, 1901

Minchin, Sister

St. Helena, Crystal Springs, California

December 12, 1900

Mrs. Minchin

Dear Sister,—

I wish to tell you how glad I am that you are at Sunnyside. I loved my home. To me it was a sacred place. And all the improvements which our limited supply of means allowed us to make were a blessing to us. With every improvement our prayers were mingled.

I would have been pleased to have had an interview with you before I left Australia, but this was not my privilege to have. I have deeply desired that your entire family shall become members of the family of God and walk in the path of obedience.

When any soul approaches God as his Father, heaven becomes his home. He is a member of the royal family, a child of the heavenly King. He holds a life insurance policy endorsed by the Lord God who created him; and all who hold this life insurance policy are linked with the family of the redeemed by a tie which cannot be broken.

The Lord enters into vital relation with the one who enters into partnership with Him. Please read 2 Peter 1:2-11. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things (referring to the previous verses) ye shall never fall." [Verse 10.] Here are the conditions. If you consent to place yourself under pledge to God, God pledges His word to you: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Verse 11.]

The Word of God is irrevocable; but the human agent must comply with the conditions. The Lord will be most keenly disappointed if you will not accept the great favor offered you. He will be honored if you accept His terms and place your confidence in Him. Christ has given His life to make it possible for you to accept Him as your Saviour. He desires to be regarded by every human soul as One who

can save to the uttermost everyone who will come unto God by Him confessing and forsaking the sins which make them miserable.

Only through Christ is there hope for the soul's salvation. He will identify Himself with your present and eternal good, and there is no favor in all the world [that] can compare with this. It raises man above all distinctions of wealth, above all titles or any earthly dignity. Through faith in the righteousness of Christ man holds the hand of angels. Receiving Christ he is elevated and ennobled. He has an abiding sense of all sufficiency, for the truth lives in his believing soul. [He] walks the world as an heir of God, a joint heir with Christ to an immortal inheritance, an eternal substance.

My heart is drawn out after you. I want you to become my sister in the faith. If you will say, "I will," I shall rejoice and heaven will rejoice. God Himself will rejoice over you with singing. I invite you to unite your interests with Christ, and we will strive together to win the crown of life.

Lt 35, 1901

Brethren and Sisters at Crystal Springs

St. Helena, California

March 7, 1901

Dear brethren and sisters at Crystal Springs,—

This is a beautiful location, and there is no good reason why the Health Retreat should not be filled with patients.

I am greatly burdened. I have been instructed that the general idea of what constitutes health reform in sanitary conditions is very defective. Those connected with the Sanitarium should be men of keen executive ability. The sewerage and other unsanitary arrangements must not be longer neglected. Something must be done at once to set things right. Men who understand what should be done to make this matter perfectly safe should be employed. All the talk of the Board and of those connected with the Sanitarium seems to have amounted to nothing.

Ever since the first of January I have been sick with malaria poisoning. All know the reason of my sickness. Before the rains, came everything that could have been done should have been done to change the condition of the sewerage; but nothing was thoroughly done; nothing was made safe beyond the danger of contagion. Through breathing the poisonous atmosphere I have suffered greatly. It is God alone who has sustained me. Every member of my family has suffered from the same cause. Brother James and his family, all well when they arrived here, have been sick from malaria poisoning. And this has been permitted close to the Sanitarium.

Let not those who have known of this condition of things, or whose business it was to know, excuse themselves. If you have no authority to correct matters, for Christ's sake act without authority. This is a case where it is not necessary for the members of the Board to tell you what you shall do or what you shall not do. You have orders from a higher Authority.

Read in your Bibles the directions given to Moses for the children of Israel. The Lord has given special directions in reference to the sanitary principles which are to be preserved. In order to be

acceptable in God's sight, the leaders of the people were to give strict heed to the sanitary condition of the armies of Israel, even when they went forth to battle. Every soul, from the commander in chief to the lowest soldier in the army, was sacredly charged to preserve cleanliness in his person and surroundings; for the Israelites were chosen by God as His peculiar people. They were sacredly bound to be holy in body and spirit. They were not to be careless or neglectful of their personal duties. In every respect they were to preserve cleanliness. They were to allow nothing untidy or unwholesome in their surroundings, nothing which would taint the purity of the atmosphere. Inwardly and outwardly they were to be pure. "For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore," because of the presence of God, "shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee." [Deuteronomy 23:14.]

Here we see what is expected of all Christians. They are to allow no uncleanness in word or spirit, in their persons or in their surroundings, lest the Lord should behold the unpleasant sight. He says, "Thy camp shall be holy, that he may see no unclean thing in thee, and turn away from thee." [Verse 14.] This will be the result of all uncleanness of person or premises. The Lord desires us to understand that if we are careless and negligent in sanitary lines, He will turn away from these unwholesome, untidy conditions, and allow our enemies to triumph over us.

Uncleanness is an abomination to the Lord, and He will not bless and honor a people who have so little comprehension of what constitutes outward and inward purity. God will accept no offerings from those who do not cleanse themselves from all impurity of the flesh and spirit, perfecting holiness in the sight of the Lord, and of angels, and of men.

The directions given by the Lord are to be strictly followed. Particular attention should be given to them by those at the Sanitarium. A sanitarium is to be an object lesson to all who shall behold it. The sight or the knowledge of that sewer should fill the mind with disgust and abhorrence. The Lord God is walking through our churches, through our institutions, beholding their outward appearance. The atmosphere which surrounds us is making its impression, not only on the human family, but on the heavenly universe. Angels are impressed with the things which they behold in the outward surroundings of God's people. A careless, untidy [environment] which can be improved, untidy habits which can be changed, are, if retained, an offence to God.

Brethren at the Retreat, You are working on wrong principles. When I spoke about the unsanitary condition of things to those who had been given no authority to act, they said they would telephone to Brother Parlin. What need of this? I asked. Can he give you any increased knowledge as to your duty in this matter? In the past Bren. Knox, Parlin, and Jones have been sent for to decide matters which men right on the spot knew how to decide just as well as the Board. Our brethren may come up to the Sanitarium at the Sanitarium's expense and go over the ground, but they will tell you that you know just as well as they what to do. Thus time and money have been wasted, which might have been saved had the men right on the ground exercised their brains and done something. What if you should take hold of this matter yourselves?

Many of the Board meetings held are uncalled for. The Lord is not pleased with the helplessness of those who should be efficient in judgment. Let the money that is paid out for these travelling expenses be used by men right on the ground in doing that which ought to be done. Let men use

their mental powers to accomplish that for which the need is self-evident, without summoning the Board to consent to the doing of things that must be done.

For Christ's sake, be men. Show yourselves to be men who can execute. Pull off your coats and go to work. Act as though you are living men, able to do that which must be done.

I have much more to say on this point, but not now.

Lt 35a, 1901

Leadsworth, Brother

1901

Dr. Leadsworth

My dear brother,—

I have words to speak to you. Place your dependence upon God. You have had to work at a disadvantage and none but yourself and a few of your associates can understand the difficulties which have had to be met and wrestled with, difficulties which often try a man's soul to the quick. Those who have not made the experiment may stand off and conjecture, and make suggestions and criticisms, but this is work that discourages instead of helping. Had those in this Conference who ought to have felt a decided interest in the Sanitarium taken hold to relieve the situation, to give the physician a fair chance, courage would have come to you. Your faith would have been strengthened. You could have worked intelligently.

It would be a mistake for you to loose your hold now. Thus the enemy would gain a decided victory. Every man should now do his appointed work, maintaining the principles of renovation which, if maintained even at a sacrifice, will bring a decided victory. Then there will be triumph in God, and the physician at the Sanitarium will not let go, disheartened, for others to comment upon his failure.

There is no need for you to lose your faith and courage if your brethren will act their appointed part. Selfishness, the sin of the world, has become the sin of the church. This ought not to be; nevertheless it is. The church is God's depository. It is the influence by which the divine benevolence of the gospel is to be advanced. The members must bear responsibilities in a much greater degree than they have done in the past. Every Christian is to feel that in establishing a sanitarium, which in its borders will do a work that will remove prejudice and give influence to the church, he is doing an essential work.

The Lord gives the people of this Conference the privilege of co-operating with Him in advancing the work. Every Seventh-day Adventist must remember that by perpetual conflict he is to maintain the ground which has been won. At times, in the work of advancement and improvement, we shall meet with greater struggles to overcome difficulties than ever before. But the Lord Jesus, when in our world, had all these discouragements to bear. At times His very life was endangered, and He thought it wisdom to go to cities where the opposition was not so great. All of Christ's experiences during His life on earth are lessons for those who love and obey the truth.

There is to be and must be a great work done for the churches in this Conference. The church can grow only as it receives and imparts the love which Christ brought to our world. The members are to be God's light-bearers to the world. Christ made a propitiation for us, not merely by the bare exhibition of His grace, but by passing through every phase of the experience through which we must pass. Thus He sought to plant in the human heart the principle of divine love. The church is the agency which He employs for the benefit of the world, and He has given it the power of propagating itself.

The Lord would not be pleased to have you leave the Sanitarium. This would not be for your good. It would place you in a light unfavorable to yourself and unfavorable to the future of the medical missionary work. Do your very best, and all the time you may be gaining an experience of the highest value.

If you desire to place yourself above the strife of tongues, above human opinion and criticism, you must needs go out of the world. If the Majesty of heaven while in this world was not free from unjust accusation, can you expect to be free?

I have counsel to give you. Hold fast whereunto you have attained, and the way will open. As you pass along, the love of Jesus in the soul will be a rich reward. My brother, God will help you right where you are if you will trust Him, believe in Him, walk humbly with Him.

With much interest in the present and future of your work as God's medical missionary, [end of letter].

Lt 35b, 1901

Brown, [M. H.]; Wilcox; Jones

March 6, 1901 [typed]

Brethren Brown, Wilcox, and Jones,—

I am very much surprised at the winding up of the work [in] Healdsburg. I understand that Brother Santee advanced the idea that when local elders were appointed in the churches, these elders were to have authority in all things, that they were to act toward the Lord's ministers as superiors rather than subordinates. This is not in accordance with the light which for the last forty years God has been giving me, but is entirely contrary to the Lord's order. Why should Brother Santee advance such ideas without first consulting those who are older in experience than he is? My brother has certainly made a grave mistake.

There is and always has been the greatest danger of local elders assuming too much and exercising too much authority, regardless of the ministers of the gospel, especially if they are not experienced. The ideas that Brother Santee has advanced regarding those in the ministry being subordinate to local elders are the very ideas that ought not to be advanced. He could not give instruction that would be more injurious to the youth he has been teaching. His ideas are out of harmony with consistency and order, and would do much harm should they prevail in the church. "O consistency, thou art a jewel."

Brother Santee, yoke up with Christ. He says, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:29, 30.] I am instructed that unless Brother Santee shall make changes in his attitude and spirit, unless he feels less self-confidence, he will have trouble. Learn, my dear brother, in the school of Christ. He says, "Without me ye can do nothing." [John 15:5.] I would be much pleased to see you standing in the attitude spoken of by David: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." [Psalm 121:1, 2.]

The special idea is that constantly we must look higher and still higher, keeping our eyes fixed on Jesus. As we look higher, we shall live daily in a higher, pure atmosphere, an atmosphere untainted by self or selfishness. We must all have continual help from heaven if we form character which will enable us to reach heaven.

Those who are in responsible positions must be swift to hear, slow to speak, slow to wrath. They must be vivified by the Holy Spirit.

The words spoken to the church in Healdsburg, leaving the impression that the local elders in the church have, in their official responsibilities, a supremacy over the gospel ministry, are not correct. That when a minister goes to a place to labor, he must be invited by the local elders to speak, that it is the prerogative of the elders to say whether the minister shall speak to the people, that if the minister is not invited to speak, he is to keep silent, that he is to work by the permission of the elders, this is all a fallacy. When God in His providence sends His ministers to a place to labor, they are under His supervision. They are to be respected and accepted, and are to take their position as superiors, not as subordinates. The Lord sends His servants from place to place as evangelists, pastors, and teachers. Everywhere the work is to be done unitedly. The local elders are to be proved and tested. Some should not occupy the pulpit as ministers. They are not fitted for this place, and would give inferiority to the work.

The ministers of the gospel are not to be treated as subordinates. Thus the scribes and Pharisees tried to treat Christ, but it would not work. Neither should the gospel ministers be looked upon as subordinate to the local elders. The ministers of the gospel are to be respected. Local elders are ever to be subordinate to the higher authority of the gospel ministry.

Unless a change takes place in Brother Santee, he will give instruction that will call for someone to follow after and make things straight. Pastors, teachers, and elders of churches must be learners in order to be safe teachers. They are to increase in mental capacity. The intellect is to be constantly stored with the rich treasures of truth. We need to broaden, not to contract.

Brother Santee, draw close and still closer to Jesus Christ. Hide the man Santee in God. In giving you the office of president of the California Conference, your brethren have made a mistake. You can make this mistake very apparent if you pursue your own course of action. You certainly are not the man that can accomplish all that needs to be done in California.

This is all I can write now, but I have much more to say.

Lt 36, 1901

White, Ella

Battle Creek, Michigan

April 25, 1901

My dear granddaughter,—

I would have written to you ere this, but much sickness and constant labor have prevented me.

Before others are stirring in the house, I am up. I would be pleased, after nearly four weeks' labor in Battle Creek, if I could return by the most direct route to St. Helena. But appointments have been sent out for me to speak to the people in many places: in Indianapolis, in Des Moines, in Omaha, in Denver, and in College View. I shall attend two camp-meetings, one at Walla Walla and one at Portland. After this I shall attend the camp-meeting in Oakland, and then I shall go to my home in St. Helena to rest, if possible.

I sympathize with you in your disappointment, but my advice to you is not to overtax your mind by too close application to study. Your future good demands that you make haste slowly. And always, my beloved child, stand up for Christ. In word, in spirit, in action, be His witness. He loves you, and He wants to impart to you His rich grace, that you may impart this to others. I encourage you to reach a high standard. Christ has purchased you with His own blood. Then everywhere, at all times and under all circumstances, stand up for Jesus. Remember that thus you will exert the very best influence upon all with whom you associate. Ever be one of the meek and lowly ones. It is your privilege ever to grow in grace, advancing in the knowledge and love of God, if you maintain the sweet communion with Christ it is your privilege to enjoy. In the simplicity of humble faith ask the Lord to open your understanding, that you may discern and appreciate the precious things of His Word. Thus you may grow in grace, grow in simple, trusting faith. Then your light will shine forth to all with whom you associate. Keep your mind fixed upon the Saviour. By beholding Him and communing with Him, you will reflect His meekness and love.

The Lord loves you, and He will bless you if you will draw nigh to Him. Be assured that growth in grace is as important as your ambition to be useful by acquiring an education. We are all desirous that you shall advance, but you must not overtax yourself to do this. There is need of cherishing a peaceful trust in your Saviour. Make haste slowly. Keep the eye single to the glory of God. Watch unto prayer. The Lord would have you thorough in all your endeavors to obtain an education. Lay a sure foundation, and then bring to that foundation gold, silver, and precious stones. Make thorough work in the first essential elements of education, in language and spelling. These are the most important things.

If you desire to be a teacher, you must first be a learner, that your profiting may appear to all. But of one thing be sure, that your love for your Saviour abounds yet more and more, that you may discern and approve the things that are excellent, and be filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. Be sure that your spiritual life does not become poor, sickly, inefficient. There are many who have need of the words and example of a Christian. Weakness and indecision provoke the assaults of the enemy, and any one who fails to increase in spiritual growth, in a knowledge of truth and righteousness, will frequently be overcome by the enemy. Be more desirous of practicing the virtues of Christ's character than of advancing in lines of

study. Advancement in learning of the great Teacher will make your mind more fruitful in every good work. Your memory will be strengthened to retain the essential science of education.

Your faith will be tried. Temptations will come. Prepare to meet them by watchfulness and prayer. Faithful waiting upon the Lord will ensure a renewal of fortitude and courage, patience and hope.

Day by day we are all to be trained, disciplined, and educated for usefulness in this life. Only one day at a time—think of this. One day is mine. I will in this one day do my best. I will use my talent of speech to be a blessing to some other one, a helper, a comforter, an example which the Lord my Saviour shall approve. I will exercise myself unto patience, kindness, forbearance, that the Christian virtues may be developed in me today. Every morning dedicate yourself, soul, body, and spirit to God. Establish habits of devotion, and trust more and more in your Saviour. You may believe with all confidence that the Lord Jesus loves you and wishes you to grow up to His stature of character. He wishes you to grow in His love, to increase and strengthen in all the fulness of divine love. Then you will gain a knowledge of the highest value for time and for eternity.

Lt 37, 1901

Kress, Brother and Sister [D. H.]

St. Helena, California

May 29, 1901

Dear Brother and Sister Kress,—

I am deeply pained to learn that Brother Kress is ill. We have not yet heard the particulars.

I have some things I wish to send you, if I can get them off in this mail. Several cases have been presented to me, which I will speak of in time; meanwhile, do not put yourself through as you have done. And do not go to extremes in regard to the health reform. Some of our people are very careless in regard to health reform. But because some are far behind, you must not, in order to be an example to them, be an extremist. You must not deprive yourself of that class of food which makes good blood. Your devotion to true principles is leading you to submit yourself to a diet which is giving you an experience that will not recommend health reform. This is your danger. When you see that you are becoming weak physically, it is essential for you to make changes, and at once. Put into your diet something you have left out. It is your duty to do this. Get eggs of healthy fowls. Use these eggs cooked or raw. Drop them uncooked into the best unfermented wine you can find. This will supply that which is necessary to your system. Do not for a moment suppose that it will not be right to do this.

There is one thing that has saved life—an infusion of blood from one person to another; but this would be difficult and perhaps impossible for you to do. I merely suggest it.

The prayer of faith shall save the sick, and I beseech you to call for the elders of the church without delay. May the Lord help you, is my most sincere prayer. We appreciate your experience as a physician, and yet I say that milk and eggs should be included in your diet. These things cannot at present be dispensed with, and the doctrine of dispensing with them should not be taught.

You are in danger of taking too radical a view of health reform, and of prescribing for yourself a diet that will not sustain you.

Again, let nothing come up before you to worry you. Come apart and rest awhile. This you must do. Draw from the great Physician leaves from the tree of life. Plead in your own behalf, and let others also plead for you. "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.]

I do hope that you will heed the words I have spoken to you. It has been presented to me that you will not be able to exert the most successful influence in health reform unless in some things you become more liberal to yourself and to others. The time will come when milk cannot be used as freely as it is now used; but the present is not the time to discard it. And eggs contain properties which are remedial agencies in counteracting poisons. And while warnings have been given against the use of these articles of diet in families where the children were addicted to, yes, steeped in habits of self-abuse, yet we should not consider it a denial of principle to use eggs of hens which are well cared for and suitably fed.

On one occasion a brother was taken sick with erysipelas of the head. His head was very much swollen. A message was sent for Dr. Lay to come at once. Meanwhile, a messenger was sent for me. At that time my husband and I had a most serious case on hand, a case in which the least wrong movement would prove fatal. This brother had become dizzy while crossing a stream of water. He fell from his carriage and was trampled under the feet of two high-spirited horses. He was brought to our house in a partially unconscious condition. His head and face were badly bruised and his skull was broken. A physician was sent for. He came, and said that the man would have some chance for his life if he remained at our house. If he were taken to his own home he would die, for his wife would indulge him in eating. The physician said that he could trust Elder White and his wife to carry out his orders strictly. For ten days he was to be kept at the point of starvation.

Just at this point his wife appeared and concluded that her husband needed nourishing food. Without saying a word to me, she prepared something good, as she thought, and when we had left him to rest and sleep, stole in and gave it to him. In a short time he was <in a raging fever,> as crazy as a man need to be. All hope for his life seemed to have gone. We found out what was the matter, sent his wife home at once, and for two days worked unremittingly to save the life so heedlessly jeopardized. We watched, and we worked, and we prayed; and the Lord mercifully carried him again in His arms.

Thus we were working when the call came for us to attend Brother Wilson, the man who had come down with the erysipelas. But we dared not leave our patient. The night before I dreamed that I was caring for a child whose life was despaired of. Its head was swollen, and the whole body inflamed. A skilful physician gave orders to take woollen sheets, dip them in hot water, and wrap them round the child. Up to this time the child had been without sense of feeling. But as we worked over him with persevering diligence, wrapping him in hot blankets, we saw that he began to cringe. This process was kept up until the child's life was saved.

It was the brother of the sick man who came to me with the message, and when I told him my dream about the child, he said that I had described his brother's case exactly. He said he would

follow the directions given, for the dream was of the Lord. He said, "My brother has no sense of feeling. His body is apparently dead, just as you described the body of the child to be."

He went home and carried out the treatment as given in my dream. Two or three times they wrapped the sick man in hot blankets until he began to wince, and finally asked them what they were doing. In a short time the swelling left his head, and he was fully conscious. When the physician arrived, he said that it was nothing less than a miracle.

After this Dr. Lay came to me and said, "I have gone as far as I can go, but Brother Wilson is sinking. I cannot arouse him." I said, "Last night I dreamed that my sick child was sinking. I asked the skilful physician who has never lost a case what I should do. The answer came, 'Break an egg into a glass of unfermented wine, and give him such a drink two or three times a day, until the exhaustion is gone, and there is a revival of the life forces.'" Snatching up his hat, Dr. Lay said, "This is of the Lord. We shall save Brother Wilson yet;" and off he went. For three days he gave him egg and wine, and he was soon fully recovered.

This Brother Wilson was the father of our beloved Brother Wilson who died in Queensland, Australia.

I write you this that you may see that the very simplest things may be used as remedial agents in placing one, in great danger, in a favorable condition.

I have something to say in reference to extreme views of health reform. Health reform becomes health deform, a health destroyer, when it is carried to extremes. You will not be successful in sanitariums where the sick are treated if you prescribe for the patients the same diet you have prescribed for yourself and your wife. I assure you that your ideas in regard to diet for the sick are not advisable. The change is too great. While I would discard flesh meat as injurious, something less objectionable may be used, and this is found in eggs. Do not remove milk from the table or forbid it being used in the cooking of food. The milk used should be procured from healthy cows and should be sterilized.

Those who take an extreme view of health reform are in danger of preparing tasteless dishes. This has been done over and over again. The food has become so insipid as to be refused by the stomach. The food given the sick should be varied. They should not be given the same dishes over and over again.

There should be in our Sanitarium a cook who thoroughly understands the work, one who has good judgment, who can experiment, who will not introduce into the food those things which should be avoided. It is well to leave sugar out of the crackers that are made. Some enjoy best the sweetest crackers, but these are an injury to the digestive organs. Butter should not be placed on the table, for if it is some will use it too freely, and it will obstruct digestion. But for yourself, you should occasionally use a little butter on cold bread, if this will make the food more appetizing. This would do you far less harm than to confine yourself to preparations of food that are not palatable.

Dr. Kellogg has prepared a potato flour, and this food I have used during my journey. It is made as a gruel, and some good cream is added to it. It is palatable and does not produce any ill effects. I use some salt and always have, because from the light given me of God this article, in the place of being

deleterious, is actually essential for the blood. The why's and wherefore's of this I know not, but I give you the instruction as it is given me.

I have told you what I have because I have received light that you are injuring your body by a poverty-stricken diet. I must say to you that it will not be best for you to instruct the students as you have done in regard to the diet question, because your ideas in regard to discarding certain things will not be for the help of those who need help.

Brother and Sister Kress, I have all confidence in you, and I greatly desire that you may have physical health in order that you may have perfect soundness spiritually. It is the lack of suitable food that has caused you to suffer so keenly. You have not taken the food essential to nourish your frail physical strength. You must not deny yourself of good, wholesome food.

At one time Dr. Merritt Kellogg tried to teach our family to cook according to health reform, as he viewed it, without salt or anything else to season the food. Well, I determined to try it, but I became so reduced in strength that I had to make a change; and a different policy was entered upon with great success. I tell you this because I know that you are in positive danger. Food should be prepared in such a way that it will be nourishing. It should not be robbed of that which the system needs.

The Lord calls upon Brother and Sister Kress to reform, to take periods of rest. It is not right for you to take burdens as you have done in the past. Unless you take heed, you will sacrifice that life which is so precious in the sight of the Lord. "Ye are not your own; for ye are bought with a price; Therefore glorify God in your body and in your spirit, which are God's." [1 Corinthians 6:19, 20.]

You love to obey the commandments of God. I would that your conscientious adherence to principle could be seen in Brother Shannan and Dr. Caro. Then they would work on altogether different lines. They would be a strength and a necessity to the Sanitarium. These brethren need converting. Then the correct principles will be followed in the development of character.

Self is the hardest master to serve. And no one can serve self and Christ. The responsibility of Christian profession is often shunned as a yoke of bondage. Men shake it off as an intolerable burden, supposing that they will be disgraced unless they assert their dignity and their authority. Unless they wish to stand condemned before the heavenly universe, they must view in an altogether different light the wearing of the yoke of Christ. Unless they change, they will be humbled instead of exalted.

The religion of Christ is not what many have supposed it to be. Many have lost the holy principles of genuine Christlikeness. They make a pretense to follow Jesus, but self, dear self, is the mainspring of every action. They are not Christians, for Christ is dishonored by their misrepresentation of His example. They carry not with them the reviving hopes and helps of the gospel. These are kept in the outer court. They do not think it essential to blend the principles of Christ with their philosophy. They do not allow the Sun of Righteousness to give decided influence to their life practice. Bible religion, reverence for God, homage to Christ, unswerving obedience to principle, are kept in the outer court. Christ has no personal contact with their lives. Their practice is far from the reality and sacredness of true religion.

God calls for whole-souled, upright, high-principled men. These are the helpers needed in our institutions. Those who are satisfied with half-and-half service can well be spared.

I arose very early this morning and wrote the foregoing before breakfast. I have more written on this subject, which the next mail may bring to you.

God calls upon those for whom Christ died to take proper care of themselves and set a right example to others. My brother, you are not to make a test for the people of God upon the question of diet, for they will lose confidence in teachings that are strained to the farthest point of extension. The Lord desires His people to be sound on every point in health reform, but we must not go to extremes. I have matter written on these points, but I shall not be able to get it copied for this mail. This that I now send you was opened distinctly before me last night. The reason for Dr. Kress's poor health is his overdrawing on his bank stock of health and then failing to replace the amount drawn out by wholesome, nutritious, palatable food. My brother, devote your whole life to Him who was crucified for you, but do not tie yourself down to a meager diet, for thus you misrepresent health reform.

While working against gluttony and intemperance, we are to remember the means and appliances of gospel truth which commend themselves to sound judgment. In order to do our work in straight, simple lines, we must recognize the conditions to which the human family are subjected. God has made provisions for those who live in the different countries of the world. Those who desire to be co-workers with God must consider carefully how they teach health reform in God's great vineyard. They must move carefully in specifying just what food should and should not be eaten. The human messenger must unite with the divine Helper in presenting the message of mercy to the multitudes God would save.

We are to be brought into connection with the masses. Should health reform be taught them in its most extreme form, harm would be done. We ask them to leave off eating meat <and drinking tea and coffee>. That is well. But some say that milk also should be given up. This is a subject that needs to be carefully handled. There are poor families whose diet consists of bread and milk, and if they can get it, a little fruit. All flesh food should be discarded, but vegetables should be made palatable with a little milk or cream or something equivalent. The poor say, when health reform is presented to them, "What shall we eat? We cannot afford to buy the nut foods." As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I cannot say to them, "You must not eat eggs or milk or cream. You must use no butter in the preparation of food." The gospel must be preached to the poor, and the time has not yet come to prescribe the strictest diet.

The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but my message is that you must not bring yourself to a time of trouble beforehand, and thus afflict yourself with death. Wait till the Lord prepares the way before you.

The reforms that are strained to the highest tension might accommodate a certain class, who can obtain all they need to take the place of the things discarded; but this class forms a very small minority of the people, to whom these tests seem unnecessary. There are those who try to abstain from what is declared to be harmful. They fail to supply the system with proper nourishment, and as a consequence become weak and unable to work. Thus health reform is brought into disrepute. The work we have tried to build up solidly is confused with strange things that God has not required. The energies of the church are crippled.

But God will interfere to prevent the results of these too-strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and the poor together at the feet of Jesus.

This is all I can write today, for the mail must go soon. But I wish to say that when the time comes that it is no longer safe to use milk, cream, butter, and eggs, God will reveal this. No extremes in health reform are to be advocated. The question of using milk and butter and eggs will work out its own problem. At present we have no burden on this line. "Let your moderation be known unto all men." [Philippians 4:5.]

Lt 38, 1901

Caro, E. R.

Battle Creek, Michigan

May 28, 1901 [typed]

Dr. E. R. Caro

Dear brother,—

A most distressing call has come from those who are working on the new sanitarium building. They tell us that the Summer Hill Sanitarium has many uncollected debts and that many of the patients who have been at the sanitarium owe the institution for the treatment they received. They say also that money given to the building fund has been used in other lines. I knew something of these difficulties. This reveals the truth of that which I have been trying to impress upon you by letter and by word of mouth—that you are not a wise business manager, that your extravagant idea of making a show to obtain influence would have to be changed if you acted your part successfully as physician in the sanitarium. I have labored constantly to present the principles essential to be carried out by such an institution as the sanitarium in order for it to keep out of debt.

It is reported that you and Brother and Sister Shannan have taken a vacation and that you say that I said that when on a vacation a physician should draw full wages. But the finances of the sanitarium must be taken into consideration. Money should be produced by the managers of an institution before they spend means on vacations. It is cruel and unjust to take pay when on a vacation from an institution so loaded with debt as the sanitarium. The Lord is beholding His work, and a record is kept of every dollar expended.

My brother, you have left things at loose ends, and I feel very sorry that you have taken the course that you have. Right principles have been constantly kept before you. My brother, let me say that I know you have grown to manhood without learning the lesson all should learn in childhood and youth, the lesson of self-denial and self-sacrifice. For your present and future good, remember that you are responsible for the use you make of your Lord's money. God has given you as a physician genius and capabilities. Ever realize that you must make the best use of your talents because they are not your own. They are entrusted to you by God, not to be used in pleasing and gratifying impulse, but for Him and Him alone, because they are His.

My brother, will you show that you realize that your talents are not your own, that they belong to the Master? Do not accept the praise and flattery of men, forgetting that God requires you to use

wisely and judiciously and with the strictest integrity the gifts He has lent you. They are to be increased and returned to the Giver. This the Word of God specifies as our duty. We are to be producers as well as consumers.

We are to use all our opportunities and privileges to do good. These are the Lord's goods, lent to us to test our usefulness and integrity.

Physical and mental capabilities may be improved by judicious use. Money is God's talent, but if our ideas have not been properly trained we shall use it in such a way that it will not increase, but diminish.

The Lord has given you your work. He expects you each week to interview yourself to find out how you are trading on your Lord's goods. Are you putting to the tax your mental, moral and physical powers in an effort to please the Lord, Who desires you to accumulate talents by a correct use of those He has given you? Your being a physician in no case releases you from the necessity of practicing economy. There are new fields to be entered, and to enter these fields requires the closest economy. Will you enter these fields as you have entered Australia, content to let others practice self-denial and lift the cross, while you indulge your fancies, spending money lavishly to make a show? God requires you to accomplish good with every jot of your influence. Then will be seen the most blessed results.

You need to learn the art of using your talents for the glory of Him who has lent them to you. This requires study and prayer and consecration. Some seem to have no idea of the science of handling money. They allow hundreds of dollars to pass through their hands without producing anything for God.

My brother, we are not our own. We have been bought with a price. If we cooperate with God we can advance His kingdom. Neither you nor I nor any other soul should feel at liberty to underrate our talents, be they many or few. God demands a faithful return of His entrusted goods. He calls upon us to enter His school and learn day by day that we have a work to do. No soul is to be an idler. If we fail to use God's gifts aright, how will we answer Him when He calls upon us for an account of our stewardship? He says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." [Revelation 22:12.]

I have written plainly. Many, looking at the outward appearance of your work, would praise and flatter you. But I have no words of flattery to offer. I know that means which should have been sacredly devoted to the building of the sanitarium have been used in other ways. This money was not collected to be used in meeting the running expenses of an institution which with economical management would have sustained itself.

God calls upon you to straighten yourself out. Be a man. Put away your extravagance. Extravagant ideas must not be indulged under the name of medical missionary work. It is high time that we became Christians in heart. Integrity, self-denial and humility should characterize our lives. Foolish expenditure has for so long time been a part of your experience that I sometimes fear you will never learn the meaning of the words, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Matthew 16:24.] "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart:

and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.]

Let the same mind be in you which was also in Christ Jesus. He was the author and the heir of all things, but all that He possessed He gave for your salvation, and He calls upon you to employ all your capabilities in His service. But you have not acted upon the principles contained in His Word. You have made a wrong use of the Lord's money. How long do you suppose any institution could sustain such expensive management? Review from the first your service to God, and henceforth follow the example of Christ, not the example of worldlings.

While as the great Medical Missionary, Christ employed His power in behalf of suffering humanity, He denied Himself every luxury. He suffered that you might secure salvation. For you He endured death on the cross, despising the shame. He poured out His soul unto death to save you; Himself He would not save. He descended to the lowest depths of humiliation that you might sit in heavenly places.

Herein is love! Does it not put to shame your extravagant outlay to make a show in the world? How much owest thou unto thy Lord? Can you compute the sum?

I leave this question with you. My brother, unless you awaken to your obligations to God, unless you are a producer and not a consumer, unless you study the Saviour's life and practice His lessons, you will never enter the courts of the blessed.

We are toiling and struggling to erect a humble sanitarium in Australia. There is a great work to be done. Are you doing all you can to help? God has given us a commission which angels might envy. Medical missionary work is to be done. Thousands upon thousands of human beings are perishing. The compassion of God is moved. All heaven is looking on with intense interest to see what stamp medical missionary work will assume under the supervision of human beings. Will men make merchandise of God's ordained plan for reaching the dark parts of the earth with a manifestation of His benevolence?

Medical missionary work is a sacred thing of God's own devising. After Adam's transgression a costly price was paid to rescue the fallen race. Those who will co-operate with God in His effort to save, working on the lines on which Christ worked, will be wholly successful. The church is charged to convey to the world, without delay, God's saving mercy. We are not to cover mercy with selfishness and then call it medical missionary work.

We have no time to waste. God has provided a means of recovery for sinners. By unselfish work His truth is to be represented. This is the trust He has given us, and it is to be faithfully executed.

When will the church do her appointed work? She is represented as an angel of light, flying through heaven with the everlasting gospel to be proclaimed to the world. This represents the speed and directness with which the church is to prosecute her work. In the medical missionary work Jesus is to behold the travail of His soul. Human beings are to be snatched as brands from the burning.

But a change has come that has hindered the work which God designed to move forward without a trace of selfishness. All heaven is watching with intense anxiety to see what is to be the outcome of the work which is so large and so important. God is watching, the heavenly universe is watching, and

souls are perishing. Is the enterprise of mercy, through which in the past God has manifested His grace in rescuing and restoring, to become a matter of selfish merchandise? Shall the instrumentality ordained by heaven to bring good to man and glory to God be lost through improvident expenditure? Shall God's agency of blessing be used by those who profess to believe the truth in buying and selling and getting gain?

The experience of apostolic days will come to us if men will be worked by the Holy Spirit. The Lord will withdraw His blessing where selfish interests are indulged, but He will put His people in possession of good all through the world if they will use this for the uplifting of humanity. His work is to be a sign of His benevolence, a sign that will win the confidence of the world and bring in resources for the advancement of His kingdom.

God will test the sincerity of men. Those who will deny self, take up the cross and follow Christ will have a continual work to do in the line of restoring <the fallen human order>. Those who sacrifice for truth make a great impression on the world. Their example is contagious and convincing. Men see that there is in the church that faith which works by love and purifies the soul. But when those who profess to be working for God seek only to benefit themselves, they greatly retard the work, and cast a reproach upon it.

Will the means God has seen fit to ordain to bring the truth to thousands be turned into speculation, or will it be placed on a basis where it can do its appointed work? Use every advantage possible to secure the salvation of souls. Never forsake the true standard, even though to cling to it makes you a beggar. God has set up a high standard of righteousness. He has made a plain distinction between human and divine wisdom. All who work on Christ's side must work to save, not to destroy. Worldly policy is not to become the policy of the servants of God. Divine authority is to be acknowledged. The church on earth is to be the representative of heavenly principles. Amid the awful confederacy of injustice, deception, robbery, and crime she is to shine with light from on high. In the righteousness of Christ she is to stand against the prevailing apostasy.

God gives men property that they may use it for the advancement of His cause. In the momentous issue before us, will man make God their all and in all? Will they distinguish themselves from the world, or do as you have been tempted to do,—link up with the world as the means of prosperity? God's law says, Thou shalt not covet. In the kingdom of mammon God's law is virtually repealed, and it is made lawful for men to covet, if they will covet according to human standards. Those who follow this are at variance with the divine code. God and truth are not in their thoughts. Our safety lies in keeping the law of God. His approval is above gold or silver.

Lt 39, 1901

Farnsworth, Brother and Sister [E. W.]

St. Helena, California

May 29, 1901

Dear Brother and Sister Farnsworth,—

I was awakened early this morning, the first night I have spent in my home for nearly three months. In the night season instruction came to me to speak to Brother and Sister Kress, and tell them that they are carrying health reform to a point where it will produce much confusion. The ideas they entertain regarding diet are impracticable. These ideas do not produce a good effect upon themselves. God does not require them to subject themselves to this strict discipline, neither does He give them the message of absolute strictness to give to others. When the Lord requires this discipline, He will let us know, and we shall be prepared to meet it.

All must now be guarded in regard to embracing the most extreme views upon health reform. The Lord desires to lead us all gently and consistently. It is the enemy who seeks to drive us to extremes. He would be pleased to see the conscientious advocates of health reform require that which God does not require. He would be pleased to see them placing on their own tables and on the tables at the Sanitarium food that is not acceptable. Let not those who come to the Sanitarium see that Seventh-day Adventists have lost good common sense.

Our institutions are to discard meat. This is a big step to worldly people. Our patrons and guests are to be given plain, appetizing, wholesome food, which will keep the system in health and remove all excuse for meat-eating. If sensible arguments are properly used, reforms will be many. But if milk and eggs are discarded, what kind of a diet will be represented?

Let no one consider this question as lessening the necessity for health reform. It is but bringing in the threads and weaving the pattern in such a way that health reform will be rightly represented. As Seventh-day Adventists we have no right now to bring stringent rules to bear upon the people. When that which we place upon our tables becomes injurious to health and life, God will reveal this to us.

The time has come when health reform will be received in its importance by many in high places and in low places. But we are to allow nothing to eclipse the message we have to bear, the third angel's message, connected with the messages of the first and second angel. We must not allow minor things to bind us in a small circle, where we cannot obtain access to the people at large.

The church and the world need all the influence, all the talents God has given us. All we have should be appropriated to His use. In presenting the gospel, keep out all your own opinions. We have a worldwide message, and the Lord wants His servants to guard sacredly the trust He has given them. To every man God has given his work. Then let no false message be borne. Let there be no straining into inconsistent problems the grand light of health reform. The inconsistencies of one rest upon the whole body of believers; therefore when one goes to extremes, great harm is done to the cause of God.

I cannot say all I would say, because I have but little time. I have just returned from Battle Creek, and have labored at many places on my way home. The Lord has sustained me at every place. We have met large congregations all the way along.

I decided that it was my duty to attend the meeting at Indianapolis. There error was coming in through some apparently devoted believers, who were straining the subject of health reform, making a yoke Christ has not required them to frame for this people.

The carrying of things to extremes is a matter to be dreaded. It always results in my being compelled to speak to prevent matters from being misunderstood, so that the world will not have cause to think that Seventh-day Adventists are a body of extremists. When we seek to pull people out of the fire on the one hand, the very words which then have to be spoken to correct evils are used to justify indulgence on the other hand. May the Lord Jesus keep us from human tests and extremes.

Let no one advance extreme views in regard to what we shall eat and what we shall drink. The Lord has given light. Let our people accept the light and walk in the light. There needs to be a great increase in the knowledge of God and Jesus Christ. This knowledge is eternal life. An increase of piety, of good, humble, spiritual religion would place our people in a position where they could learn of the great Teacher.

The time may come when it will not be safe to use milk. But if the cows are healthy and the milk thoroughly cooked, there is no necessity of creating a time of trouble beforehand. Let no one feel that he must bear a message as to what our people shall place on their tables in every particular. Those who take an extreme position will in the end see that the results are not what they thought they would be. The Lord will lead us by His own right hand, if we will be led. Love and purity—these are the fruits borne upon a good tree. “Every one that loveth is born of God and knoweth God.” [1 John 4:7.]

I was instructed to say to those in the Indiana Conference who had been so strenuous upon the subject of health reform, urging their ideas and views upon others, that God had not given them their message. I told them that if they would soften and subdue their inherited and cultivated tendencies, in which there is a large amount of stubbornness, they would see that they need to be converted. “If we love one another, God dwelleth in us, and his love is perfected in us. ... God is love; and he that dwelleth in love dwelleth in God, and God in him.” [Verses 12, 16.] The entire law is fulfilled by him who loves God with all the heart and his neighbor as himself. Peace on earth and good will toward men,—this is glory to God in the highest. The gospel will be satisfied when this great object is achieved.

Human wisdom is to be combined with divine wisdom and the mercy of God. Let us hide self in Christ. Let us work diligently to reach the high standard God has set up for us,—moral transformation by the gospel. God calls upon us to advance in right lines, to make straight paths for our feet, lest the lame be turned out of the way. Then will Christ be satisfied.

Brother and Sister Farnsworth, be of good courage in the Lord. Let us not show our distrust by talking on the negative side. With one spirit and one voice let us talk courage in the Lord. Things will not always move steadily. There will be a great shaking about.

There ought not to be a continual sinking of means in our institutions. I send you and Brother Robinson a copy of a letter written to Dr. Caro and Brother Shannan. I expect that this letter will hurt their feelings, but if it only breaks up the shallow ground of their hearts, a wonderful work will be done for them. In the past Brother Shannan has not put earnestness and zeal and devotion into the work. All indolence is sin. There is abundance of work to be done, and the Lord desires all to work with earnestness and devotion, realizing that unselfish service is required. “Not slothful in business, fervent in spirit, serving the Lord.” [Romans 12:11.] God desires to breathe into His workers His Spirit and life and salvation.

I cannot, dare not say that it is best for these men to connect with the Sanitarium. I fear that trouble would be ever lurking in the institution, waiting for an opportunity to work. There is in the work of the Lord no place for those who are consumers and not producers. When self is hid with Christ in God, the Christlikeness will appear.

I am a friend and not an enemy to those I have mentioned. They have capabilities, but I am sorry to say that God has been dishonored by their course. They could both have done better. Brother Shannan's slothfulness is a dishonor to his God. The Lord has seen Dr. Caro's desire to exalt himself. Display is something God will not sustain. It is an offence to Him. The prodigality in the use of the means so hard to obtain is robbing the cause of means which should be used for its advancement.

But I will now stop. God bless you.

Lt 40, 1901

Brethren and Sisters in the Iowa Conference

St. Helena, California

June 1, 1901

To my brethren and sisters in the Iowa Conference,—

I am so grateful to our heavenly Father for the work He has been accomplishing for His people. This is the work of the Lord, and we will praise and glorify His name. And now let the churches in Iowa bring their offerings to the Lord. The work that ought to have been done in Iowa has not been done. There is great need of advancement. There are in the Conference those who have long been acquainted with the reasons of our faith, but they have not yet learned the meaning of self-control. Had they put aside their controversies, feeling that upon them rested the solemn duty of making God their trust, had they buried self and selfishness, the work in Iowa would have been far in advance of where it is today. They do not realize how much advancement they would have made had they walked before God in humility and contrition, confessing and forsaking their sins, and searching the Bible with soul-hunger to understand the will of God.

There is need of deeper piety and greater earnestness. The words given me by the Lord for the Iowa Conference are: "You have lost the spirit of earnest prayer." The Lord inquires, "Where is the vivifying influence of your prayers?" Tame, lifeless, heartless prayers are not accepted by Him. The voice of prayer should rise to God from hearts burdened with a sense of a defective Christian experience.

The Lord desires you to improve in your manner of opening the Scriptures to others and in your manner of prayer. God does not accept the long prayers which are as destitute of His Holy Spirit as the hills of Gilboa were destitute of dew and rain. He calls for repentance, else He will remove the candlestick out of his place. The Lord desires the candle to burn brightly, sending forth light to all parts of the world. When the church turns fully to the Lord, lifeless, spiritless prayers will no more be heard.

Intercede with God for the salvation of souls that are perishing. Learn to wrestle with God in prayer as Jacob wrestled with the angel. I beg our people in Iowa to humble their hearts before God. Seek

the Lord most earnestly. Heed the message of Revelation, "Unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God, I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous, therefore, and repent." [Revelation 3:14-19.]

God brings against ministers and church members the heavy charge of spiritual feebleness. He calls for a revival, a reformation. Unless this takes place, those who are weak and lifeless will continue to grow more and more abhorrent to the Lord, until He will spew them out of His mouth. A lifeless body of professed Christians is so worked by the enemy that a most unwholesome, sickly spiritual atmosphere is produced.

Shall the counsel of Jesus Christ have any effect upon the churches? Bible religion is worth everything. Why halt, ye who know the truth, between two opinions? "If the Lord be God, follow him: but if Baal, then follow him." [1 Kings 18:21.] Christ's professed followers have no time to stand on the ground of neutrality. There is more hope of an open enemy than of one who is neutral.

The case of Judas has been presented to me as a lesson for all. Judas was with Christ through the entire period of the Saviour's public ministry. He had all that Christ could give him. Had he used his capabilities with earnest diligence, he could have accumulated talents. Had he sought to be a blessing instead of a questioning, criticizing, selfish man, the Lord would have used him to advance His kingdom. But Judas was a speculator. He thought that he could manage the finances of the church, and by his sharpness in business get gain. He was divided in heart. He loved the praise of the world. He refused to give up the world for Christ. He never committed his eternal interests to Christ. He had a superficial religion, and therefore he speculated upon his Master and betrayed Him to the priests, being fully persuaded that Christ would not allow Himself to be taken.

Judas was a religious fraud. He held up a high standard for others, but he himself utterly failed to reach the Bible standard. He did not bring the religion of Christ into his life.

How many today are, like Judas, betraying their Lord? Those who follow dishonest practices in business sacrifice Christ for gain and reveal a wisdom that is after Satan's order. Speculation for selfish gain will not be brought into the life of the man who has that faith which works by love and purifies the soul.

"Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God." What is the result of this? We cannot draw nigh to God and behold His loveliness and compassion without realizing our defects and being filled with a desire to rise higher. "And he will draw nigh to you." [James 4:5-8.] The Lord will draw nigh to him who confesses to his brethren the wrongs he has done them, and then comes to God in humility and contrition.

He who feels his own danger is on the watch lest he shall grieve the Holy Spirit and then draw away from God because he knows that He is not pleased with his course of action. How much better and safer it is to draw nigh to God, that the pure light shining from His Word may heal the wounds that sin has made in the soul. The closer we are to God, the safer we are, for Satan hates and fears the presence of God. "Submit yourselves therefore to God; resist the devil, and he will flee from you." [Verse 7.]

"Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." [Verses 8-10.] Precious promise! How good and acceptable it will be to the Lord when His people draw nigh to Him and humble themselves before Him.

"Speak not evil one of another, brethren." [Verse 11.] How much merchandise has been made of a brother's mistakes and a brother's sins by those who are far more guilty in the sight of the heavenly Father than the one they condemn. "Doth a fountain send forth at the same place sweet water and bitter?" There is but one answer to this question. No, it is impossible. "Can a fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." [James 3:11, 12.] The sin is proved by One who never makes a mistake. The contradiction between the life and the profession is self-evident.

"Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." [Verse 13.] How many sins this consistent conduct would prevent! How many souls it would turn from crooked paths into paths of righteousness. By a well-ordered life and godly conversation God's people are to demonstrate the power of the great truths which He has given them.

"But if ye have bitter envying and strife in your hearts, glory not," though you may suppose you have gained the mastery in argument, "and lie not against the truth." [Verse 14.] You may be keen in argument, but God is not pleased with a controversial spirit. "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." [Verses 15-17.] "Easy to be entreated." It would rather suffer wrong than do an injury to God's heritage.

Do not cherish and cultivate the desire for supremacy. Do not seek the highest place. Wait for God to assign to you your post of duty.

A contrast is drawn between those who think themselves to be wise and those whom God has gifted with wisdom because they will not use their powers to hurt or destroy. A man may speak fair words, but unless his life reveals good works, his wisdom is human. Genuine wisdom is full of gentleness, mercy, and love. The worldly policy which men call wisdom is by God called foolishness. Many in the church have become spiritual bankrupts because they have been satisfied with this wisdom. They have lost the opportunity to obtain knowledge and to use knowledge aright, because they have not realized that the efficiency of Christ is essential to make a successful merchant for God, one who can trade wisely on His entrusted goods. They have failed to supply themselves with heavenly merchandise, and the value of their stock has continually decreased.

It is not enough to have knowledge. We must have the ability to use knowledge aright. God calls upon us to show a good conversation, free from all roughness and vanity. Speak no words of vanity, no words of harsh command; for they will gender strife. Speak instead words that will give light, knowledge, information, words that will restore and build up. A man shows that he has true wisdom by using the talent of speech to produce music in the souls of those who are trying to do their appointed work, and who are in need of encouragement.

“Let him show out of a good conversation his works with meekness of wisdom.” [Verse 13.] Let every action be such that it will win the divine approval. Into every business transaction bring mercy, justice, and the love of God.

Let sin be called by its right name, and let it be purged from the church by confession, by repentance, by reformation, that the church may not present before angels and before men a misrepresentation of the truths she professes to believe.

Let the words of the apostle, spoken so clearly and distinctly, and with such tenderness and love, break every barrier down. Let God’s people make earnest, thorough work for repentance. Humble yourselves. Be not zealous to humble one another. Take hold of your own case and by humble confession stand clear before God. Confess your faults to one another and pray for one another, that you may be healed. How many there are who are trying to carry a load of unconfessed wrong-doing. They try to shape matters so that their dignity will not be hurt. To make wrong right from the very first departure looks to them like extinguishing themselves. They think their usefulness would be destroyed. If they would cease this reasoning and place themselves in the hands of God, to let Him work His will in them, how much safer they would be. Delaying the confession of injustice to others is the most dangerous course that can be followed. Thus a compromise is made with Satanic agencies. The burden of unconfessed evil is the heaviest burden that can be borne. Jesus, the great Burden-bearer, asks you to transfer your load to Him. Draw nigh to God and never again separate from Him. Satan shuns the company of those with whom he was once connected in the heavenly courts.

Be faithful in little things, then you will be faithful in larger trusts. “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.] Perform faithfully the preparatory work in the perfection of Christian character, and you will gain a grand, eternal victory. “For the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever.” [Isaiah 32:17.]

Lt 41, 1901

White, J. E.; White, Emma

Denver, Colorado

May 10, 1901

Dear children Edson and Emma,—

I can only write you a few lines. Meetings have been held all through the day today, Sabbath. It is now evening. This morning I spoke to about seven hundred people in the church. A number of

outsiders were present. I spoke upon the lawyer's question to Christ, "What shall I do that I may inherit eternal life?" The Saviour answered, "What is written in the law? how readest thou?" And the lawyer answered, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said. "This do, and thou shalt live." [Luke 10:25-28.]

After speaking very plainly in regard to our duty to our neighbor, I spoke about the work in the Southern field, and asked the people before me if they would help us to do something in that field at once. I made a short but decided statement, and then asked those who were willing to do something to relieve the condition of things in the Southern field to rise to their feet. Several rose and then the contribution baskets were passed round.

Willie spoke in the afternoon. I was to say a few words at the end, but I spoke for an hour.

After the meeting I asked how much had been contributed, and I found that it was one hundred dollars in cash and two hundred dollars in pledges. This will help the work a little. It is more than I expected.

Lt 42, 1901

Rand, H. F.

Oakland, California

June 12, 1901

Dear Brother Rand,—

I wish to know what we can expect with reference to your coming to St. Helena. I am expecting just that which was promised us when I was at Battle Creek. We need your help. We need the spiritual strength you can give us. I know what I am talking about. Unless we have decided help in the Sanitarium, the institution will never accomplish the work for which it was established. When is the promise made to me to be fulfilled? Will you come and help us? It is essential that a more spiritual element be united with the Sanitarium.

If Dr. Sanderson could be moved to some place where he could associate with a class of helpers who would be an inspiration to him, this would be a help to him. This he greatly needs. His wife is a great drawback to him, and her frivolous influence is deleterious to the patients and to a certain class of nurses.

Dr. Sanderson is a man who can be much improved, but this improvement will never take place while the condition of things in the Sanitarium at St. Helena remains as it is now. It seems such a pity to see a physician kind and well-meaning, yet with hindrances which are constantly counteracting the influences which should be brought to bear upon him. He must make progression, and this will be far better accomplished in connection with such an institution as the Sanitarium in Battle Creek. The St. Helena Sanitarium needs a man of decision, a man adapted to dealing with human minds, a man of tact and skill, able to make wise decisions. We call for Dr. Rand <and his wife>.

“Now abideth faith, hope, and charity, these three,”—faith, which takes hold of Omnipotence and refuses to be baffled; hope, which turns the future triumphs of the good and the true into present encouragement and joy; and love, which consecrates all to God and for God. [1 Corinthians 13:13.]

Those now at the Sanitarium in St. Helena are meeting with spiritual loss. The patients are not being benefited by the truth. Workers are needed there who will be lights for God, showing the contrast between truth and error. Those connected with this institution are to be knit together, heart to heart, in defence of the truth as it is in Jesus, that souls may be convicted and converted. [There] is to be an altogether different atmosphere in this institution. Practical godliness is to be carried out by physicians, nurses, and helpers.

Line upon line, precept upon precept, we are to seek to save souls. Every means is to be employed whereby the truth shall be carried by the power of the Spirit to the heart and conscience.

Lt 43, 1901

Kellogg, Brother and Sister [J. H.]

Oakland, California

June 13, 1901

Dear Brother and Sister Kellogg,—

I have had a prosperous journey. I have attended many meetings in different places. At Indianapolis I was surprised to meet so large a number. On the Sabbath I met with most intelligent-looking people in the church. The audience presented a singular appearance, for all the sisters had removed their hats. This was well. I was impressed with the favorable appearance. The people were not obliged to stretch their necks to see over a mass of flowers, <feathers,> and ribbons. I believe that this is an example worth following by other congregations.

I spoke twice in Indianapolis, on Sabbath and Sunday. Brethren Jones, Daniells, and Prescott were with us at the meeting. The Lord gave me a message for the people similar to the one given me in Battle Creek in regard to the errors which have crept in among us. Especially was this my duty when I spoke on Sunday. The people were ready to hear and receive the word.

When errors come into our ranks, we are not to enter into controversy over them. We are to present the message of reproof and then lead the minds of the people away from fanciful, erroneous ideas, presenting the truth in contrast with error. Presenting heavenly scenes will open up principles that rest upon a foundation as enduring as eternity.

Christ is the Root, His people are the branches. This makes a perfect whole. Those people are most serviceable to the Master whose Christian convictions are so consistent and so commendable that their characters are of solid worth. Nothing can move them from the faith. Truth is to them a precious treasure. The truth of God is found in His Word, and those who feel that they must seek elsewhere for present truth need to be converted anew. They have habits to mend, evil ways to be abandoned. They need to seek anew the truth as it is in Jesus, that their character building may be in harmony with the lessons of Christ. As they abandon their human ideas and take up their duties,

beholding Christ and becoming conformed to His image, they say, "Nearer, my God, to thee, nearer to thee, <e'en though it be a cross that raiseth me>."

With the Word of God in hand, we may draw nearer, step by step, in consecrated love, to Jesus Christ. Let those who have been deluded give up all their fallacies. The love of Jesus will not endure such rivals. As the Spirit of God becomes better known, the Bible will be received as the only foundation of faith. God's people will receive the Word as the leaves of the tree of life, more precious than fine gold purified in the fire and more powerful to sanctify than any other agency. To talk of Christ without the Word leads to sentimentalism. And to receive the theory of the Word without accepting and appreciating the Author, makes men legal formalists. But Christ and His precious Word are in perfect harmony. Received and obeyed, they open a sure path for the feet of all who are willing to walk in the light as Christ is in the light.

If the people of God would appreciate His Word, what a heaven we should have here below in the church. Christians would be eager, hungry, to search the Word. They would be anxious for time to compare Scripture with Scripture and to meditate upon the Word. They would be more eager for the light of the Word than for the morning papers, magazines, or novels. Their greatest desire would be to eat the flesh and drink the blood of the Son of God. And as a result their lives would be conformed to the principles and promises of His Word. Its instruction would be to them as the leaves of the tree of life. It would be in them a well of water, springing up unto everlasting life. Refreshing showers of grace would refresh and revive the soul, causing them to forget all weariness and toil. They would be strengthened and encouraged by the words of inspiration.

Then the ministers would be inspired by divine truth. Their prayers would be characterized by earnestness, filled with the divine assurance of truth. Weariness would be forgotten as the soul basks in the sunlight from the heavenly atmosphere. Truth would be interwoven with their lives, and its heavenly principles would be as a fresh, running stream, continually satisfying the soul. "And thou shalt be like a watered garden, and like a spring of water, whose waters fail not. ... Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Isaiah 58:11, 14.]

The Lord's philosophy is the rule of the Christian's life. The entire being is imbued with the life-giving principles of heaven. The busy nothings which consume the time of so many shrink into their proper, subordinate position before a healthy, sanctifying, Bible piety. The Bible, and the Bible alone, can produce this good fruit. It is the wisdom of God and the power of God, and it works with all power in the receptive heart. O, what might we not reach if we would conform our wills to the will of God. O, it is the power of God we need, my dear brother and sister, wherever we are. The mass of frivolity that cumbers the church makes it weak and inefficient. The Father, the Son, and the Holy Spirit are seeking and longing for channels through which to communicate the divine principles of truth to the world.

Artificial lights may appear, claiming to come from heaven, but they cannot shine forth as the star of holiness, the star of heavenly brightness, to guide the feet of the pilgrim and the stranger into the city of our God. Shall we allow heaven's bright beams to be eclipsed by artificial lights? False lights will take the place of the true, and many souls will be for a time deceived. God forbid that it should

be so with us. The true light now shineth, and will light up the windows of the soul that are opened heavenward.

Lt 44, 1901

Brethren and Sisters in Portland, Oregon

Oakland, California

June 11, 1901

Dear Brn. and Srs. in Portland,—

I have words to speak to our brethren and sisters in Portland, Oregon. I thank you for the help that was given in response to the call I made when I was with you in camp-meeting. I understand from Sister Gotzian that you are expecting a letter from me before you send the balance of the money pledged at that meeting. Therefore I write to you now.

I thank you for what you have done in giving of your means for the Southern work, but more means is required. Can you help us? I would again present before you the work in Nashville, asking you to do what you can to assist in the establishment of the work in that place.

I am obliged to say that selfishness, the sin of the world, has become the sin of the church. Just before His ascension Christ said to His disciples, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." [Matthew 28:18-20.] It is selfishness that has prevented men and women from receiving these words in all their solemn significance.

I would present to you the testimony of Mark. He says of the Saviour, "He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." [Mark 16:14-20.]

All who accept the Bible truth for this time will indeed have converted tongues. New words come forth from the lips of those to whom the Lord gives new hearts. They will go forth and preach everywhere the gospel of Christ, and the Lord will work with them, confirming the word spoken.

My dear brethren, will you take the responsibility of setting the great need of means before the people in your borders? Work that ought to be done is being delayed. The work in Nashville must be firmly established. A good beginning has been made and help is needed to still further advance the work. I call upon the church in Portland to show their interest by making donations for this work.

Gifts large or small will be received with thankfulness. And if the money raised during the camp-meeting has not been sent, please send direct to J. E. White, Nashville.

I enclose a little pamphlet regarding the work in the South for you to read and circulate. I thank the Lord for what you have done, and I venture to ask for still further donations, if you can help us at this time.

Lt 45, 1901

Burden, Brother and Sister and their sisters

June 13, 1901 [typed]

Dear Brother and Sister Burden and their sisters,—

We have been in Oakland for one week. We came down last Thursday to attend the Oakland camp-meeting.

I think of you on the Sanitarium farm and sometimes wish I were with you. But then, we are here, and I try to check every thought and word of discontent. I would love to see my brethren and sisters in Australia, but this wish may never be fulfilled. The Lord's will be done.

When I see the large tent on this camp-ground scarcely able to hold our own Sabbath-keeping people who are attending the meeting, I think of the large increase in numbers that the years have brought, and my heart yearns after the people with deep yearning, that they might individually understand the meaning of the words, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [John 17:3.]

I am much in need of strength to do my duty before God with an eye single to His glory. Much earnest labor is needed to keep our own souls in the love of God. In many hearts there seems to be scarcely a breath of spiritual life. This makes me sad. I fear that aggressive warfare against the world, the flesh, and the devil has not been maintained. If we are going to exert a Christlike example, we cannot cheer on by a half-dead Christianity the selfish, covetous spirit of the world, sharing its ungodliness and smiling upon its falsehood. Nay! By the grace of God we are to be steadfast to the principles of the truth, holding firm unto the end the beginning of our confidence. We are to be "not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.] One is our Master, even Christ. To Him we must look. From Him we must receive our wisdom. By His grace we are to preserve our integrity, accepting the Word of God as our standard, and standing before the Lord in meekness and contrition.

I long so much to see the deep moving of the Spirit of God. Will it ever come into our ranks as it has come in the past? "Thus saith the high and holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.]

The Word of the Lord never represses man's activity. It gives an increase of usefulness by guiding activity in the right direction. The Lord does not leave man without an object of pursuit. He places before him eternity, with all its solemn realities, and gives him a grasp of immortal, imperishable

themes. He presents valuable, ennobling truth, that he may advance in a safe and sure path, in pursuit of an object worthy of the earnest engagement of all his capabilities.

Man will increase in power as he follows on to know the Lord. As he endeavors to reach the highest standard, the Bible is as a light to guide his footsteps heavenward. In that Word he finds that he may be a child of God, a member of the royal family, joint-heir with Christ to an immortal inheritance.

The Guidebook points him to the heavenly country, and the unsearchable riches and treasures of heaven. By following on to know the Lord he is securing eternal happiness. Day by day the peace of God is his reward, and by faith he sees a home of everlasting sunshine, free from all sorrow and disappointment. God directs his footsteps and keeps him from falling, sanctifying and elevating his energies.

Lt 46, 1901

Caro, E. R.

Oakland, California

June 12, 1901

Dr. E. R. Caro

Dear Brother,—

I have received and read your letter. Thank you for writing. I have felt much sorrow of heart as I have considered the condition of things in the Sanitarium at Summer Hill. That you could do as you have done has been a great grief to my soul. I knew that the attitude you assumed, if not seen and corrected, would bring about just the result that it has brought. I saw that unless faithful, experienced workers were brought in, the work in the Sanitarium would be greatly hindered. The matter was opened up before me, and the light given me was that Brother and Sister Burden would move solidly and intelligently, in conscientious integrity, and that they would be a great help to the work in Australia.

I am much distressed in regard to the situation. I know not how the matter will come out. Just now we have many calls to make for help. The Scandinavian institutions must be relieved, and the work in the Southern mission field must be firmly established. And there are many more places which need assistance.

We hope that the Lord will give victory to the work in Australia. But when I see your lack of judgment and your strange management, I tremble for the future of any institution over which you preside. You have brought wrong principles into your character-building. You have not felt the necessity of economy. O, what will undo your erroneous education in this respect? Had your spiritual perception been clear, you would not, under any circumstances, have made the record that you have. You would not have done as you did when every effort was being made to raise means to establish a sanitarium which would give character to the work.

It was God's expressed will that Brother John Wessels should connect with you. You were to have a wise manager close by your side so that you would not imperil the work being done in the Sanitarium at Summer Hill preparatory to establishing a larger institution.

God gave you influence. It was His desire that you should pursue a course which would enable Him to use you. At the Maitland camp-meeting He wrought in introducing you to the people as one through whom He would work. But you spoiled the influence He gave you. As the Lord's servant you should have stood forth in all humility, putting your trust and dependence upon God. But you did not do this. You had an idea that you would be able to work to more advantage if you stood forth in your own individuality, not as one whom the Lord had set apart to do a special work. You thought that you should be introduced to your audience in a formal, worldly manner. You thought that thus you would gain influence with the higher classes. Before the whole heavenly universe you testified to your choice of recognition. Had you felt as anxious to put on Christ as you were to follow worldly policy, you would not have counted so largely on worldly influence for success. Your course of action led you away from the very means which God designed to use in giving you influence and success in the world. You placed yourself under human influence. The power which God gave you was blanketed by the human influence which you chose as superior to the influence of heaven.

In speaking of your spectacles and other things which you had for sale, you let yourself down to a very cheap level, and the people lost the impression that you were a man moving under the guidance of the Holy Spirit. He is only working to get money, they said. You could not have pursued a more effective course to hurt yourself and to hurt the work in Maitland.

"Israel is an empty vine; he bringeth forth fruit unto himself; according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images. Their heart is divided; now shall they be found faulty; he shall break down their altars, he shall spoil their images." [Hosea 10:1, 2.]

"When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. ... O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king; where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?" [Hosea 13:1, 9, 10.] "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. ... I will heal their backsliding, I will love them freely; for mine anger is turned away from him." [Hosea 14:1, 2, 4.]

May the Lord quicken your perceptive faculties, that you may realize that His righteousness alone is to be the strength of His people.

Your wrestling in Sydney to make a show in order to reach the higher classes was all a mistake. To walk in the way of worldly policy is not God's way of reaching the higher classes. That which will reach the higher classes is a consistent, unselfish presentation of the gospel of Christ.

The Lord showed me that you made a decided mistake in taking, in addition to your regular wages, all the money that you obtained from your eye, ear, and throat work. This was a snare to you. It had a misleading influence upon you. Your great desire for display led you into extravagance, and you used for the running expenses of the Sanitarium the means donated for the work on the new

building. Because the money was used in this way, the men working on the Sanitarium farm were not provided with proper facilities for work, and the delay caused by this was a great loss.

These things show that you are no manager and that Brother Sharp is no manager when he is managed by you. The movements that have been made reveal defective plans and defective judgment. If you would learn your lesson from these experiences, correct the inclinations—as natural to you as your breath—which are born of selfish indulgence. You may not recognize these inclinations as selfish, but such they are. Your soul's salvation is imperilled by the threads of selfishness which you are drawing into your life.

It is not right for you to use money in making a display and it is not right for your mother to supply the deficiency caused by your extravagance. When she does this, she is not pleasing the Lord; for He has lessons for you to learn. Christ says, "If any man will come after me, let him deny himself and take up his cross, and follow me." [Matthew 16:24.]

I write this for your present and future good. It will not be safe for you to connect with the Sanitarium unless you are willing to hear the voice of God. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.] Christ will help you if you will learn of Him what it means to act consistently with the name of medical missionary. When your work does not harmonize with this name, you are not doing what you should to represent the great Medical Missionary. In charging a high price for a few minute's work you are not living out the word missionary. You dishonor God when you bear the name of medical missionary and do work which bears no trace of missionary effort. When you act just as any other worldly physician, what is there to designate you as a medical missionary?

We have a most solemn work to do in our world. This work is a testing work, and will decide the destiny of souls. It is to prepare a people to stand in the day of the Lord, and it is not to be after the order of the world. It is to be a work after God's order.

Our sanitariums are to act a part in this work, and those connected with these institutions are to beware lest by their weakness they mar the work. God will not acknowledge any physician who, while connected with his institution, feels at liberty to set an example that will lead souls in unsafe paths. It is in the power of physicians to do a great deal of harm, to sadly misrepresent the great Physician; but those who thus corrupt their way before the Lord will be judged by Him for this.

There cannot be a greater evil than for a physician bearing the name of medical missionary to cause souls to stumble by his inconsistent course of action. To those who are called to deal with diseased minds and diseased bodies, I say, "Make straight paths for your feet, lest that which is lame be turned out of the way." [Hebrews 12:13.] All work that leads away from truth and righteousness is of the great deceiver, not of truth and righteousness.

If those who claim to be children of God do the wrong deeds which non-professors feel at liberty to do, their profession as a Christian is a shame to them. The physician claiming to be a Christian who is grasping and over-reaching, desirous of obtaining gain, is written in the books of heaven as unrighteous. He is putting excuses into the mouths of the ungodly to continue in their unchristian course. He is strengthening the hands of unbelievers, giving scoffers an excuse for saying that

Christianity is a farce, a pretence. Those Christians who comply with the suggestions of the enemy dishonor the One whom they profess to love and serve. They may escape detection from their brethren, but this does not make them honest in the sight of God. To escape detection by human beings does not make a man honest. God sees every action and reads every motive of the heart.

Those who are in any way connected with the institutions established to advance the work of God should be as transparent as clear water. The temptation comes to a man to pursue a wrong course of action for the sake of gaining money. He commits himself to that which the Lord cannot endorse. And daily the spiritual life of that man grows weaker. Only that which is pure and lovely and of good report is it safe for us to follow. Human beings are under the most sacred obligations to God to be holy and uncorrupted; for they have been bought with a price, even the precious blood of the Son of God. By their baptismal vows they are solemnly pledged to do nothing which will bring an evil report upon the Christian name. Before the Father, the Son, and the Holy Spirit, the professing Christian pledges himself to discourage pride, covetousness, unbelief. And as the true Christian seeks to fulfil this pledge, he grows in self-distrust. Constantly he places more dependence upon God. His reverence and love for the Saviour continually increases, and he is a living witness for his Master. He realizes what it means to be a child of God. He has a realizing sense that the cleansing blood of Christ secures for him pardon and elevation of character. In spirituality he grows like the lofty cedar. Daily he holds communion with God, and he has a treasure house of knowledge from which to draw. He is mighty in the knowledge of the Scriptures. His fellowship is with the Father and the Son, and he knows more and still more of the divine will. He is filled with a constantly increasing love for God and for his fellow men.

May God help you, my dear brother, to recover yourself from every snare. While there are many who are dwarfs in the religious life, may you grow to the full stature of a man in Christ Jesus. I have not, by any means, given you up; but you need, my brother, to obtain a different experience, or you will not be an overcomer. I have strong hope that you will see the necessity of digging deep and laying the foundation sure, that your house, founded upon the eternal Rock, may endure the storm and tempest.

“Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we 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. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” [Ephesians 6:11-18.]

Lt 47, 1901

Palmer, Brother and Sister [W. O.]

June 16, 1901 [typed]

Dear Brother and Sister Palmer,—

I have written a few lines to Edson and will now write a few lines to you. I have come so near a breakdown since returning from Battle Creek that I do not know how the effort that I am making at this camp-meeting will leave me. I am of good courage in the Lord, but I feel the burden of the church. Did I not understand that I am carrying the burden for those present at this meeting, I should have a serious time. But I thank the Lord that I understand the matter.

I feel sorry that you are disappointed in regard to the means coming in as you hoped. But be of good courage in the Lord. He is your hope, your courage, your victory.

At the half-past-five meeting this morning I read some most precious matter to the people. At half past eleven I read and talked to them again. Last night a subject was presented to me that was presented to me years ago: "What saw he in thy house?" [2 Kings 20:15.] I spoke in regard to the many ways in which means could be used to do good. But money is not used as it should be. Great mistakes have been made in the church. Some of those professing the faith have corrupted their souls by deception and have kept back part of the price. Many today are keeping back that which the Lord has entrusted to them as His servants for the carrying forward of His work intelligently and extensively. Year after year thousands pass into the grave unwarned and unsaved while the talent of means is hid in a napkin, buried in worldly enterprises. The guilt of having the Lord's money <and misapplying it> passes all computation. This was the instruction given me last night.

There was a distant colony of Britain in great distress because of famine. Multitudes are dying of starvation, and a powerful enemy is gathering on the frontier, threatening to hasten the work of death. The government at home opens her stores; public charity pours forth; relief flows through many channels. A fleet is freighted with the precious means of life and is sent to the scene of suffering, accompanied by the prayers of those whose hearts are stirred to help. And for a time the fleet sails direct for its destination. But having lost sight of land, the ardor of those entrusted with the work of carrying food to the starving sufferers abates. Though engaged in a commission which makes them co-laborers with the angels, they lose the good impressions with which they started forth. Through evil counselors temptations enter.

A group of islands lies in their course, and though far short of their destination, they decide to call. The temptation grows stronger as mercantile advantages present themselves. The selfish spirit of gain takes possession of their minds. They are prevailed on to remain on the islands. Their original purpose of mercy fades from their sight. They forget the hungry, starving people to whom they were sent. The stores of life entrusted to them are used for their own benefit. The means of benevolence is diverted into channels of selfishness. The cries of the perishing ascend to heaven, and the Lord writes in His record the tale of robbery.

Think of the horror of human beings dying because those placed in charge of the means of relief proved unfaithful to their trust! They bartered the means of life for selfish gain, and left their fellow beings to perish. Many inquire, Can this be a fact? It is, and yet it seems almost impossible.

And in a higher sense this great sin has been and is being repeated. The world was perishing in sin. Its condition is described in the fifty-ninth chapter of Isaiah. It was seen in heaven that men were perishing, and the compassion of God was stirred. He devised a means of relief, and at what an

infinite cost! 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.]

There was no hope for the transgressor except through Christ. “Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Zion, saith the Lord.” [Isaiah 59:15-20.]

The Lord chose a people and made them the depositories of His truth. Christ gave His precious life to save the world, and made His servants His stewards in trust. With the gift of Christ all the treasures of heaven were given to man.

The church was freighted with the food of heaven for starving souls. This was the trust the people of God were commissioned to carry to the world. They were faithfully to perform their duty, continuing their work till the message of mercy had belted the world.

In the Word an angel is represented as flying in the midst of heaven, “having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.” [Revelation 14:6, 7.]

The message of Revelation fourteen is the message we are to bear to the world. It is the warning for these last days.

Christ came and lived on this earth a life of obedience to the law of God. He ascended to heaven, and sent His Holy Spirit to give power to the work of His disciples, and thousands were converted in a day. But a change came. The church lost her first love. She became selfish and ease-loving. The spirit of worldliness was cherished. The enemy cast his spell upon the people to whom God had given light for those in darkness, light which should have shone forth in good works.

There was a world to be aroused. Millions of souls were perishing in ignorance and iniquity. But those to whom God had committed the stores of life looked with indifference upon the souls starving for light, dying in trespasses and sins. Many forgot that to them had been entrusted the bread of life to give to those starving for salvation.

This afternoon I spoke to a large congregation in the mammoth tent. The Lord gave me strength to speak to the immense crowd, and I did not forbear to speak the words of God. I know that He was present this afternoon.

Lt 48, 1901

White, J. E.

June 16, 1901 [typed]

My dear son Edson,—

I wish you to understand that I am deeply interested in the work in Nashville. Do not become discouraged if you do not at once receive means to carry forward the work as you desire. The Lord lives and reigns, and if you and the workers associated with you will not fail or be discouraged, you will have help. If it were in my power, I would send you help at once. But this is impossible. I have not even the means to settle with my own workers. But I may be able to stir up those who have means to help you in this emergency. Put your trust in One who understands the situation.

At this meeting there have been many calls for help. Australia should have attention at this time. Ten thousand dollars should be raised to enable the workers to finish the Sanitarium in Sydney. If I ever had a longing desire for money it is now, when so many missionary fields are in need of help. Nigh and afar off calls are being made for aid, and nowhere is there greater need than in the Southern field. The Lord knows this. Let us wait patiently and work earnestly doing our very best.

As I go from place to place and see the many photographs in the houses of our people, filling mantels and tables, till there is no place for the books treating on present truth, I am made sad. My heart aches.

The matter of reproducing human faces should have a limit, and recently the reproof has come from the Lord, "What saw he in thy house?" [2 Kings 20:15.] This question may well be asked. It is unnecessary to have so many photographs. The money expended in producing them is misappropriated, be it little or much. This reproduction of human faces is a species of idolatry. It consumes money that should be used to advance the cause and work of God.

The rebuke of God is upon this display of human faces. The time devoted to handling photographs should be used in the work of God. There is missionary work to be done in every place, and let those who are preparing to be missionaries begin to deny self and restrict their desire for reading matter that is not food for the mind. The money expended for magazines may not seem to be much, but it is too much to spend for that which gives nothing in return. Those who are in God's service should spend neither time nor money for light reading. What is the chaff to the wheat? There are missionary papers that are of real value. Invest your money in that which will bless and benefit.

Think of how earnestly Christ prosecuted the work of our salvation. He was under no obligation to make this great sacrifice in our behalf. Voluntarily He pledged Himself that He would bear the punishment due to the transgressors of the law of Jehovah. His love was His only obligation. And without a murmur He endured every pang and welcomed every indignity as part of the plan of redemption. All this He did that man might be granted a probation of test and trial. What earnestness His life revealed as He sought to give value to fallen man by imputing to every repenting and believing sinner the merit of His spotless righteousness. He gave all there was of Himself to work out the plan of redeeming grace. Step by step He descended in the path of humiliation and suffering to save the souls of men and women. He laid down His life for those who were His enemies. In His life on this earth He bore the bitter opposition and reproach of His own nation.

Should we not think of what the Saviour has done for us? Should we not be eager to practice self-denial and self-sacrifice for Christ's sake? He gave His precious life for us. Shall we hesitate to deny self, to lift the cross and follow Him who humbled Himself to the lowest depths that we might be lifted to the heights of purity, holiness, and completeness, that He might pour into our poverty-stricken souls His fulness, His riches, that He might give us peace and rest and joy, and share with us the glories of His throne?

Shall we not appreciate the privilege of working for Him? Shall we not devote time to prayer and thanksgiving? Heaven is full of joy. It resounds with the praises of the One who has made such a wonderful sacrifice that man might be redeemed. Should not the church on earth be full of His praises? The Lord God of heaven calls upon every human being to publish through the world the amazing love of Jesus. The thought of this love should be sufficient to cause us to abhor sin.

Those who realize that they have been plucked as brands from the burning are filled with a consuming desire to see their Saviour's face. In dying for you Christ wore your name upon His breast as a candidate for heaven and eternal life. What will you do for Him? Will you unite with Him in seeking for the salvation of the world, or will you waste your money on needless things, leaving souls to perish in order that you may devote to your own selfish pleasure the means He entrusted to you for the salvation of souls? He has made it possible for you to unite with Him in the work of redemption. Will you be laborers together with Him? Will you take up your appointed work of self-denial? Remember that you can be God's helping hand. Keep your mission box in sight, and place in it the money you are tempted to spend foolishly.

Let the children see what they can do to help. Let them encourage one another to save their pennies for the Lord. And by-and-by in the heavenly courts they will see how much their mites have done to save souls.

Let fathers and mothers practice self-denial and see how much they can add to the contributions made to the Southern field. I am intensely interested in this field, because the Lord has shown me that it has been shamefully neglected. We need to work zealously to redeem the past.

The Lord is touched with the human woe in the Southern field. Christ has wept at the sight of this woe. Let His tenderness come into your hearts. Practice self-denial that you may have wherewith to relieve the suffering of God's children. Let this same mind be in you which was also in Christ Jesus. He is the Author of your faith and He will be the Finisher if you will be partakers of His self-sacrifice. Many of you enjoy a portion of this world's goods. When spending your money, think of what Jesus would do in your place. Follow His example, and you will be laying up in store eternal treasure.

Lt 49, 1901

Kellogg, M. G.

Oakland, California

June 16, 1901

M. G. Kellogg

Dear brother,—

I wish to write a few lines to you. We are now in Oakland attending the California camp-meeting. In all I have spoken eleven times during the meeting. There are a large number of people here, and O, how much they needed the instruction they have received in many lines. You know, I cannot attend the meetings except when I speak; therefore I cannot speak as intelligently regarding them as I would otherwise be able to do. But I have evidence that much good has been done. I am hoping that from this meeting an influence will go forth that will be higher, broader, and more soul-saving than has been revealed for many years. I have had straight testimonies to bear against the disposition to criticize and against unfairness of deal in any respect. I wish I could make all understand that many times the obstacles and difficulties which seem to hedge up their way are of their own creating. The Lord is longing to see us drinking of the water of life, instead of the murky water of the valley.

To be in the slough of despond does not produce a healthy experience. We need to shut ourselves in with God.

I have a great desire that day by day you shall learn of Jesus and trust wholly in Him. I want you to triumph. I long to see you standing firmly in God. Set your standard high. Commune with God. Let not the enemy spoil your experience. Your strength will ever be in the Lord. Do not complain. Do not reveal a dictatorial spirit.

Put on courage and strength. You are not forsaken by God. We must not talk unbelief because appearances are against us. We are in a world of wickedness and crime. We shall feel pressure for means, but God will hear and answer our petitions. Let your language be, "The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint; and I know that I shall not be ashamed." [Isaiah 50:7.]

My brother, do not dwell upon things that are of no profit. Be free in the Lord, be free. Look on the bright side. You are to be uplifted in God. If the work is hindered, be sure that it is not your fault, and then rejoice in the Lord, even if the experience through which you are passing is hard and grievous.

When I returned to my home from the Conference, several met me with the word, "You will have no prunes this year. The buds were frozen on the trees, and the fruit is killed. I am so sorry." "Well," I said, "I thank God that it is not anything I have done that has brought this about. I thank the Lord that we shall not have the trouble and the care of gathering the prunes."

Let us not complain. Let there be no complaints in our mouth. Let not our lips utter perverseness. Talk not darkness; talk light. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth. It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." [Isaiah 55:10, 11.]

Let everyone hold up the hands of his fellow worker. Let no one talk discouragement. "For ye shall go out with joy and be led forth with peace. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." [Verses 12, 13.]

Look away from everything discouraging. I know that it is sad to see the building of the Sanitarium hindered as it is, but God knows all about it. I know that the Lord has not been glorified in the management of the Summer Hill Sanitarium, and perhaps He will not bless until those connected with it have been through the refining process. Certainly something is out of joint, but we will wait patiently for the Lord, trusting in Him to work everything out to His glory. If His reproof is upon us, let us humble our souls and say, Amen. But never murmur or complain. The Lord lives and reigns. Talk faith, talk courage. Be strong, be strong. Trust in the Lord. Walk before Him in faith and hope and righteousness, and He will bring you off more than conqueror through Him that hath loved you.

Lt 50, 1901

White, J. E.

Oakland, California

June 14, 1901

Dear Son Edson,—

We are having a very large meeting here. I have attended quite a number of the meetings, but have not been able to do as much as I would like to do.

Just before coming to Oakland I saw that I was failing in nerve and muscle, and I determined to drive as far as Vallejo and take the train from there to Oakland. I was so weary that I hardly knew what to do with myself, but I would not give up, and I thought that the drive would do me good. We started Wednesday morning, and in the evening reached Oakland. We came to Brother Santee's house, where we were to have rooms during the meeting. I have two good rooms here. One is a front room and has a large bay window. The sleeping room also has a window, so that I get the sun all day long.

I spoke Thursday afternoon, and on Sabbath and Sunday afternoon I spoke to very large congregations. I spoke of the Southern field, and asked those present to do what they could to help. One hundred dollars was raised, and I requested that it be sent to you at once. Brother Santee seems desirous to do his very best, and I think you will receive this money soon. But trying to raise money here at this time is like milking the cow dry, for many calls have already been made for various lines of work.

The orphanage in this place is greatly in need of help. About forty children are being cared for, but the home is in a most unsuitable place, and it will be necessary to purchase some land out of the city and put up a building. There are no conveniences whatever where the children are now located. I spoke very plainly in regard to this matter, and a call was made for means to start the work. Eleven hundred dollars was raised.

Then came a distressing call from Australia. We asked for help for this field, and nearly two thousand dollars were pledged, and something over one thousand dollars given in cash.

Two thousand five hundred dollars are needed to put the Healdsburg meeting house in repair. But this matter is kept back that other calls may be answered.

So you see that there are many places needing help. Three thousand dollars have been raised at this meeting for different lines of work, besides the one hundred dollars raised for the work in the South. One brother gave me twenty dollars for your work, and I hope that before the meeting is over, the way will open for me to make another call. I do hope that means will come in for your work. I have not tried to borrow any money. I wish you would tell Brother Palmer not to get the carriage he talked of getting for me, but take the money for the Southern field.

I spoke twice yesterday and once today. I spoke twice on Monday, Tuesday,

Wednesday, and Thursday, and yet I have not given out entirely. Yesterday I attended the early morning meeting. I felt that the people needed something, and that I ought to try to supply the need. This morning I read important matter upon the reception of the Holy Spirit. There is altogether too much weakness in the church. The ministers offer long, dry prayers, which are nearly destitute of the quickening influence of the Holy Spirit.

I have feared that I would break down, but my head is not as tired as it was, and this encourages me. I think that if I had given up I should now be flat enough, but as it is I am climbing again without taking a day of rest. I thank God for all His goodness and mercy. O, how good the Lord is.

I am sorry that money does not come in at this meeting for your work. But there are several matters which will have to wait till money is more plentiful. I hope to get some money for you before the meeting is over, but I do not feel very hopeful.

Brother C. H. Jones has been trying hard to lift the debt on the Oakland church, and only six thousand dollars remain to be paid. The members of the Healdsburg church might have done the same had there been some one to devise and plan for them. O, how much we need managers. May the Lord give us wisdom.

June 16

It has been difficult for me to write to you; for my head is very tired. I wish I could step in and see you as easily as I can go to my home in St. Helena. I speak in the large tent this afternoon. After this I shall be able to go home if I choose, either this evening or tomorrow morning, but as I would have to come down at the end of the week, and this journey would mean five dollars, I have decided not to go; for we have not five dollars to spare. I shall stay the rest of the week, but I think I will go to Sister Jones's till the crowd is gone, then I shall return and spend Sabbath and Sunday here.

I have not felt the least inconvenience in speaking at this meeting. The sides of the tent are so adjusted that there is no impure air. Hitherto the weather has been cool. There has been no oppressive heat.

Later. I have just left the tent, after speaking for an hour. I made as earnest an appeal as possible for the work in the South, but as I had to leave the tent immediately after speaking, I do not know how much money was raised. I shall know before this letter is sent.

There is much to be done in this part of the vineyard. Much has been done to consume, but nothing to produce. Aggressive warfare must be entered upon.

Lt 51, 1901

Caro, E. R.

Oakland, California

June 17, 1901

Dr. E. R. Caro

My dear brother,—

I have written some straight things to you, because I dared not withhold them. You have been inclined to think that your influence in Sydney depended on your not being identified as a Seventh-day Adventist. This feeling has greatly weakened your influence.

Christ was a Seventh-day Adventist, to all intents and purposes. It was He who called Moses into the mount and gave him instruction for His people. "The Lord came down upon mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord, to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them." [Exodus 19:20-22.] And in awful grandeur Christ made known the law of Jehovah, giving among other charges, this charge, "Remember the Sabbath day to keep it holy." [Exodus 20:8.] My brother, you have not placed upon the Sabbath the sanctity that is required by God. Irreverence has come in and an example has been set that the Lord does not approve. He is not honored and glorified.

There will always be duties which have to be performed on the Sabbath for the relief of suffering humanity. This is right and in accordance with the law of Him who says, "I will have mercy and not sacrifice." [Matthew 9:13.] But there is danger of falling into carelessness on this point and of doing that which it is not positively essential to do on the Sabbath. Unnecessary travelling is done on the Sabbath, with many other things which might be left undone. "Take heed," saith the Lord, "to all thy ways, lest I remove My Holy Spirit because of the lax regard given to My precepts." "Remember the Sabbath day to keep it holy." [Exodus 20:8.] Bear in mind the charge to remember. Do not carelessly forget. "Six days shalt thou labor, and do all thy work." [Verse 9.] In this time all the duties necessary to prepare for the Sabbath are to be done. Shoes should be cleaned and all such work finished before the Sabbath comes. "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it." [Verses 10, 11.]

This is the reason we are Seventh-day Adventists. This is why we honor the seventh day.

"And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day

from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.” [Genesis 1:31-2:3.]

Thus the Lord proclaimed His will to all the earth.

“And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.” [Exodus 31:12-17.]

“And he gave to Moses when he had made an end of communing with him upon mount Sinai two tables of stone, written with the finger of God.” [Verse 18.] Never could this be blotted out; for it was written, engraved in stone, with the finger of God. It was never against us, because God declared that we were to obey His commandments as a perpetual covenant. At His death Christ blotted out the handwriting that was against us, “and took it out of the way, nailing it to his cross.” [Colossians 2:14.] In every ceremony, in every sacrifice, His death had been prefigured. He was the foundation of the sacrificial system, which was to last till in His death type should meet antitype. He “abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” [Ephesians 2:15-20.]

The Sabbath of the fourth commandment has not been changed. The Lord has declared that it is forever to have a claim upon men.

Speaking in regard to the giving of the commandments, Moses says, “When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water; and the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant.” [Deuteronomy 9:9-11.] The Lord made a covenant with His people, declaring that if they would obey His law, He would give them life and prosperity.

“Therefore,” He said, “shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand and that they may be as frontlets between your eyes.” [Deuteronomy 11:18.] Their hands were not to engage in any action which would violate the holy principles of the

law of Jehovah; they were not to commit idolatry by looking upon and coveting that which the Lord had forbidden them to desire. In all that their hands handled and their eyes beheld, they were to remember their close connection with God and the pledge they had made to obey His law.

“Therefore shall ye lay up these words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers to give them, as the days of heaven upon the earth. For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you; for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you. Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God; which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.” [Verses 18-28.]

These words come sounding down the ages to our time. And in the history of Israel we see that the Lord did as He said that He would do. Their disobedience was their destruction. The Lord is just as particular now as He was then. Shall we be careless and negligent? Shall we make it impossible for the Lord to prosper and bless us and glorify His name through us as a people?

Speaking of the nations the Israelites were to drive out the Lord said, “Neither shalt thou make marriages with them; thy daughter thou shalt not give to his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.” [Deuteronomy 7:3-5.]

Let these cautions be lessons of warning to us. Instead of mingling with those who have no respect or appreciation for the truth, instead of confederating with them, we are to take special pains to be separate from them. Why?—“For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people. But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Know therefore that the Lord thy God he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth

him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." [Verses 6-11.]

Mark the words, "To a thousand generations." [Verse 9.] To what would the end of a thousand generations bring the people of God? To the mansions Christ has gone to prepare for them.

"Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers." [Verse 12.] Let us take heed to these words; for on our obedience depends our salvation.

Seventh-day Adventist! The name is true to the letter. And the Lord calls for a decided reformation among His people. God desires His servants to be known by their religious belief.

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." [John 14:1-3.]

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." [John 5:25-29.]

"Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" [1 Corinthians 15:51-55.]

"Turn you to the strong hold, ye prisoners of hope; even today do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. And the Lord of hosts shall defend them; and they shall devour and subdue with sling stones; and they shall drink and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land." [Zechariah 9:12-16.]

"And I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." [Daniel 7:21, 22.] "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that

sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even to the horse bridles, by the space of a thousand and six hundred furlongs." [Revelation 14:14-20.]

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." [Daniel 12:1-3.]

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. ... And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." [Revelation 19:11, 16.] "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." [Revelation 20:12-15.]

This is the reason we give for being Seventh-day Adventists. We have an entirely appropriate name.

Lt 52, 1901

Caro, E. R.

Oakland, California

June 20, 1901

Dr. E. R. Caro

Dear Brother,—

I have much concern of mind in your case. I have received your letters and am sincerely glad to hear from you. I know that God will bless you if you will put away the idea that outward display gives influence. God says, "My son, give me thine heart." [Proverbs 23:26.] If you will do this, the Lord will accept it, and will cleanse it from the evil of pride. He says, "A new heart will I give you." [Ezekiel 36:26.] When you have this new heart, you will reveal the wisdom of God, not the wisdom of the world.

It is just as much your duty as it is mine to bring yourself into line. You and your wife need to learn how to live and work economically. Then the Lord will give wisdom. Of woman the Lord has spoken, saying, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time holy women, also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement," afraid lest you shall not in appearance be counted as superior to other people. "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?" [1 Peter 3:3-13.]

This chapter, speaking about the home life, is of the greatest consequence to the children of God. Here is to be your ambition, not to be satisfied to meet the world's criterion—for we are not to seek the applause of the world—but to do the will of the heavenly Father, to be a blessing to those with whom you are brought in contact. The experience of you both needs to be higher and holier than it has been in your past life.

"The end of all things is at hand; be ye therefore sober and watch unto prayer. And above all things have fervent charity among yourselves; for charity shall cover a multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, so let him minister the same one to another as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ happy are ye; for the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified." [1 Peter 4:7-14.]

This is most precious instruction and should be practiced daily. Brought into the experience of the family, this chapter will enable the member to attain to a deep religious experience, an experience that will take out of their lives the foolishness which has hindered their growth in grace and prevented them from having peace and joy in the Lord.

It is time for you both to think candidly and seriously. Live no longer according to your human idea of what life should be. Look at your past experience and compare it with the life of Christ. Remember that you have lived to please and glorify self, and yet you have been largely dependent upon others

for the sustaining and upholding of your erroneous ideas as to the course of action you should follow in order to obtain influence.

There is no part of the man of which Christ is not to be all and in all. The opinions of the world are not worth having. What will it avail you if you are praised and glorified by the highest earthly powers? They are nothingness. The men themselves are in possession of no real power. They may assume much, they have nothing to which they are entitled as their own. With one breath of his mouth, with one motion of his hand, God can sweep away everything they have. Then for real power we must look beyond the honored and wealthy men of the world. Those whose minds reach heavenward find the first cause of all greatness, all honor, all majesty. In comparison with Him, human beings are but the small dust of the balance.

God created man with affections capable of embracing eternal realities. These affections were to be kept pure and holy, sanctified from all earthliness. But human beings have lost eternity out of their reckoning. God, the Alpha and the Omega, the beginning and the end, who holds in His keeping the destiny of every soul, is forgotten. Supposing themselves mighty in knowledge and wisdom, men have let themselves down to the lowest level in God's sight.

God is the Creator of man and of all that man has. He is the Owner of the riches man has appropriated to his own use. This is His entrusted capital. Men will have to answer to the God of heaven for claiming His property, to do with as they please; to glorify themselves and thus destroy the moral image of God; to indulge appetite and passion and bear in every sense the image of the earthly. The mind of man has become earthly. In the place of revealing the impress of the divine, it reveals the impress of the earthly and sensual. The abominable practices which are followed places man in Satan's power, to be moulded and fashioned according to his hellish attributes. In every chamber of the mind is seen the imagery of earth. Now are seen the debasing, corrupting abominations which were prevalent in the days of Noah, and which placed the inhabitants of that age beyond remedy, causing them to perish in the waters of the flood.

The state of the world today is represented by the state of the world in Noah's day. "Our transgressions are multiplied before thee and our sins testify against us; for our transgressions are with us; and as for our iniquities, we know them: in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment." [Isaiah 59:12-15.]

This is the condition of the world today; and those who are so confused in their estimate of truth and righteousness as to seek wisdom and praise and glory from men, are receiving all they will ever have unless they repent and are converted.

"And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him, and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they

fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." [Verses 16-21.]

This representation will be fulfilled if the people of God will only take the position to which Christ has appointed them. We are to reveal the love of God by reaching out to others. Entering the busy world, where is heard the clamor and hubbub of confusion, He lifts His voice like a trumpet and seeks to break the spell that is upon minds, exclaiming, "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" [Mark 8:36, 37.]

Death settles the question for all. It brings to an end all the ambitious projects of man. And what of the soul? Is it hid with Christ in God? Christ brings to the notice of men the nobler world they have lost from their sight and calls upon them to behold it. He shows them the threshold of eternity, flushed with the glory of God. He brings to view eternal realities. His hand places the world where it should be, as a subordinate object. He seeks to impress the mind with the importance of using the time God has given in securing the precious treasures of heaven. He commands us as we value the eternal habitations of the just, to cultivate, as fruit for the heavenly garner, all that is useful and enduring.

My dear brother and sister, remember that our various endowments are so many talents, entrusted to us, not to hide in the world, but to use to benefit and bless the world. God expects us, by constant use, to multiply the talents He has given us. Will you both take hold of this work in earnest? Dr. Caro, God will use you when you first use Him as your forgiving Saviour, when you glorify God and not man. No man can serve two masters. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." [2 Corinthians 6:17, 18.]

Will you take your position as laborers together with God? Take hold of the work in the Sanitarium as a most sacred trust, and you will be respected and honored by Him whose regard is of more consequence than that of the whole world. Will you come into line? Will you die to self and live the spiritual life which Christ gives? His personal contact with the soul builds it up and makes it fruitful in good works, supplying its ever-recurring wants. He is made unto us wisdom and righteousness and sanctification.

Christ wants you both to make an entire surrender to Him. I beseech of you to be all in the Sanitarium that you should be. Watch unto prayer and exert a holy influence. Thus you will sow seed unto eternal life.

In much love.

Lt 53, 1901

Farnsworth, Brother and Sister [E. W.]

Oakland, California

June 12, 1901

Dear Brother and Sister Farnsworth,—

I thank you for writing to me and to W. C. W. Your letters are very gladly received.

I have been made very sad to hear of the illness of Dr. Kress. He has been afflicted in the same way that I have been. Disease has come upon him through overwork and through his eating an insufficient quantity of nourishing food. But I hope that he will soon be better. I have had light that he must not go to extremes in labor. He must remember that he has been bought with a price and that he must therefore glorify God in his body and his spirit, which are God's. It is not the Lord's will that he should do this. Many have done this and are in their graves today, their voices silent in death. You must all admonish one another on this point.

Last mail I sent Brother and Sister Kress a letter telling them to be careful not to carry the diet question too far and make a time of trouble beforehand. Brother and Sister Kress are in danger of doing this. They must remember that it has taken years for us to learn how to prepare hygienic food and that there are yet many improvements to be made. In every section of the country there will be food preparations made, and the profits coming from their sale will not be used merely in one line of work. Again and again the Lord has plainly set this before me. The Sanitarium carries one line of education, the school another line of education. But both are working in the same cause to accomplish the same ends.

God does not give a man a monopoly of His goods in any line of work. Experiments will be made and tests made by men to whom the Lord has given wisdom. They will prepare food to take the place of that food which is injurious, that the poor may have the benefit of His goods to support themselves and their families. This is the Lord's order, and no one is permitted to close the door to that which will sustain life. God can set a table in the wilderness, and this will be more properly understood in the future.

In (Exodus 30:22-38) we find the recipes given by the Lord for use in the tabernacle. These were the Lord's special preparations. No man was to use as common that which He had made sacred. The distinction between the common and the sacred was to be strictly observed by His people throughout their generations. "Upon man's flesh it shall not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people." [Verses 32, 33.]

Lt 54, 1901

White, J. E.

St. Helena, California

June, 1901

My dear son Edson,—

I am again much burdened as I see you selecting words from writings that I have sent you, and using them to force decisions that the brethren do not regard with clearness. I have received letters from Elder Daniells and Elder Kilgore, asking me to send them instruction at once, if I have any light in reference to the points you have quoted from my letters.

Your course would have been the course to be pursued if no change had been made in the General Conference. But a change has been made, and many more changes will be made and great developments will be seen. No issues are to be forced.

All the light that God has given me is that the work has been greatly hindered by the books' having to pass through so many hands. Each publishing house that handles a book must be remunerated for its work. There is need to consider whether the book work cannot be handled in some improved way. There is something wrong in the tract and missionary work, when so much money is needed to sustain it, after all the advantages it has had.

The books should certainly be brought before the people without having to pass through so many hands, but we must move guardedly. Our words and actions must be such that they will bless others.

Remember, Edson, that you are not to carry your own ideas against the judgment of the brethren and the general interests of the cause. Elder Kilgore is to be your counsellor. Things will adjust themselves if we will make our interests secondary. The Lord Jehovah is our strength and our shield. He has work for you to do, for me to do. By our faith and works we are to declare that God is our wisdom, our sanctification, our righteousness. He has given us the strongest encouragement to draw nigh to Him, and the nearer we come to Him, the nearer we come to the law of harmony and unity and holiness.

The practical lesson we are all to learn in genuine Bible religion is that we are to be of one mind and one judgment, that the law of God is a law of love to God and to man. Even disappointment and suffering is made unto us a means of sanctification. It elevates and purifies the soul, helping us to work out the will of God.

God desires us to understand that we are never to try to rule or to seek for the supremacy. Active humility and true goodness are to be constantly cherished. The spirit is to be softened and subdued. God will lead every one who will be led. My son, do not manifest a dictatorial spirit. Work with an eye single to the glory of God. Whatever may come into your experience, remember that the heavenly Father knows all things, and that He will set things in order if we are not in too great haste. He is our sanctification and righteousness.

For what is the Christian to live? The answer comes, He is to live in this world [of] sin and strife and variance as a peacemaker, doing all in his power to advance the work of God. "Who is a wise man and endued 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 intreated, 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.]

June 5

Dear Son Edson, I have received your letter, also letters from Brethren Daniells, Kilgore, and Sharp. It hurts me to think that you are using words which I wrote prior to the Conference. Since the Conference, great changes have been made. Do not urge that mother has said thus and so. I know that reforms are to be made, but when I am not present to hear the words that are spoken, I cannot advise you to select a few words from a letter I have written, and use these words to forbid a course which the brethren wish to pursue regarding the publication and handling of books. Changes have been made, and I trust that our brethren who are interested in the book work will manifest an unselfish interest in the disposal of books for the Southern field.

A terribly unjust course has been pursued in the past. A want of principle has been revealed. But in pity to His people God has brought about changes. I think that when I took my writings out of my satchel to give you something in regard to the Southern work, I must by mistake have given you that which I did not mean should fall into the hands of you or any one else. When the Lord takes hold of the work as He did at our last Conference, your mother can stand back and not be brought so prominently into matters. And oh, how pleased I am when this can be so.

In the name of the Lord I charge you, in whom I have the deepest interest, not to make the burdens resting upon me doubly hard to carry. The course of action which before the Conference might have been a necessity, is no longer necessary; for the Lord Himself interposed to set things in order. He has given His Holy Spirit. I am confident that He will set in order the matters that seem to be moving wrong.

The less you try to control matters, the better will be your influence. And you must not, my son, use my name in such a way that you will come in between the people of God and your mother's influence, to weaken that influence in any respect. There is danger that in your zeal and ardor you may hurt your influence and my influence, so that I cannot in a crisis, as at the last General Conference, do the work that God has spared my life to do.

There is now to be no swaying of things in wrong lines. All are to work in perfect harmony. Unify, unify is the word from heaven. The work of bringing about perfect harmony cannot be done in a moment. It will take close examination and careful study on the part of those who bear responsibilities. Not a selfish thread is to be drawn into the web.

Keep close to your Redeemer. He has helped you in a marked manner, favoring you with privileges and opportunities. If you will continue to learn of Him His meekness and lowliness, He will give you rest and peace. Make God your counsellor. If you think there is a wrong understanding at the Review and Herald or among the men at present in authority, do not move hastily. Be calm. They are on test and trial, and you, my son, are also on test and trial. If you will walk wisely, the Lord will work for you. Let your determination be, In all my service to God I will endeavor to renew on earth the harmony of heaven. Place yourself where the prayer, "Thy will be done on earth, as it is done in heaven," is fulfilled in you. [Matthew 6:10.] Amid the strife and discord that predominates on the earth, the lives of God's people are to answer this prayer.

My son, do not attempt to do great things in your own strength. Counsel with your brethren. If you do not do this, it will often be said of you, He is determined to have his own way. You will be

misunderstood. Leave with God the wrongs which you think exist. Be easily entreated, and be not easily provoked. Do not speak angry words because of something you have heard. This hurts your influence. May the grace of God help you to have patience.

From the light given me by God, Elder Kilgore should be your counsellor. Do not wrestle as you have done in the past to carry things in your own way, and then be filled with tumult and restlessness. If you are not guarded, you will allow your feelings to rise to the highest pitch of distress, and will then forget that you are not in a position of perfect faith and humble trust. Learn to look upon things which do not appear straightforward without being made unhappy and wretched. We must learn to suffer annoyances from others without becoming irritated. Try to meet disappointment and hindrance without taking it so much to heart. Let not God be dishonored by a single murmur from your lips. We can afford to part with anything in this world, but we cannot afford to part with God as our wisdom.

Nothing will move us if the mind is stayed on God. You must be calm. A disturbed mind cannot enjoy the peace of Christ Jesus. You are surrounded with token after token of the working of the Holy Spirit in behalf of God's cause. The enemy has worked through some to block your way, but the Lord has worked to make this of the greatest advantage to you. You have obtained an experience in preaching the Word and in laboring together with God. The Lord desires you to understand that He has preserved you as you have labored in the Southern field. By His might and power He has kept His shield over you. When men refused to work in accordance with the light given, the Lord worked in other ways to bring about the prosperity needed for the carrying forward of His work. You must acknowledge His power as your wisdom and your sufficiency. God has greatly loved you, and again and again has preserved your life by spreading His shield over you. He has been your rock of defense. He desires you to have a clear perception that He has opened the way for you in Nashville, that by the advancement of the work in this place the way might be prepared in other places.

Keep the way of the Lord in justice and judgment. Make no urgent calls upon the Review and Herald. Let them do what they will. We hope that they will so repent of the past that the Lord can blot it out of His book.

Did you realize how many times the Lord has ordered your way, that the will of Satan should not be done on you and your life extinguished, you would not stumble along complainingly. Walk always before God in humility. Trust fully in Him. Let the words on your lips be pleasant words. Censure no one. Educate yourself to excuse and pity all who make mistakes.

I can write no one. Only be sure to remember that the Lord has managed matters for you because you have put your trust in Him. He will bring to pass that which He desires to do if you will hide yourself in Him. Be of good courage in the Lord. Remember how merciful and kind He is, how great has been His keeping power over you. That which men have failed to do, God has done. Honor Him. Be an example of piety to all with whom you are connected. Let God do all judging. Your work is to love and serve God and to be a help to others.

Fight the good fight of faith. Overcoming requires constant watchfulness and unceasing prayer. Let not your words in the desk be contradicted by your words out of the desk. The love of Christ is progressive. By constant effort you will grow in the knowledge of God. It costs something to be pure, holy, and undefiled. But remember that he that offendeth not in word, the same is a perfect man,

and able also to bridle the whole body. Put your hand in the hand of Christ, saying, Lead me, keep me, bless me.

This morning Sara and I will drive to Vallejo, thirty-five miles from here. Then a brother will take the horse and buggy over on the boat, and we will go on to Oakland by train. I am taking the buggy to Oakland that I may have a chance to ride out while there.

Lt 55, 1901

Daniells, A. G.

Crystal Springs, St. Helena, California

June 24, 1901

Dear brother Daniells,—

There is something I wish to bring before you with reference to our work here. We are now ready to take up book work. Those who have read the matter upon education, in the hands of Miss Peck, say that it should be in circulation as soon as possible. The temperance book should also be published, and I am anxious to get out another Testimony as soon as the matter can be prepared. We need the young man who felt desirous of connecting with me in my work, and we hope that you are prepared to let him go. We must have some one who will conscientiously keep the way of the Lord. I cannot trust my writings to those who have not clear foresight and discretion.

We expect Miss Peck this week. Our work must advance as fast as possible. An urgent request has come for me to attend the Los Angeles camp-meeting, but I think it is of more importance for me to get rested, so that I can take up my work here. I think there is more necessity for me to get out my books than to go to camp-meetings.

I attended the Oakland camp-meeting and spoke to the people twelve times. I had some very plain testimonies to bear. Especially was this the case during the last week of the meeting. And then there was a breaking down, and the Spirit of the Lord came in.

I see that Elder A. T. Jones will have to soften decidedly in his speech. He has remained in connection with the Review and Herald Office until he is in need of being melted over. The education he has been receiving for years in certain lines is not the most profitable for himself or for the great, grand work for this time. But one thing is sure: he yields to the testimony of the Spirit of God and wants to cherish the right spirit in all his work.

I felt much pained in one meeting that I attended, and that night matters were clearly presented to me. The next morning I presented the instruction I had received to those who were gathered together. I spoke to them in regard to the necessity of working in the tender, loving spirit of the Master. All sharpness and harshness is to be put out of the voice, whatever may be the eloquence or the position of the speaker. There is to be no ordering, no exertion of kingly authority. Enough of this kind of work has been done in our publishing house at Battle Creek. Its influence has soured those in the Office, who now need converting through and through. This harsh management, this ordering and scolding, is not of God but of the enemy. It is high time that the Office was cleansed, that the unholy tares growing among the wheat were removed.

I begged our brethren for Christ's sake to change their words. The sweetness of Christ must come in. There must be a decided change. Shall good be called evil and evil good? No, No! God will have things called by their right names.

We had much to be thankful for in the Oakland camp-meeting. We had many tokens of love from God. There is much to be done in our churches, both in the line of revival and reformation. This work must be done if spiritual progress is made. Revival and reformation are two different things. Revival means putting new life in the soul, filling it with new power. The churches must respond to the words of the prophet Isaiah, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee and his glory shall be seen upon thee." [Isaiah 60:1, 2.]

A steady advance must be made. God's people have lost their first love. Unless they repent and confess their sins, this great evil will lead to the removing of the candlestick out of its place. God's purposes extend to all the purposes of this life. They are immutable, eternal, and will be executed at the appointed time. For a time it may seem that Satan has all the power in his hands, but our trust is in God. When His people draw nigh to Him, He will draw nigh to them and will work with all His mighty power to accomplish His gracious purposes.

God rebukes His people for their sins, that He may humble them and lead them to seek His face. Then as they reform and His love revives in their hearts, His gracious answers come to their requests. He will strengthen them in reformatory action, and lift up for them a standard against the enemy. His blessings rest upon them and in bright rays the light of heaven shines from them. Then a multitude not of our faith, seeing that God is with His people, will unite with them. In God's presence and power His people are safe.

But I will write no more just now.

Lt 56, 1901

Jones, C. H.

June 26, 1901 [typed]

Brother C. H. Jones,—

In the council we held here together, statements were made by you in reference to Edson White which I knew were not correct. But as I had been warned not to enter into controversy with any one, I did not feel at liberty [to] express myself then. I determined to see you alone. I conversed with you alone, and made statements that I did not care to make before Edson. I might have said in the presence of Elder Irwin and Edson that which would have seriously reflected upon you, but I did not care to do this; for I had charged Edson not to become stirred up to speak unadvisedly, whatever statements others might make.

You have not dealt with his case in an unselfish way. Until you, Brother Wilcox, and others understood the matter upon which you were commenting, you should have held your peace. It was your duty to become acquainted with the Southern field, even though this would have entailed some expense. It was the duty of those who had a knowledge of the light given in regard to the

Southern field to visit this field, that they might arrive at correct conclusions. It was not right for them to stand off and criticize, basing that which they said on the many reports of hearsay. It is the duty of each one of us to say unselfishly, "Help us to help each other, Lord."

In the long-neglected Southern field, there are whites and blacks who are in need of patient, persevering effort. This is a hard, poverty-stricken field, and where Edson and Brother Palmer first went, nothing had been done. Then Brother Palmer was called away, lest too much interest should be enlisted in the work.

It was your duty to investigate the needs of the Southern field, and give encouragement to the workers, clearing the way so that the work could advance without so serious a risk to the health of the workers. But instead of this, you have made statements regarding the Southern work which have no truth in them, and these statements have had their effect. You have criticized where you should have encouraged. God will at some time let you see the mistake you have made. You and Brother Wilcox, in consideration of the responsibilities you were carrying, drew large wages. Should you not have been considerate of those less favorably situated? The Southern field was not an attractive or agreeable place in which to begin work. And the conjectures and suppositions of those who stood on one side and criticized have made the work much harder than it would otherwise have been.

Not only were the workers criticized, but the money raised to help forward the work was diverted into wrong channels. This has robbed the Southern field of years of advance. Who is responsible for this? The judgment will make plain some things which do not now appear. It will show the relief that might have been sent to the Southern field, but was not sent. Thousands of dollars might have been sent to the South, but were not sent because men were unwilling to lift where they should have lifted. The Lord understands all about the work that might have been done but was not done. The books of heaven have a record of the money invested in the Southern work, and of the money, also, that was raised for that work and diverted from it by unfaithful management.

Those at the Pacific Press might have helped and encouraged the workers in the South, but like the Priest and the Levite, they passed by on the other side.

The Lord's servants are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. We are to be interested in everything which concerns the human brotherhood. By our baptismal vows we are bound in covenant relation with God to make persevering, self-denying, self-sacrificing efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed upon every believer the responsibility of helping to rescue the most needy, the most helpless, the most oppressed. Christians are to enlighten the ignorance of their less-favored brothers. They are to let the oppressed go free from the power of vicious habits and sinful practices. By imparting the knowledge sent from heaven, they are to enlarge the capabilities and increase the usefulness of those most in need of a helping hand.

Christians are to be Christlike in their earnest desire to save souls. The talent of speech is an invaluable gift. It is a means of grace. By it sinners are to learn of God and Christ. Man should regard it as the highest honor to be enlisted in the soul-saving army. He should look upon no privilege more precious than that of imparting to others the knowledge he has received. The speech of Christians is always to be seasoned with grace. Their words are to be in harmony with their profession of faith.

My heart aches when I think of how many more might have been saved to Christ if men had done their duty. "What doth it profit, my brethren, if a man have faith and not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so, faith, if it hath not works, is dead, being alone." [James 2:14-17.]

God says to those who profess to believe in Him, "Go forth into all parts of the world, and diffuse the light of my truth, that men and women may be led to Christ." Let us awaken to our duty, and do all that we can to help forward the Lord's work. Let superficial excuses be blown to the four winds. Let decided action commence on the part of all who can help. Let them co-operate with the angels sent from the heavenly courts to minister to those who shall be heirs of salvation. Forget not the words, "We are laborers together with God." [1 Corinthians 3:9.] No longer grieve the Spirit of God by delaying. Let volunteers undertake the work in Nashville, an important part of God's vineyard. Let these laborers, by earnest, persevering work, annex new territory.

The work in the Southern field will have to be, in some ways, managed differently from the work in other places. Because of the wrong course which has been followed by those in responsible places, it has been necessary to establish a publishing house in the South, and those who have tried to hinder the work in this field will now have less to do for a field they have ignored. God holds them responsible for permitting their minds to be controlled by the enemy of righteousness. The years of delay, during which they have refused to cooperate with the workers in the Southern field, have made it necessary to change the order of things. Under the ministration of the Holy Spirit a revival must take place. A revival signifies a renewal of life, a removal of spiritual torpidity, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a re-organization, a change in ideas and theories, habits and customs. But reformation will not bring forth the good fruit of pure principle unless it is connected with the revival of the Spirit. Reformation and revival must do their appointed work, and in doing this work they must blend.

The foundation of Christian character is a faith in Christ that is built upon solid rock. "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.] He who builds upon the Rock of Ages is safe. Storm and tempest beat against his house in vain. But he who builds upon any other foundation builds upon shifting sand.

Sermons have been in too great demand by our churches. The members have depended upon pulpit declamations instead of upon the Holy Spirit. The spiritual gifts bestowed upon them have dwindled into feebleness because uncalled for and unused. If the ministers would get out of the way, if they would go forth into new fields, the members would be obliged to bear responsibilities, and their capabilities would increase by use.

"Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.] "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.] Christ gave His life for a fallen, degenerate race, leaving us an example, that we should follow in His steps. To him who does this will be spoken the words of approval, "Well done, good and faithful servant; ... enter thou into the joy of thy Lord." [Matthew 25:23.]

Lt 57, 1901

To the Managers of the Pacific Press

June 25, 1901 [typed]

My dear brethren,—

Words have been spoken to me to give to you: Say unto all who minister in word and doctrine that those in our institutions are not to act as kings and rulers, but as counsellors. For years a lording spirit has been finding standing room in our institutions. This order of things is to change. No man is to try to be conscience for another man. It may be that ere long there will be a change in the management of the work and cause of God in every line. It is not for the spiritual health of men to always remain in one position. They need a change. For a man to have the impression that he will always be a manager injures the religious experience and hinders the formation of correct, sanctified principles. God will raise up men to relieve the situation.

The spirituality of the Pacific Press is not that which God would have it. A stamp of character is being formed which God does not endorse, which will endanger the eternal interests of the managers. It will be for the present and eternal good of the men now holding office in the Pacific Press to humble their hearts before God. They have lessons to learn which in their present position it will be difficult for them to learn. They have presided for too many years in one place. If changes were made, the spiritual atmosphere would be changed.

Clean-cut Bible principles are not current among the managers of the Pacific Press. The work is not done after God's principles. There is need of a change because the God of glory is not magnified. There is to be a cleansing of the Office. We are nearing the judgment and God says, I will turn and overturn till the Bible is exalted as the rule of faith and practice. The dim light of tradition is not needed to make the Scriptures comprehensible as the rule of life and the standard of character. In the Bible man's duty to God and to his fellow man is made plain. Every obligation is revealed, every privilege declared. Man's danger lies in deviating from a plain "Thus saith the Lord." This deviation places a veil before the face so that there is not a seeing of the Invisible.

God says, Your faith and your practice must be different from what it now is. Search, and find out what God requires.

Lt 58, 1901

Sisley, [W. C.]

June 13, 1901 [typed]

Dear brother Sisley,—

I am intensely desirous that you and those who have been connected with you in the Office shall change square about. When I think of the relation in which you have stood to the work of God and to those who have a far more correct understanding of the work for this time than you have, when I see the spirit you have manifested in your work in the Office, I greatly fear to have you entrusted with any responsibility in the cause of God. As I review the past, and see the deplorable

consequences which have been brought about by your strong spirit and your iron will, I am alarmed. How can you harmonize this dictatorial, masterly spirit with the Spirit of Christ? I feel very sad when I think of what you in the position you occupied in the Office might have done to exalt the Lord God of Israel and magnify His truth. You might have represented the character of Christ by lifting up the discouraged, breaking every yoke, and letting the oppressed go free.

But you do not know what it means to be conciliatory. You do not seem to understand what it means to be benevolent, kind, willing to show favors. You might have encouraged those who love and fear God by granting them favors. But you have refused to grant these favors, and your discourtesy has saddened and disappointed your brethren. God will not accept such service. As you judge so you shall be judged.

“All ye are brethren.” [Matthew 23:8.] He who is in the Lord’s service is to act as Christ’s helping hand. God wants all who serve Him to manifest a tender, compassionate sympathy for His children. Oh, why do so many forget to be gentle and compassionate? Why do men exalt self? Why are they so willing to hurt and bruise the souls of God’s chosen ones? By this harsh, unloving dealing the angels are made sad.

Instead of working to build up and restore, men have worked to tear to pieces and destroy. When God’s work could have been advanced, not a voice has been lifted to say, Go forward; but all the words spoken have been in the negative. The words of (Isaiah 29:13, 14) have been literally fulfilled. You and others have been out of the way. God does not accept the spirit in which His work has been done. It is a misrepresentation of His character. What does it mean?—that cruelty and hardness of heart, the characteristics of Satan, have been cultivated.

Brother Sisley, I have a deep interest in you, but a decided change must take place in your manner of working. Your manner should be far less masterly, your words far less dictatorial. You have no right to conduct yourself in such an unchristlike way. Thus you misrepresent the truth to all who are connected with you. You have made yourself master, forgetting that one is your Master, even Christ. Your words of command are not a savor of life unto life, but of death unto death.

Angels from the courts above and messengers from the power of darkness are beholding your course of action. Change your manner of dealing with human minds. Harshness is not saving, but destroying. The spirit of harshness is as contagious as an epidemic.

The truly converted soul has a continual sense of the presence of Christ. He realizes that angels are listening to his words and marking his actions. But you leave the Christian at home, acting while in the Office as a dictatorial master. Far better might you start from home for your place of work clothed with the attributes of Christ, letting your light shine forth to all around.

Have you a standard of Christianity different from the standard set up in the Word of God? If so, break it down at once, and with the simplicity of a little child go to the Word of God, to learn there the lesson of Christ’s meekness and lowliness. What saith the Scriptures? They point to Christ dying on the cross to save humanity. They speak of God’s becoming man to redeem the human race and elevate and ennoble them.

The spirit you manifest will not lead the workmen to correct their mistakes. You must change, you must be born again, or you will never enter the kingdom of heaven. As a man professing godliness,

you are to be just in all your business dealing, representing Christ in spirit, words, and action. Wherever you are, whatever you are doing, you are to make it manifest that you are under the control of God, that you are wearing Christ's yoke.

To you comes the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.] This lesson you have yet to learn. By your example you are to show that you are a Christian.

There is a great deal too much sternness in your disposition. When you become a child of God, you will be conscious of a change in your attitude toward God and toward your brethren. Daily you will show what the truth has done for you. Constantly you will remember the great love wherewith Christ hath loved you. The knowledge of this love will fill your heart with a Christlike benevolence. When the truth of God sanctifies your heart, your influence will be light and life to those with whom you are connected.

Deal with others in the way in which you would like them to deal with you. Place yourself in the position of those associated with you in the Office. How would you feel did they exercise toward you the masterly dictation you exercise toward them? Would severity such as you show to them increase your love for God? Would it soften and subdue you? Would it not create in you a dislike for those who treat you as though you had no feeling? Would you not despise such manifestations? Would not stubbornness be strengthened in you? Would not hatred take the place of love in your heart?

Will you not reason from cause to effect? Remember that soft words make way for the love of Jesus. If Christ were formed within you, the hope of glory, if you revealed His kindness and love, would not this break down the obstinacy of the youthful workers in the Office and cause their hearts to warm in gratitude toward you because you did not visit their mistakes and errors with words that sting like the cut of a whip? Would not soft, gentle words bind you to them with the bands of love and esteem and confidence? You have had great light and many opportunities, but you have made grave mistakes. You have spoken against propositions to which the most favorable assent should have been given. If these propositions had been received as they should have been, increase instead of loss would now be seen. God sees what has been done in the publishing house. He sees that withholding more than is meet has tended to poverty. He sees that you have handled the truth strangely, causing His purposes to be misunderstood. He sees all these mistakes, but He meets them with love. He calls upon you to extend to [your] fellow men the love wherewith Christ has loved you.

My brother, I beseech of you for Christ's sake to change your attributes of character. Never again misrepresent the Lord Jesus Christ as you have done in the past. God wants you to be converted, that you may be a channel of light. You have intelligence, you have knowledge, but with all this is combined a selfishness that is no recommendation to the truth. Remember that Christ has borne long with you. Drop from your hands every weapon that wounds and bruises the souls of others. Speak no words that will hurt another. God has given you much light and many capabilities, and He desires you to communicate to others His love, His tenderness, His grace. He desires to see your heart melted by the love which brought the Saviour from heaven to die for fallen humanity.

The love of Christ is to constrain all who are engaged in God's service. As the physical life is sustained by the blood which flows through the body, so the spiritual life is to be sustained by the life-blood of Christ. This causes men and women to engage in active service in the service of God. The Lord

desires to hold communion with every one of His disciples. He desires to impart knowledge and wisdom to them. Then every word will be fragrant with the spices of heaven, every action will be a Christlike action. Anger will die on the lips. Human beings will be regarded as the purchase of Christ's blood. Men and women, their hearts filled with tender affection, will be drawn forth to strengthen, encourage, and bless. The Lord desires those who are in the truth to exert a saving influence on those who are in darkness. As we behold Jesus, we are wrought upon by the Holy Spirit, which enlarges, purifies, and ennobles our spiritual powers. Thus Christ is represented, and love begets love.

Men may talk of the love of Jesus, but do they live this love? Do they bring His grace into their lives? "It is my Father's good pleasure that ye bear much fruit; so shall ye be my disciples." [John 15:8.] Those who are constrained by the love of Christ go forth among their fellow men weighted with the influence of sanctifying truth. They hold communion with Christ, and His love abounds in them. They are divested of selfishness and are filled with the spirit of benevolence.

God accepts as His agencies those who in the Spirit of Christ do the work of Christ. Through them He works to restore His moral image in men and women. But by your harsh, overbearing, condemnatory words you have wounded the hearts of your brethren. Would you be willing to have others treat you as you have treated them? Even to those who make mistakes you should speak kind, encouraging words. Thus you reveal the spirit of the Redeemer. When you can help and favor your brethren, it is your duty to do this, as one acting in Christ's stead. But you have acted on the negative side instead of on the affirmative. You have hindered others from being merciful even as the Father in heaven is merciful. You often see things in a perverted light. You fail to discern the talents and abilities of others. Yet these talents and abilities may be more precious in the sight of God than your own.

Into the sacred work of God you have brought harshness and a lack of courtesy, dealing with God's children in a severe, dictatorial manner, when an entirely different course would have been proper. In the business meetings you have attended you have <sometimes> so exasperated your brethren that they have lost all confidence in you as a Christian gentleman. Will you study your Bible? Will you read out of God's Word His will concerning you? Study carefully the eighteenth chapter of Matthew.

Unless you are transformed in spirit, it will not be best for you to attempt to handle sacred things, for without a transformation you cannot represent Jesus Christ. The Lord has seen the feeling of self-superiority that has been shown in the Office. He says, "Thou shalt love thy neighbor as thyself." [Leviticus 19:18.] Have you done this? I beg of you not to connect with the work of God until the dross of a hard, cruel spirit is purged from you. You are constantly wounding and bruising the souls of those connected with you.

If your heart was filled with goodness and mercy, your words would have an altogether different effect. You would not hurt and destroy, but would engage in the work of healing.

Again I say, Become a Bible Christian. Instead of putting yokes on the necks of others, break every yoke. Humble yourself before God. He says, "For I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings." [Hosea 6:6.]

The Lord declares, "But they like men have transgressed the covenant; there have they dealt treacherously against me." [Verse 7.] By selfish dealing a work has been done that is entirely contrary to the character of God, entirely opposed to His law. Love to God and love to man are the two great principles of this law. But the law has been perverted by men professing to serve God, and treacherous dealing has come in.

Men are not to rob the work in one part of the vineyard in order to build up the work that they are handling. The work in all parts of the vineyard is to be one. Each worker is to do all in his power to build up every interest in every part of the field.

Men have shown that they cannot be trusted to handle the means raised from God's people to do a certain work for Him. The Lord declares that a change must come. He says to those in responsible positions, I will be with you no more unless you set things in order. "Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant and trespassed against my law. Israel shall cry unto me, My God, we know thee. Israel hath cast off the thing that is good; the enemy shall pursue him. They have set up kings, but not by me: they have made princes and I knew it not: of their silver and of their gold have they made them idols, that they may be cut off. ... I have written to him the great things of my law, but they were counted as a strange thing." [Hosea 8:1-4, 12.]

"O Israel, thou hast destroyed thyself, but in me is thy help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?" [Hosea 13:9, 10.]

Thus things have been managed among the people of God. A few men have had the power of control over all the work, but they have not voiced the words of God. They have followed their own judgment. In God's cause there are to be no kings. A few men are not to control the work in all parts of the world. God is to be the director and king of His people. Man is but man; he is not God; and when he strives to dictate and control, he brings upon himself the displeasure of heaven. When God's voice is heard, mercy and truth will meet together. All alienation and strife will disappear, all oppression will cease.

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words," words of confession and repentance, "and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips." [Hosea 14:1, 2.] Yes, we may all say, Behold the Lamb of God, which taketh away the sin of the world. He says, "I will heal their backsliding, I will love them freely; for mine anger is turned away from him." [Verse 4.] Thus God receives even those who have made false paths for their feet and caused the lame to be turned out of the way, if they heed His reproof and correct their course of action. "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him and observed him! I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." [Verses 5-9.]

Lt 59, 1901

Daniells, A. G.

Oakland, California

June 5, 1901

Dear Brother Daniells,—

I have read your letter, also one from Elder Kilgore. I have also received letters from several others regarding the work in the South. I now wish to speak of something. All that Edson has presented to you regarding the necessity of special plans for the book work in the South is worthy of consideration. Great care must be taken regarding all lines of the work in the South. The South is a field that cannot be compared with any other field. The work there cannot be conducted in the same way that the work in other places is conducted. It cannot be carried forward in the regular lines, for this would be inconsistent. And if methods can be devised for handling books there in a cheaper manner, let these methods be followed.

If the work in this field had in the past been recognized by the General Conference, if the help had been given that the importance of the field demands, there would be some reason why the work should be carried in the regular lines. But in many parts of the South the regular lines cannot now be followed. Every dollar of the tithe raised in the South should be used in the South, and besides this, additional help will be needed. The past showing of the General Conference with regard to the Southern field is a very poor one. The work has been hindered in such a way that God has been greatly dishonored. The strange neglect of the Southern field is a startling rebuke to those who bear the name of Seventh-day Adventist.

For years I have been instructed that the best wisdom has not been shown in the plans laid for the publication and handling of our books. The cost of books has been reckoned in a way that is not according to righteousness. At one time I was unjustly urged to lower the royalty on my books from twenty to ten cents. And one brother said that he hoped I would allow the royalty to be eight cents a copy.

I was carrying a great burden of responsibility, for the Lord had given me instruction that the light in these books must be given to the people without delay. Their circulation must be without limit, for they contained the truths which the world needed. Thoughts on Daniel and Revelation was also to occupy the field, for the light it contained was to go to the people in all parts of the world.

The managers of our publishing houses made me a solemn promise that if I would accept fifteen cents in the place of twenty cents as royalty, they would push Great Controversy and Patriarchs and Prophets with all their might. But this promise was not fulfilled. With their unsanctified wisdom men worked in a way entirely opposed to the way in which God desired them to work. The most selfish methods were used. Wrong principles came in. The men who were managing the work had not the fear of God before them, and they made wrong decisions. Bible Readings was pushed to the front, to the exclusion of all other books. It was decided that Bible Readings should occupy the field at that time. Thus the light which God designed should go to the world in Great Controversy was hidden on

the shelves of the publishing houses. Men worked according to their own wisdom, and God was greatly dishonored.

Again and again I was told that the field would be given to Great Controversy and Patriarchs and Prophets, but these promises were false. Because Bible Readings was a book easily sold, it was kept in the field, and our Conference presidents were advised to encourage their canvassers to devote their energies to the handling of this book above all others.

The Lord then presented some matters to me, telling me, as my Instructor, that the only thing for me to do was to secure facilities for the publishing of my own books, and to handle these books myself, selecting canvassers to circulate them. The Lord said that He would work in my behalf, that when the publishing houses revealed selfishness in publishing the productions from my pen, my way was clear. Light came to me that I was to take the publication of my books into my own hands, for by working on corrupted principles men were greatly dishonoring God.

My children discouraged me from making this move. They did not think that I was in a position to carry the work forward against the strong influence opposed to me; and I did not venture. I did not urge the matter as I should have done. For two or three years the kingly power that ruled closed the door against the light God had sent to the world in Great Controversy and Patriarchs and Prophets.

While I was in Australia, the matter was again laid out before me. I was shown that had I followed the light that was given, working according to the Lord's plan, notwithstanding the objectionable features that appeared, human authority would not have become so bold. God would have worked to purify the publishing houses from selfishness, covetousness, and unfair dealing. God would not have despised the day of small things. Many souls would have been won to the truth who have been swept away by the undercurrent of the strong minds who grasped authority which did not belong to them. Wrongs would have been traced to their true source. The Saviour, the Restorer, would have wrought in behalf of His cause and work.

The hesitation in venturing forward was unbelief. The first move to be made would have been to call the people together and set the whole matter before them. Then the Lord would have worked as a wonder-working God, taking the power entirely out of the hands of the men who were bringing in wrong principles.

This is the way in which things were opened before me just before I left Australia.

God communicates with His people, sending His light in bright, clear rays to the world, to secure the attention of the thoughtless, to melt the hearts of the hardened, to subdue the proud, and to inspire the fearful with hope. Paul declared that if the princes of the world had known the hidden mystery of God, they would not have crucified the Lord of glory. Had the managers of our publishing houses paid homage to God in the place of giving honor to men, the methods followed in the publishing work would have been very different. The men who were so selfish as to try to push God's messenger into a hard place would have seen their lack of wisdom. The circulation of the books containing light for these last days would have been much greater than it now is. And while light shone forth to the people, a revenue would have been brought into the Lord's treasury to establish the work in unworked portions of the vineyard. Every branch of the work would today be on a different basis. By cutting off the revenue which came to me from my books, men were cutting off

the possibilities of establishing new plants in all parts of the world. God gave me power to write, and the revenue coming from these publications was to be used as His Spirit should suggest. Thus His work was to be advanced.

If at that time straight work had been done, what a change there would have been in the experience of the cause of God. But the Lord allowed men to show the spirit they were of. And in His providence, He worked in Australia and opened many new fields.

This matter is not yet set right. The hearts of the men who for so long worked in blindness have not yet been reformed. In the past many things have been done that ought not to have been done. The Lord has been displeased by the selfishness manifested in demanding high wages. Men have taken to themselves kingly power and have exercised arbitrary authority. O, if men's hearts had only been cleansed from the alloy of worldliness, if greed and selfishness had been cut away, what a different condition of things would today be seen in the cause.

God declares that in His institutions there shall be no harsh voice of authority, no loud declamation. The character of Christ is ever to be revealed in the work that is done for Him. This is not the dispensation of loud-voiced, worldly policy, but the dispensation of the still, small voice. Workers for God, the secret of power lies in revealing the love of Christ, in making sacrifices for the salvation of perishing souls. Let those who are connected with God's service seek to save, not to condemn. Never, because you have the power of authority, place a fellow worker in a disagreeable position.

God has an appointed work for each one to do. The powers of mind and body belong to God, not to man. The Lord's plan has not been followed in regard to the Southern field. Many parts of this field have been left to their wickedness and misery and hunger and nakedness, destitute of the knowledge of God. The Lord impressed a few minds with the need of this field, and under His direction they began the work there.

But I know that there are those who would have stopped this work had it been in their power to do so. They had feared lest a call should be made for means to sustain the work in the South. O, what excuse will Seventh-day Adventists give in the day of judgment for their neglect of this field?

"Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed." [Jeremiah 48:11.]

Moab did not know anything of the process of unsettling, and the people made but little moral and spiritual progress. "His taste remained in him, and his scent is not changed." [Verse 11.]

A life of monotony is not the most conducive to spiritual growth. Some can reach the highest standard of spirituality only through the breaking up of the regular order of things. It is often necessary to change men into different positions.

God desires human beings to be more closely associated with Him. Therefore He takes them away from their friends and acquaintances. When God was preparing Elijah for translation, He moved him from place to place, that he might leave behind the methods and customs he had previously followed, that he might not settle down on his lees, and thus fail of obtaining moral greatness and

spiritual soundness. It was God's design that Elijah's influence should be a power to help many souls to a more perfect experience.

Let those who are not permitted to rest in quietude, who must be constantly on the move, pitching their tent tonight in one place and tomorrow night in another place, remember that the Lord is leading them, and that this is His way of helping them to form perfect characters. In all the changes we are required to make, God is to be recognized as our Companion, our Guide, our Stronghold, and our Dependence. <We are to ever be moving, advancing in knowledge, and thus it will be [that] they follow on to know the Lord. The light of His leading He will prepare as the morning.>

The Lord has various ways of testing and proving His people. Again and again He has brought about changes to see whether His human agents will keep His commandments. When in His providence He sees that changes are essential for character-building, He breaks up the smooth current of the life. He orders that changes shall be made, so that His worker shall not stagnate by following the regular order.

June 19

The camp-meeting proper has closed. But as there is much unfinished business to be attended to, the workers will remain on the ground, holding meetings over Sabbath and Sunday.

During this meeting the attention of many has been called to the truth. Many outsiders have attended the meetings held on Sabbaths and Sundays. I know that the Lord gave me a message for our people. When I see that so many bear so little responsibility for souls, I am alarmed lest there shall be a sinking back at ease, content to do little for the Master. Many souls are now in the valley of decision. Will the effort made during the camp-meeting be allowed to pass without sufficient results? We are living in a time which calls for decided action. Everything that can be done by the followers of Christ should be done, for the enemy will work with all his power to deter souls from receiving the truth.

The world is growing worse and worse. It is more bitterly opposed than ever before to gospel reform. But, nevertheless, God's work is to go forward. We are to sow beside all waters, even though we know that many will seek to extinguish the light of truth.

"As the days of Noah were, so shall also the days of the Son of man be. For as in the days that were before the food, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." [Matthew 24:37-39.]

In the days of Noah, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. ... And the Lord said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." [Genesis 6:5, 6, 13.]

But though men were so wicked, God would not destroy them without warning. "My spirit shall not always strive with man," He said; "yet his days shall be an hundred and twenty years." [Verse 3.] And during this period of probation, Noah's message of warning was to sound in their ears.

At first many were startled by this message. Some believed it, and some died in the faith. But as time went by, the message lost its power over the careless, world-loving people. They forgot all thought of peril, and laughed at Noah for building an ark on dry land. But still the work of building went on. Noah showed his faith by his works, and by his faith and works condemned the world.

As Noah warned the world, so the people of God in this day are to warn the world. By their faith and works they are to condemn the world. They will have the same wicked resistance to meet that Noah met in his day. But they are not to fail or be discouraged. God calls for men who will deal prudently and contend earnestly for the faith once delivered to the saints.

Lt 60, 1901

Daniells, A. G.

June 28, 1901 [typed]

Dear Brother Daniells,—

I am sending you some things which I wrote some time ago, but have not before had the strength to search for.

Phariseeism in the Christian world today is not extinct. The Lord desires to break up the course of precision which has become so firmly established, which has hindered instead of advancing His work. He desires His people to remember that there is a large space over which the light of present truth is to be shed. Divine wisdom must have abundant room in which to work. It is to advance without asking permission or support from those who have taken to themselves a kingly power.

In the past, one set of men have tried to keep in their own hands the control of all the means coming from the churches and have used this means in a most disproportionate manner, erecting expensive buildings where such <large> buildings were unnecessary and uncalled for, and leaving needy places without help or encouragement. They have taken upon themselves the grave responsibility of retarding the work where the work should have been advanced <a hundredfold>. It has been left to a few supposed kingly minds to say what fields should be worked and what fields should be left unworked.

A few men have kept the truth in circumscribed channels, because to open new fields would call for money. Only in those places in which they were interested have they been willing to invest means. And at the same time, in a few places, five times as much money as was necessary has <passed from the treasurers and> been invested in buildings. The same amount of money used in establishing plants in places where the truth had never been introduced would have brought many souls to a saving knowledge of Christ.

For years the same routine, the same “regular way” of working has been followed, and God’s work has been greatly hindered. The narrow plans that have been followed by those who did not <lift up their eyes to see the fields all ripe unto the harvest and have not had> clear, sanctified judgment have resulted in a showing that is not approved by God.

God calls for a revival and a reformation. The “regular lines” have not done the work which God desires to see accomplished. Let revival and reformation make constant changes. Something has

been done in this line, but let not the work stop here. No! Let every yoke be broken. Let men awaken to the realization that they have an individual responsibility.

The present showing is sufficient to prove to all who have the true missionary spirit that the “regular lines” may prove a failure and a snare. God helping His people, the circle of kings who dared to take such great responsibilities, shall never again exercise their unsanctified power in the so-called “regular lines.” Too much power has been invested in unrevived, unreformed human agencies. Let not selfishness and covetousness be allowed to outline the work which must be done <now and in the future> to fulfil the grand, noble commission which Christ has given to every disciple. He, our Lord and Master, has given us an example in His life of self-sacrifice of the way in which we must work to advance the kingdom of God. <Christ says, “Learn of Me, for I am meek and lowly of heart. Take My yoke upon you, and ye shall find rest to your souls.”> [Matthew 11:29.]

God does not call upon His missionaries to show their devotion to Him by burying themselves in monasteries, or by going on long, painful pilgrimages. It is not necessary to do this to show a willingness to deny self. It is by working for those for whom Christ died that we show true love. By humiliation, suffering, and rejection Christ purchased the salvation of the human race. By His death He made it possible for man to enjoy a home in His eternal kingdom.

Those who love the Lord will look at Calvary and will think of how the Lord of life and glory laid aside His royal robe and kingly crown; and clothing His divinity with humanity came to a world all seared and marred with the curse, to stand at the head of the fallen race, becoming their example in all things, bearing all the trials they have to bear, and enduring all the temptations they have to endure. He lived the life of the poorest and suffered oft with hunger. “The foxes have holes, and the birds of the air have nests,” He said, “but the Son of man hath not where to lay His head.” [Matthew 8:20.]

As man beholds this divine love, this wonderful sacrifice, he is filled with a desire to spend his life in the service of the Redeemer.

As the sinner is convicted and converted, Jesus says to him, “Follow me, and you shall not walk in darkness.” [John 8:12.] To each human being God has assigned an individuality and a distinct work. Abraham was called to go into new territory. He was to be a light-bearer to the heathen. Those who believe in the Lord are not to live to please themselves. The soul of every sinner is precious in the sight of God and demands the care of those whose names are on the church books.

Christ’s commission is, “Go ye into all the world, and preach the gospel to every creature.” [Mark 16:15.] Those who are impressed to take up the work in the home field or in regions beyond are to go forward in the name of the Lord. They will succeed if they give evidence that they depend upon God for grace and strength. At the beginning their work may be very small, but it will enlarge if they follow the Lord’s plan. God lives, and He will work for the unselfish, self-sacrificing laborer, wherever and whoever he may be.

We look to see whether new fields have been worked, whether the barren portions of the Lord’s vineyard have received attention. We see that most of those who have sought to begin work in new regions, as Brother Shireman has done, have been discouraged by those at the heart of the work for fear that they would need money from the treasury. Yet from that same treasury money has been used to erect imposing and unnecessarily <expensive> buildings. If men had received the wisdom of

God, they would have exercised justice and equity in regard to the outlay of means. All parts of the Lord's vineyard would have received a just proportion of help.

There are many who, with proper encouragement, would begin in out-of-the-way places to make efforts to seek and to save that which is lost. The Lord blesses these self-sacrificing ones who have such a hunger for souls that they are willing to go anywhere to work. But in the past, how much encouragement has been given to such workers by their brethren? Many of them have waited long for something to do, but no attention has been given to them.

If the ministers had given help and encouragement to these men and women, they would have been doing the work appointed them by the Lord. Some have seen the spiritual poverty of unworked fields and have longed to do something to help. But it has taken so long for encouragement to come to them that many have gone into other lines of work.

Shall the "regular lines," which say that every mind shall be controlled by two or three minds at Battle Creek, continue to bear sway? The Macedonian cry is coming from every quarter. Shall men go to the "regular lines" to see whether they will be permitted to labor, or shall they go out and work as best they can, depending on their own abilities and on the help of the Lord, beginning in a humble way and creating an interest in the truth in places in which nothing has been done to give the warning message?

The Lord has encouraged those who have started out on their own responsibility to work for Him, their hearts filled with love for souls ready to perish. A true missionary spirit will be imparted to those who seek earnestly to know God and Jesus Christ, whom He hath sent. The Lord lives and reigns. Young men, go forth into the places to which you are directed by the Spirit of the Lord. Work with your hands, that you may be self-supporting, and as you have opportunity proclaim the message of warning.

The Lord has blessed the work that J. E. White has tried to do in the South. God grant that the voices, which have been so quickly raised to say that all the money invested in the work must go through the appointed channel at Battle Creek, shall not be heard. The people to whom God has given His means are amenable to Him alone. It is their privilege to give direct aid and assistance to missions. It is because of the misappropriation of means that the Southern field has no better showing than it has today.

I do not consider it the duty of the Southern branch of our work, in the publication and handling of books, to be under the dictation of our established publishing houses. And if means can be devised to reduce the expense of publishing and circulating <my> books, let this be done, <for I need money to pay my workers.>

I have to say, my brother, that I have no desire to see the work in the South moving forward in the old "regular lines." When I see how strongly the idea prevails that the methods of handling our books in the past shall be retained, because what has been must be, I have no heart to advise that former customs shall continue. Let those who are laboring in Nashville do the will of God in all humility. I sincerely hope that the changes will be made that the necessities of the case demand.

I have more to write, but have no time now.

Lt 61, 1901

Daniells, A. G.

St. Helena, California

June 28, 1901 [typed]

Elder A. G. Daniells

Dear Brother,—

I wish to present some matters to you regarding the work at Nashville. I am desirous that every movement shall be made with due consideration, but I am opposed to bringing the work at Nashville under the control of the regular lines. In the publishing of books, the workers there should not be obliged to follow the same methods that have been followed at Battle Creek. We have the history of the large prices which have been charged by the publishing house there for the books containing the truth needed by the people. The men standing at the head of the Review and Herald Office have taken upon them an authority that they were not fitted to exercise. Had the spirit of truth been allowed to control minds, the record would not be so sad, so opposed to truth and righteousness.

The work at Nashville must be largely an entity of itself. The Lord is to be the counsellor and helper of the workers. God has His appointed agencies, and to each one He has given an appointed work.

An example has been set in our institutions which has done great harm. A spirit has been cherished which needs to be entirely put away. This lording it over God's heritage must no longer be tolerated. The directors of God's work must be men who have learned to seek Him in prayer, to be guided by His Spirit, men who realize the importance of being filled with wisdom from above. Those in our institutions, from the highest to the lowest, need to humble themselves before God. There must be a revival of the Holy Spirit in human hearts. The kingly authority exercised by man over his fellow man is no longer to find recognition in our institutions. No man is to feel that he can be conscience for another.

Mutual dependence is the law of the universe. The principles of truth are worked out through different instrumentalities, but there is one head over all, working through all and in all, to reveal the character of God to the world.

In the carrying forward of the cause of God, there is to be no injustice, no impartiality. In the heavenly courts the choicest treasures of God are prepared for His people, that they may work for Him in the fragrance of His love.

“And I answered again and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.” [Zechariah 4:12-14.]

Let God's servants have so great a respect for the sacred work which they are handling that they will not bring into it one vestige of selfishness [or] of sharp dealing. Use not God's sacred things to barter away truth and righteousness and justice and love. Let not men turn their brethren from their rights.

Let them not think that God looks with favor on sharp, unholy dealing, even though it is done to build up the work. God hates all wrong-doing. Christ's love for His church is not weakness. He will bless the members when they unswervingly vindicate His character, revealing His long-suffering, compassion, gentleness, and love. He will qualify them to represent Him by furnishing them with all needed help. But He will in no case serve with sin. He will not work with the man who makes merchandise of his brethren who are striving to advance the cause by writing or preaching or in some other way.

When men are sanctified by the Holy Spirit, they will see the fallacy of educating in the art of selfishness. They will see that it is unjustifiable to seek to do good by robbing one who is filled with an unselfish interest to obtain means for the advancement of the work of God.

This is the way in which the Lord has presented the matter before me. He told me that I was to place my business in the hands of men who could reason righteously, men who would not, by bringing needless expense upon me, draw from the funds He had given me to use in presenting the truth. Unless converted, men would not see that my interests were bound up in the work and cause of God. I could understand better how to appropriate means than those who had not been educated for years in the line of giving.

Men have dealt with the publication of my books as though I was the one to be enriched. This they have done because their understanding is darkened. The Lord would not detract in the least from the just claims of the publishing house, but He desired me to place my books in the hands of men who had wise discrimination, whom I could trust implicitly, who would not handle the books in such a way as to advance their line of work to my disadvantage.

These things have been laid open before me. A great change is to take place in the moral tone of the working-force in the cause of God. Only by faithfulness in service can man enjoy the favor of God. Those who are handling sacred things are to deal justly, to love mercy, and to walk humbly with God. It is God who gives success, and He expects every worker to come into right relation with Him. Those who refuse to do this, they should find employment in some place where their influence will not be such a terrible power for wrong. The unchristian practices which have been allowed to come in have been a curse to the morals of all who have taken any part in dealing unfairly with the Lord's goods.

God demands and has always demanded that His workers shall be tried and tested. Those who will not humble themselves before Him, who will not confess their sins and allow their hearts to be cleansed from every vestige of selfishness, are to find no place in His institutions.

Every worker in our institutions, sanitariums, publishing houses, and schools is to receive a fair remuneration for the work he does. If the workers receive suitable wages, they have the gratification of making donations to the cause. This matter needs to be adjusted. It is not right that some should receive very high wages, and others, who are doing essential and faithful work, very low wages.

We are all in need of the grace of God. Those who have not advanced in the path of self-denial are held responsible by God. The Lord desires that the dealing done in connection with His work shall be different from what it has been in the past.

Let everyone remember that before God his actions are as open as the day. Those who rob God must answer to Him. The Lord desires those to whom He has entrusted His goods to show kindness and liberality, not niggardliness. They are not to take every cent possible from those with whom they deal. This has been done, but God despises this way of working. It is a misrepresentation of Christ.

God's people are bound by their baptismal vow to reveal Christ in every action of the life. Let those who have not manifested the noble, benevolent spirit of Christ be converted from their meanness in buying and selling. The Lord will not accept one cent that has been obtained by fraud. He calls for a change, a widespread reformation. Every branch of His work is to be sanctified and elevated, cleansed from all objectionable features.

The money that is needed for the advancement of the work will be brought in when those in responsible positions exercise the grace of Christ, dispensing means with justice and equity. In the place of favoring a few places with much more than the law of equity warrants, the money given by God's people is to be used to extend the work in many places.

There is yet a great work to be done. We are glad to [see] that something has been started in Nashville. The work in this place has not years of standing; it is new, and means will be needed to build it up. Nashville is a favorable locality, and it is now possible to purchase buildings suitable for the work at less than one half of the original cost. Are there not some who will give of their means to establish the work in Nashville upon a firm basis? When a beginning has been made, a great work can be done both for the white and the colored people.

This world is the kingdom of the Lord Jesus Christ, and it is to be purified and subjected to the rule of Him who shall take the kingdom and possess the kingdom for ever and ever. The true missionary spirit is a spirit of implicit, unwavering reliance upon the Word of God. We are now to exercise that faith which takes God at His word. He has commanded us, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." [Matthew 28:19, 20.]

He has specified the work to be done and has told us that He will give us power to do this work. Shall we take Him at His word, believing that He means just what He said when He declared that the whole world is to hear the message of mercy? He offers pardon to all who will confess and forsake their sins.

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. Why do not those to whom God has committed great light move out into new places? They will have to do this, whether they wish to or not; for God will scatter them into many places.

God is not willing that any should perish. He has provided abundant means for the salvation of all who will accept His invitation. If God's people had gone forth as they should, giving the invitation to thousands, many souls would have been added to the church of such as shall be saved. God's Spirit will abide with true missionaries, furnishing them with power for service. God will bless all who will trust in Him. Human might and human wisdom did not establish the church, neither will they destroy it.

Let the people of God awaken from their spiritual sleep. God is an overflowing fountain of life and strength and efficiency and power. The gospel is the power of God unto salvation to every one that believeth. When this power is utilized, it will be more than a match for the power of the enemy.

It is impossible for the man who believes in Christ to see the work that needs to be done, and yet do nothing. Daily the church is to receive from heaven the healing balm of God's grace to impart to the needy and suffering. God's people are weighted with the most sacred responsibilities and the most glorious privileges. All who believe the message for this time will go forth into the harvest field to do something for the Master, relying upon the assurance, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." [Psalm 126:6.] In practical obedience to the divine command, his confidence will increase and his talents will multiply. Mountains of obstacles will become a plain path. The spiritual desert will rejoice and blossom as the rose.

Arise, ye sleeping virgins, and trim your lamps. Take up your appointed work. "Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day and shall be my people; and I will dwell in the midst of thee, and thou shalt know the Lord, the Lord of hosts." [Zechariah 2:10, 11.]

Lt 62, 1901

White, J. E.; White, Emma

St. Helena, California

June 26, 1901

Dear children Edson and Emma,—

I am in my own home once more, for which I am very thankful. I am desirous to know how you are getting along. A letter which has come to me is retained till we shall get one which you wrote later. According to your request, the first letter has not yet been opened. The pictures you sent reveal something of your work. In imagination I can see it quite well.

At the different places which I have visited lately I have gathered some money for your work. I wish you would send me the amount you have received, so that if all has not been sent, I may write in regard to it. In every meeting we have attended there have been necessities that had to be met, and sometimes so many calls were made that I hardly dared to put in my plea. Nevertheless I have. I want to hear often just what progress you are making, and I will do my best to help you. I might hire money or perhaps get the loan of some without interest. Keep me informed as to your work.

I have been writing to Brother Daniells in answer to the letters written by him and Brother Kilgore to me regarding the work in Nashville. We received these letters just before going to Oakland but I was so completely wearied that I could not give them any thought. I wrote to you asking you to be patient till I could get over my worn condition and then, with a clear mind, state matters as they should be stated.

Elder Daniells sent for me and Willie to go to Nashville to attend an important council to be held there. But neither Willie nor I can go, and it will not be necessary. Writing will answer. We have much book work to do as soon as we can get a breathing spell.

I have now been absent from home for three months, and during this time I have labored with all my power. I would not dare to undertake a journey now in the dust and heat. And besides, I must work upon my books. I am in want of another stenographer. While in Battle Creek we arranged for Brother Crisler to work for me. Brother Daniells is now urging that Brother Crisler shall remain with him until I go east. But he would thus make it impossible for me to go east again.

I have written Brother Daniells that I can see no light in my undertaking another journey. My books are needed, and I wish to get them published as soon as possible. They must first be edited, as you know, and this requires thought and care.

I dare not venture to take a trip so soon. The work cannot advance as it should if Willie and I are away. I can go occasionally to Healdsburg or Oakland or San Francisco, but this is all I can undertake. The getting out of my books is my burden. I would be very much pleased to be present at the camp-meetings, but I dare not undertake anything of the kind. I must be more cautious in regard to the work of speaking. I do not want to place myself where I shall be unable to write.

With regard to the work in Nashville, instruction will come to you ere long. Let no decisions be made counter to those which have been made until I can write out the matter in all its bearings. Be of good courage. Depend on no man but yourself. Link yourself up with Jesus Christ. Do not take too much care and too many burdens. Preserve your vitality. When one becomes very weary and unable to sleep, there is danger that he will not look at things in a right light. Do not allow your mind to become dyspeptic. You need now to be able to think and judge with clear discrimination. Great care must be exercised in making changes which differ from the old-established routine. Changes are to be made, but they are not to be made in such an abrupt manner that you will not carry the people with you.

You who are working in the South must labor as if in a foreign country. You must work as pioneers, seeking to save expense in every way possible. And above all, you must study to show yourselves approved unto God.

Go to Christ for information. God would have been honored if His people had done this in the place of depending on human methods, submitting to a kingly power that has in it little of truth and righteousness. Depend upon this, if you study the Word of God with a humble heart, you will be able to see light and truth. God will give you wisdom. The mysteries of heaven will become the treasures of your mind. Your soul will be revived. If heavenly light shines upon your path, if your way is approved by God, an influence that is a savor of life will accompany you. Go to God in prayer. In your weakness cast yourself upon His strength. He will be your efficiency. The fast-fulfilling signs show that the history of the world will soon close. What is done now must be done quickly <and thoroughly>. May the Lord be your Helper and your God.

In love.

Lt 63, 1901

Daniells, A. G.

St. Helena, California

June 30, 1901 [typed]

Elder A. G. Daniells

Dear brother,—

I write to say that we are in great need of the young man who is impressed that he should help me in my work. We have much to do. I must never again be placed as I was last winter, when I could not obtain help from any source; for I need help so much.

I must never again labor as I did after leaving Battle Creek. At Battle Creek I had a special message to bear. The amount of work I did in Battle Creek was sufficient for one year, but I yearned for souls. After the Conference I started again on my mission, laboring at Indianapolis, Des Moines, College View, Denver, and Boulder. From Boulder we went to the Waitsburg camp-meeting where I spoke seven times, once speaking three times in one day. From there we went to Walla Walla where I prayed for a sister who is suffering from tuberculosis. We then took the train and went to Portland where our people were gathered in camp-meeting. I spoke several times, and the people listened with great attention. I had a message for them.

After staying for two or three days at Portland, we started for home. As we travelled through the mountainous district, my throat became seriously affected and I feared that I had taken cold. I could scarcely speak when we reached St. Helena. My throat was dry, and I suffered much pain.

I had only two days at home before going to the Oakland camp-meeting. One morning some letters came for me, and Willie read them to me before breakfast. After this I became almost unconsciously dizzy and could not use my mind. I was very nervous and saw that if I did not do something, I would not be able to labor at the Oakland camp-meeting. I told Sara I must be much in the open air, so we decided to drive to Oakland. We drove to Vallejo and took the train from there to the city.

The Lord helped me, and during the meeting I spoke eleven times. I had important things to say. One night during the meeting a direct, decided message was given to me to give to the people. Brother A. T. Jones has been chosen to act as president of this Conference, and the day after the election words were spoken on the stand that greatly pained me. Brother Jones spoke in a magisterial manner, as a commanding officer. This is the way the work in the Review Herald Office has been conducted.

The next day I had a special message to bear. I stated that which the Lord had revealed to me, and everything seemed to break away. Brother A. T. Jones confessed and declared that he would never again be guilty.

Lt 64, 1901

Jones, A. T.

June 30, 1901 [typed]

Elder A. T. Jones

Dear brother,—

I attended a meeting of the Conference after you spoke yesterday, and I could not roll off the burden which came upon me. The way in which you spoke did not leave the best impression upon the people. That night I was greatly burdened, and One of authority said to me, "Say to my servant, Alonzo Jones, that he is to stand as a representative man. He is to put on Christ Jesus, and is to be guarded in his attitude and words, so that he shall not give others an excuse for being dictatorial and overbearing. The spirit of harshness, of a desire to rule, must be put away from our ministers, our teachers, and the managers of our institutions. The meekness of Christ must be revealed."

You have naturally a dictatorial spirit, and it has increased in your efforts to eradicate the evils which have come in since the Minneapolis meeting. Your great strength and power lies in linking up with Jesus Christ. John Corliss and yourself are men through whom God can work if you will let the knowledge of the truth be a burning and a shining light. However wrong the course of others, let no thrusts be made, no yokes laid upon the neck of any one. You are to break every yoke. God calls upon you to be tender-hearted, pitiful, and courteous in presenting the blessed invitations of the gospel. Let every word be that which, under similar circumstances, would be spoken by the Saviour.

It is essential for you to soften and subdue your manner of address, else you will do harm. Do not exhibit your natural traits of character, but be clothed with humility. You have most powerful truth to present, and it will exert its influence if your life testifies to your close relation to Christ.

There is no use of putting harshness into the voice. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." [Galatians 5:22-26.]

[Confession of A. T. Jones:] "I feel myself so condemned before God that I repented, and in contrition of spirit asked Him to forgive me for every word I had spoken which, though truth, it would have been better not to speak."

Lt 65, 1901

Daniells, A. G.

St. Helena, California

June 24, 1901

Dear brother Daniells,—

I was made sorry by your request that Brother Crisler remain with you until we go to the Eastern camp-meetings. All that it is my duty to say on this subject I said to you when I was with you. I have no more to say, except that you understand all about the matter and know what my expectations were when I left Battle Creek.

I have been absent from home for nearly four months and have worked beyond my strength. My workers have been scattered, and Willie and I have given our undivided attention to the general

work. Now we are trying to gather our forces. Sister Peck will be home this week, I hope. I shall be glad when we are once more in working-order. Attending so many meetings has made a deep impression on me and has revived many things in my mind. I have decided that the members of our churches need the matter I have for them.

I shall not attend the camp-meetings in the East. I do not consider this in any case to be my duty. Should I attend these meetings, we should no sooner get settled here than we should have to break up and scatter again. If the Lord said, "Go," I would not hesitate a moment. But I have to regard my writings in a different light from that which I have done in the past in relation to travelling and speaking. My duty is to get out my books, and those who help me must be carefully selected. My work demands the very best workers, workers who will not cause me any anxiety. You can get workers more easily than I, though they might not suit you quite as well as some you might choose.

The matter I have cannot be entrusted to any one who may happen to be a good typewriter. The one who connects with me in my work must be a person who loves and fears God and who will exert a good influence. I cannot accept those who are not qualified for the place.

The work in which I am engaged needs just such a worker as Brother Crisler, and he told me that for some time he had felt a burden to connect with me in my work. Brother Irwin knew my perplexity and distress for want of help, but never mentioned the fact that the one working for him was the one I needed. I think this was wrong.

Maggie has all she can do in supplying the papers with articles and in copying my letters. There is much more besides this to be done, but at present she is the only copyist I have.

In the past I have asked the Lord to send me the one He would choose to help us in the important work we are doing. I have prayed Him to send me one who would not be a continual burden and perplexity to me. When Brother Crisler told me that he had been impressed that he should connect with me, I was greatly relieved; for I knew that the Lord had answered my prayer. I wrote to Brother Crisler some weeks ago and told him that I expected to meet him at the Oakland camp-meeting. But I have received no response to my letter. I know not what more I can do.

It would be wrong of me to leave home to make another trip to take up the taxing labor of attending camp-meetings. During the last four months I have worked to the extent of my power, and I would not dare to venture on another campaign unless the Lord said, Go. The light I have is that W. C. White and I shall devote our time and best energies to placing before the people the light God has given me. My writings must be gotten out as fast as possible. W. C. W. must remain with me, and we must labor earnestly to get the light before the people. This work must no longer be interrupted.

Since I have come to America there have constantly been perplexing burdens on my soul. During my recent journey, I have always, sick or well, been at my post of duty. I must now change the programme and devote my strength to preparing matter for publication. If the Lord will spare my life and give me strength and His Holy Spirit, I will do my best to place before the people the light He has given me.

You must understand that with my heart-difficulty, it is very hard for me to travel on the cars, amid the heat and confusion. During the last few weeks I have taxed myself too much. I see that it was not right for me to attempt to do so much. It is not wise, it is not reasonable.

When attending camp-meeting, I never ask myself whether I am sick or well. I must stand at my post. I cannot throw off the responsibility. And when I stand before the people, the wants of the cause come up before me, and I am forced to relieve my soul of its burden. I feel as though called up before the bar of God to answer for the souls before me. The scenes of the judgment, when every case will be decided, urge themselves upon my mind.

I dare not place myself where I see so many who are unready to co-operate with God in the sacred, holy work for this time, who are in no way fitted for the position of trust which they occupy. Standing before a congregation, I see face after face of those whom I know will be lost unless they change square about. And then my soul is in distress as to how I can best reach them. I go from the meeting with my heart so burdened that I cannot close my eyes in sleep. I entreat the Lord to help the men in responsible positions to reason from cause to effect. I see beneath the surface the intents and purposes that will lead to certain results. They see not, and I keep silent, for fear lest the changes that would be made should I speak would have results which would not advance but retard the work of God. Men devise and plan, but the result of their devising and planning is not <always> favorable to the advancement of the truth. I know them to be wrong, but feel compelled to keep silence, begging the Lord to open blind eyes. O, how burdened I am! My soul, at times, wrestles in silent agony, and I realize that I cannot bear this continual strain without endangering my life. I must not be presumptuous.

I do not think it is right for me to place myself in a position where I will feel this burden. I feel such a terrible sense of responsibility. It is as though it would be the last effort I would ever make; and sometimes I think that it will be.

I must now keep away from congregations as much as possible. If I could spend some months in a retired spot, where I would not see the faces of so many who need reforming, my mind would be at peace and rest. I would be better able to present the dangers and perils threatening those in responsible positions.

When your letter and Elder Kilgore's, regarding the work in Nashville, were read to me, a great burden came upon me, and for a time I thought that my reason would give way. I was so weary, having just come from the Portland camp-meeting and having labored very hard while there, that I was in no condition to have such matters brought before me. It takes so long for our leading brethren to read beneath the surface that I feared that perhaps I had said something which would have been better deferred in regard to the publishing work in Nashville being conducted as separate and independent from the work in Battle Creek. So often the same old difficulties arise and are presented in regard to disturbing the "regular lines." But God will work in some way to make His people understand that the regular lines have become full of irregular practices.

How many more years will it be before our brethren receive the clear, keen perception which calls evil evil and good good? When will men cease to depend upon the same routine which has left so much work undone, so many fields unworked? Is not the present presentation enough to make men see that a revival is necessary and a reformation essential? If not, it is useless for me to repeat the same things over and over again.

I want my brethren to begin to understand some things for themselves. God alone, by the quickening, vivifying influence of His Holy Spirit, can enable men to distinguish between the sacred

and the common. God alone can make men understand that working on regular lines has led to irregular practices. God alone can make men's minds as they should be. The time has come when we should hear less in favor of the regular lines. If we can get away from the regular lines into something which, though irregular, is after God's order, it may cut away something of the irregular working which has led away from Bible principles.

God's principles are the only safe principles for us to follow. Phariseeism was filled with regular lines, but so perverted were the principles of justice that God declared, "Judgment is turned away backward, ... and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." [Isaiah 59:14, 15.] How true these words have proved.

It is God who gives men wisdom by which to tell truth from a lie. Those under His guidance almost instinctively separate the good from the evil. God is trying to bring the backsliders in prominent places back to their senses. He corrects the evils to which men who ought to know better, who have heard His warnings and reproofs, have held fast as if evil were a choice commodity of which not one grain must be lost.

It is as hard today to break away from the regular lines as it was in Christ's day. We have had great light. Let us not become narrow. Let us break the bonds which bind us. Christ is the source of all true growth, the maintainer of all life. By His Holy Spirit He communicates heavenly principles and furnishes spiritual life.

June 30

Friday afternoon, June 28, I became quite sick. While on the Oakland camp-ground I contracted a cold, which was quite trying, resulting in bowel difficulty. The heat for the last few days has been very severe. A hot wave has been passing over the country. I felt it on Thursday, but on Friday I was busy getting off matter that would not admit of delay. I was seized with bloody flux, but I worked on to complete the matter which I thought must go. My head felt like a furnace, and about the middle of the afternoon I was very sick. In the evening Dr. Sanderson came to see me. He said that my fever was running high and gave me special direction not to read or write. My temperature was up to one hundred, and my heart pained me greatly. I seemed to be in for a hard time.

On Sabbath my room was kept cool by placing wet towels over the screens in the windows, and I slept the greater part of the day. I perspired freely, and my fever was broken up.

This morning I had an interview with A. T. Jones. He is much improved in health. During the Oakland meeting his face was red and almost purple, but he now looks much better. He is a man who must not be confined to mental work with no exercise of his physical powers.

I am better today, but still weak and suffering. I fear that it was not wise of me to attend the meetings held the week after the camp closed. They were very taxing, but the Lord sustained me and brought me home in safety. How long I shall be in this feeble state I cannot tell. I seem to have inward fever, with stricture across the lungs and a pain in the heart. The weather today is quite warm, but not as hot as on Friday.

I wish to say to the General Conference officers that for 1901 I must have my usual wages, eighteen dollars a week. Very little money is coming to me from my books. I have used up machine after

machine in making copies of testimonies, and then new ones have to be purchased. This is done at my expense. I think now that the Conference should place my wages as they used to be.

And I wish to say also that I hope you will send Brother Crisler as soon as you can. I feel that any one of these attacks may end my life. And as the Lord has impressed Brother Crisler to help me, I feel that God's hand is in it. Since coming to America I have not been able to find anyone in whose hands I could place my work.

If the Lord will raise me up, I am now ready to take up my work again. There is abundant matter for my workers to begin upon. I have articles written regarding our sanitariums which should be copied, but only having Maggie to depend upon, I have only been able to get the most important matter copied.

Lt 66, 1901

Kilgore, R. M.

St. Helena, California

June 26, 1901

Dear brother Kilgore,—

My soul is drawn out to write to you this morning. I would be very glad to converse with you, but this is impossible. I wish now to make some clear, definite statements, and then I shall feel clear.

Changes must be made in the former order of things. Reformation is to place the work in a much better state. But the needed changes must not be made in an abrupt way which will create confusion.

For years there has been rebellion against God, a steady departing from His will and way. Selfishness and covetousness, which is idolatry, has been brought in.

A man is placed by his brethren in a position of holy trust. But that position does not make him infallible. In this position he is being proved. By consecration to God he can become a trusted co-laborer with Christ. But if he supposes that his position gives him authority over the minds and consciences of men, God is crowded out, and the principles of heaven find no place. When the one in a position of trust dictates as to who he will set up and who he will thrust down, there is need of an understanding. Is the human agent serving God or is he serving the enemy of God?

In the past, human authority has worked to counteract divine authority. Expensive methods have been brought into the work. There is to be close, consistent examination in every part of your work in Nashville. Simple, direct methods are to be employed. Put your confidence in God. He will teach you how to simplify, how to avoid using methods in the publication and circulation of books which will bring disappointment and failure.

The principles of righteousness are ever to be followed. This is a dispensation of light and knowledge. The faithful canvasser is to receive a reasonable sum for his work. Canvassing is an evangelistic work, and by it great good may be done. Two canvassers should be sent out together.

They can help one another to be indeed honored sons of God. "Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." [1 Peter 1:22, 23.] How important, then, it is that all who take hold of the work, those who canvass and those who work in the office, shall faithfully preserve and practice the highest, holiest principles of the Word of God. They are to be born again, by the power of the Word of God, through obedience to the truth. They are to know for themselves what righteousness means. They are to know by experience that if they follow on to know the Lord, they will know that His goings forth are prepared as the morning. As they advance, constantly searching the Scriptures, the Holy Spirit revives the soul, enabling them to comprehend the truth, not as it is in human wisdom, but as it is in Jesus.

Let a class of canvassers be fitted up, by thorough instruction and drill, to handle the publications that shall come forth from the press. Those who take up the work of canvassing as a preparation for the ministry will indeed realize the truth of the Saviour's words, "He shall testify of me;" "for he shall receive of mine, and shall show it unto you." [John 15:26; 16:14.]

Christ's petition for His disciples was, "Sanctify them through thy truth; thy word is truth." [John 17:17.] Only by the Word of God can we be sanctified. The impenitent are becoming more and more bold in their wickedness, more decided and cruel in their hatred of the truth. The words of the prophet are positive, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand." [Daniel 12:10.]

I am instructed to say to the workers in the South: Ever put your trust in God. Pray much, and believe that in His good work the Lord will guide you step by step. Trusting, hoping, believing in the Lord, holding fast the hand of infinite power, you will be more than conquerors. In God you will have victory and success. You will see the salvation of the Lord. When the powers that be try to bind you about in your work, to fetter you with customs and regular lines, tell them that you seek counsel from God, that you walk in His way and obey His teaching. The work in the South has been hindered at every step, but there are men in the South who, when they see that their expectations will not be mocked, will help and help willingly. Go forward, my brethren. Be of one mind and one heart.

Brother Kilgore, when I read the letters written by you and Brother Daniells regarding the work in Nashville, I thought, If our brethren have not had enough of the old, regular lines, then may God give them enough. When men are convinced against their will, they are of the same opinion still. O, how often the Lord's work has been hindered by the unbelief of His human agents.

Your letters came just as we were about to leave for the Oakland camp-meeting. At that time I was so wearied both in mind and body that I could not weigh matters clearly. I dared not do any writing or thinking. My condition was such that I knew that I must be much in the open air, and I decided to drive to Oakland. So Sara and I drove to Vallejo, thirty-five miles from St. Helena, and took the train from there to Oakland.

This was on Wednesday. On Thursday afternoon I talked to a large audience in the tent, and the Lord sustained me. I spoke on Sabbath afternoon and on Sunday afternoon in the tent, and each time there was a very large congregation. I had a message for the people, and especially for the ministers,

regarding their tame, spiritless, and lengthy prayers. It is generally the case that the less of heaven's vitality there is in a prayer, the more lengthy it is.

I asked my ministering brethren if they could not have a revival of the Holy Spirit so that their prayers might be filled with the moisture of heaven. All the freshness and power of the truth is to be brought into our prayers.

The truth in our possession is of the highest value. How essential then that it loses none of its power in passing from us to those who are in darkness. We must not spoil the truth by our inefficiency. It must not be bereft of its luster while in our possession. Our expression of God's wondrous loving-kindness, frame our words as we may, will be tame enough as it falls from human lips. But when with sanctified lips we offer praise for God's love, hearts are reached. We are to pray with fervency. Jacob wrestled all night until the breaking of the day with his unknown antagonist. Then the holy Being with whom he was in conflict touched Jacob's thigh with His divine finger, and how quickly he was mastered. Then he knew with whom he had been in contest, and he fell, a helpless suppliant, on the Angel's neck, crying, "I will not let thee go, except thou bless me." [Genesis 32:26.]

Let us pray as did Jacob. Let us pray in every difficulty. Pray that the wondrous <message of the> love of Christ may reach precious souls, that they too may pray and be refreshed with heavenly grace. Watch for the Lord more earnestly than they that watch for the morning. Hope in the Lord. Walk in His way. Declare His truth. He is well-pleased when His servants talk faith. He wants His light to shine forth in the South. He is working for you and with you.

You have a solemn, important message to bear. This message is of the greatest consequence to you and to those to whom you proclaim it. It is the truth of heavenly origin. It is the Word of the living God, the testing message for this time.

Let the workers in the South come up to the help of the Lord and with joy proclaim His truth. The Lord is soon coming. Talk it, pray it, live it! Make it a part of the life. You will meet lifeless, doubting, objecting faith, but this will give way before firm, consistent, trust in God. When objectionable features arise, lift the soul to God in songs of thanksgiving. Preach the truth with boldness and fervor.

To many there will come mysteries that will not be at once understood. Then it is that we must walk by faith. As time passes and things develop, we shall be given understanding hearts. If we follow on to know the Lord, we shall know that His going forth is prepared as the morning.

The experience my son Edson has gained in the Southern work is of more value to him than the golden wedge of Ophir. It has given him the assurance that the Lord is with him in the work. His way has been hedged up, his work has been made hard, but this has sent him to his knees to pray for divine guidance, and encouragement has come to him as he has continued the work according to the suggestions of the Lord.

Talk faith, pray faith, work in faith, and then leave the results with God. Pray in more earnest faith, and the mystery of God's providence will bring its answer. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] At times it may seem that for want of financial aid you cannot succeed. Hindrances will come. You will be tested, tried, and proved. Work and believe, putting faith and life and hope and courage into your work. After you

have done what you can, wait for the Lord, declaring His faithfulness, and He will bring it to pass. With joy shall ye draw water out of the wells of salvation. Wait for the Lord, not in fretful anxiety, but in undaunted faith and unshaken trust.

God's miracles do not always bear the outward semblance of miracles. Often they are brought about in a way which looks like the natural course of events. When we pray for the sick, we also work for them. We answer our own prayers by using the remedies within our reach. Water, wisely applied, is a most powerful remedy. As it is used intelligently, favorable results are seen. God has given us intelligence, and He desires us to make the most of His health-giving blessings. We ask that God will give bread to the hungry; we are then to act as His helping hand in relieving hunger. We are to use every blessing God has placed within our reach for the deliverance of those in danger.

Natural means, used in accordance with God's will, bring about supernatural results. We ask for a miracle, and the Lord directs the mind to some simple remedy. We ask to be kept from the pestilence that walketh in darkness, that is stalking with such power through the world; we are then to co-operate with God, observing the laws of health and life. Having done all that we possibly can, we are to keep asking in faith for health and strength. We are to eat that food which will preserve the health of the body. God gives us no encouragement that He will do for us what we can do for ourselves. Natural laws are to be obeyed. We are not to fail in doing our part. God says to us, "Work out your own salvation with fear and trembling. For it is God that worketh in you, both to will and to do of his good pleasure." [Philippians 2:12, 13.]

We cannot disregard the laws of nature without disregarding the laws of God. We cannot expect the Lord to work a miracle for us while we neglect the simple remedies He has provided for our use which, aptly and opportunely applied, will bring about a miraculous result.

Therefore, pray, believe, and work. Commit the keeping of your soul to God as unto a faithful Creator. Praise Him who is the health of your countenance and your God. The favorable result of our work comes from Him just as verily as if the blessing had dropped directly from heaven. We are to thank Him as though the relief had been direct and instantaneous.

Let those who are laboring in the South do their work intelligently. God is watching the work that is being done in the different countries. He will give wisdom to minds to so use the productions of the earth that the poor may be supplied with the necessities of life. There are a variety of things which will be converted into food which will sustain life, but in the course of His providence God will cut away the luxuries which have been used by the world to gratify appetite.

God lives and reigns. He will open the way for the neglected Southern field to be cultivated for Him. The Lord says to the workers in Nashville, "Be strong, yea, be strong. The hand of oppression and robbery shall not afflict you if you will exalt the true, holy principles of My law." "When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for you against him." [Isaiah 59:19.]

You may feel sorry that you cannot do at once all that you feel should be done, but do your best, as God's helping hand, and His blessing will surely come upon you. In all your dangers, in all your difficulties, in all your thinking and planning, in every undertaking, place yourself firmly on the Word of the living God, pleading His promises. Thus it is that your faith makes all things possible. Cling to the mighty One. Continue to say, I will not fail nor be discouraged.

I am interested in the Southern field, and God also is interested in it. When I think of what the present showing should be in that field, I am sad, and I pray the Lord not to lay this sin to the charge of those who have hindered the work. When I remember that the Lord has His eye upon this field, and that He knows its poverty and its needs, I say, "The efforts you are making will not prove a failure." The promises of God are Yea and Amen. The hindrances which have been so trying have proved, nevertheless, to be a blessing to those who refused to lose their hold of the work. God has been proving His people. He is now giving them an opportunity to redeem the past. The lessons that God permits to come will always, if well learned, bring help in due time. "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." [Romans 5:3-5.]

My fellow-laborers, let not your courage fail. God is proving your faith. The Christian always has a strong helper in the Lord. When you come to a pause in your earnest efforts because you are unable to obtain the needed help, cast your burden upon the Lord. Be content to leave it there, certain that He is faithful who has promised. The What and How of the Lord's helping we know not; but this we do know, the Lord will never fail those who put their trust in Him. When He has fully proved His workers, He will bring them forth refined as gold tried in the fire.

I send these words of encouragement to all the workers in Nashville. And I wish to say also that it is not the Lord's purpose that the work in Nashville should be built upon the same foundation as the work in Battle Creek. The truth is to go forth as a lamp that burneth. Christian missions are not of men, but of God. We know that some have done all in their power to help the Southern work. Let every family now repent before God for spending His money in pictures of their own faces. How does the Lord look upon such a reckless, extravagant use of means, while there is such lack in His treasury? Every dollar and cent entrusted to us by the Lord is to be wisely and economically used.

May God help those to whom He has given this world's goods to awaken to His design and to their individual responsibility. God says to them, I have put you in possession of My goods that you may trade upon them to carry forward the Christian missions which are to be established far and near. I have given you the benefits of accumulated knowledge. The advantages of the past and present are yours. Upon you rests the weighty burden of accumulated light.

With every age God's plan deepens and widens to embrace the world. God's instrumentalities, His light-bearers, are to adjust their movements to His progressive plans. They are to embrace new territory. The churches are to be wide-awake, moving with the force of Omnipotence because they move in harmony with God's purpose. They are to seize every opportunity for blessing a world in darkness. A spirit of greater devotion must be shown by the churches. They must labor with greater zeal for the promulgation of the last message to be given to the world.

Now is the time for all to work. Now is the time to put away every species of self-indulgence and idolatry. Those who are engaged in Christian ministry are to labor unselfishly for the Lord, dying to self, and pressing together in love. They are to love as brethren; they are to be kind and courteous, a savor of life unto life.

As missionaries go forth to labor with holy zeal for God and His truth, let those who remain at home work also with earnest zeal to add to the church such as shall be saved. And let them send their prayers with the missionaries, as sharp sickles into the harvest field.

Many young men and women now engaged in secular labor will feel earnestly stirred to give themselves to the service of God, to become channels of light. Some will feel a burden to enter the canvassing field and will become able evangelists. Let these be given an opportunity to obtain an education for the work of God. And let all God's workers help and cheer and encourage one another with their prayers and faithful conversation, impressing one another with the dignity and responsibility of the work in which they are engaged. All missionary work is sacred. Said Paul, "Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." [Ephesians 3:8.]

I must now cease writing, but I have not said half of what should be said.

Lt 67, 1901

Palmer, W. O.

St. Helena, California

July 2, 1901

W. O. Palmer

Nashville, Tennessee

My dear brother,—

I have received and read your letter. Thank you for writing. Please do not feel one jot of trouble in regard to the carriage which you proposed I should have. I can get along very well without the investment which in the kindness of your heart you wished to make. I thank you for your good will, and wish now to say that it will be a relief to me if nothing is done about the carriage. I fear that should I appear with such a nice equipage, the right influence would not be exerted. Do not invest one dollar on my account, but do all you can to help the Southern field. I shall feel better not to accept your kind offer. Please to regard my choice in this matter. I shall appreciate you just as highly as though you were able to carry out your purpose to the letter.

We are very near the coming of the Lord Jesus Christ. Be sure to put your whole heart and mind into the work. It is not safe for you to be associated in business matters with worldly society. You have been on the very brink of ruin. You have wasted a great many opportunities for doing good with the means entrusted to you. But the Lord has thoughts of mercy toward you because He loves you. He is giving you both a trial. If you stand the test, it will be of more value to you than any money or prosperity could be. If you had money now you would willingly invest it in the work, but it is withheld to teach you lessons which if learned will be of the greatest advantage to you.

The Lord is extending His mercy to you and your wife. You who were dead, hath He quickened by a mighty infusion of spiritual life. He has placed your feet in the narrow path. The way He marks out for you will at times seem to you inconsistent to follow, but it is the only way in which you can be

sanctified and ennobled. Instead of leaving you to stumble along in darkness, God has placed you in a safe and sure path. He has caused you to sit together in heavenly places with Christ Jesus. He has done this, not because of your goodness or worthiness, but because of the free promptings of His grace, because He is rich in mercy, because of the great love wherewith He loves you. He has bestowed boundless love upon you, for He has given you a glimpse of Himself. He has "delivered you from the power of darkness, and hath translated you into the kingdom of his dear Son." [Colossians 1:13.] He is very desirous that you shall perfect such a character that you will be fitted to stand with those who are purified and made white and tried. He does not want you to be under the dominion of the power of darkness. He has placed you and your family where you are willing subjects and objects of His peculiar regard. O, what love, what amazing love!

But do not suppose that your path will always be smooth, that no temptations will come. You will be tried; but remember always that you are not your own, that you have been bought with a price, and that therefore you are to glorify God in your body, and in your spirit, which are His. If you walk in harmony with God, you will see ways and means for advancing His kingdom, and He will accept your service. The battle is still before you. It depends upon your individual efforts whether you see the beautiful mansions Christ has gone to prepare for you. Perseverance in full and entire obedience to God's will and God's way will obtain for you a crown of life. Then cast off the works of darkness and put on the armor of Christ's righteousness. If you endure hardness as good soldiers of Jesus Christ, you will receive the reward of the overcomer. You will be laborers together with God and in His providence, through a faithful study of His Word, will be able to teach others His precious truth.

I have just read your letter again, and I cannot see that the steps taken were anything but right. When the Lord has so manifestly indicated Nashville as the place in which the work is to be advanced, most certainly let it be advanced there. When it comes to making everything amenable to Battle Creek, to be controlled by Battle Creek, I shall protest with pen and voice. We have had "regular lines" until we want some irregular lines, to see if they will make any better showing than the regular lines have done. If the Lord is with the workers at Nashville, we shall see of the salvation of God. Peculiar difficulties will arise which will tax the patience, try the faith, and prove the steadfastness of the workers. But let us remember that we have a heaven to win and a hell to shun. Let us face the difficulties. Let us be men and women of steadfast principle.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we 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. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [Ephesians 6:11-18.]

When you read this letter, you will better understand the position I occupy and must maintain. We are none of us warring to obtain the mastery, but to maintain principle, firm, unyielding, ever-ennobling Bible principle. All men have not faith, and because of this, unbelief will often bar the way.

May the Lord give clear eyesight to His servants. May He grant that men's ideas and opinions shall not be allowed to prevail as the voice of God. Let us walk in faith and hope and charity, in willing obedience to the truth. "Seeing ye have purified your souls in obeying the truth unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [1 Peter 1:22.] Growth in grace is an imperceptible process, but the results testify to the power of God. He who is growing in grace will increase in spiritual vigor, in sincerity, in earnestness, in power.

In much love.

Lt 68, 1901

Kilgore, R. M.

St. Helena, California

July 2, 1901

Dear brother Kilgore,—

You are represented to me as walking in mist and fog, your arm linked in the arm of Brother Sharp. I can write only a few words today, but I wish to say that unless you are freed from the influence of Brother Sharp, you will voice his sentiments to the injury of the cause of God. You are not to accept his ideas, for he is not being educated by the Holy Spirit. Why do you allow your mind to be confused by those who are not walking in the light? Why do you not do as the Lord has signified you should do,—stand by the work in the South?

I might say much more, but have not the strength today. You are already confused by men whose counsel is erratic. If you will come out from these men and be separate, you will be in a much better position to advance the work. There is no safety in following the counsel of men who are not vivified by the Holy Spirit, but must be reformed, else they will be weighed in the balances of the sanctuary and found wanting.

You were represented to me as entering a path, arm in arm with Brother Sharp. A hand was laid on your shoulder, and the words were spoken, "I am at your right hand to help you to walk with God, that you may not be led into uncertain paths by the speech of men."

My brother, hinder not the work of God. The Lord specially honored you by indicating that you should be president of the Southern Conference. But Brother Sharp was not selected to guide you. His influence upon you is not sanctifying.

I have little to say now, except that I endorse the movements that have been made by the brethren and your harmony with the work.

I am sorry for Brother Sharp, for he is not <daily> converted. His spirit of criticism and his desire to have control, to run the work has been a snare to him. God pity him, for he has not the elements of peace or upbuilding in his soul. He needs to be subdued under the hand of God. He is developing the attributes of unsanctified self. He is not a safe adviser or counsellor, for he <nearly> always sees some course to be pursued opposite to the course his brethren desire to follow, and if he can get any one to favor his views, he makes it hard for those who are opposed to him. When will those who

have had great light, great opportunities, learn to work in harmony with their brethren, not to be always pulling on the wrong side? Why cannot they learn that they manufacture a great many burdens for others to carry?

I am so glad that Brother Stone has been learning of the Master. I have had great fears for him these many years. I am glad he has placed himself where the Lord can use him to the glory of His name. My brother, I hope that you will place yourself among the wise who understand

This is all I have strength to write now. If I can, I will write more later. God bless you.

Lt 69, 1901

Directors of the Medical Missionary Work

Battle Creek, Michigan

April 10, 1901

To the Directors of the Medical Missionary Work

Dear brethren,—

Many temptations will come to the workers in our sanitariums, and especially to the physicians. Our sanitariums are established to break down the prejudice which exists in the world against the truth for this time. How important, then, that those connected with such an institution be free from reproach in any line. How important that the physicians refrain from paying special attention to the young lady nurses. How important that loose principles be not allowed to prevail. The world will be quick to see the least departure from the high standard claimed for the medical missionary work. One act of misdoing will undo for years the good that might have been accomplished if the high standard of Christianity had been maintained. "How much better it is to get wisdom than gold." [Proverbs 16:16.]

It has been opened to my mind that there must be a purging of our sanitariums. Unless we strive earnestly for reformation and perfection, there will be found among our physicians and managers men who are not sanctified—soul, body, and spirit—men who should have no place in the work of God.

Great harm will come to our sanitariums if in any department young girls are employed who are vain and foolish, easily led into false paths. It is a great mistake to admit into our sanitariums young, frivolous persons. Those employed should have qualifications which recommend them as likely to become useful, capable workers.

Some of the younger girls being trained as nurses at St. Helena are not of a character to do honor to the Sanitarium. They are giddy, frivolous, unchristlike. They exert an influence detrimental to the Christlike influence which should pervade such an institution.

Many of our younger sanitariums are in danger of becoming corrupted by the loose, careless behavior of physicians toward the young ladies employed as nurses and helpers. We need to

become alarmed lest by his wiles Satan shall disgrace our work and hinder the great good that should be accomplished.

The matron of a sanitarium should be very kind, but as firm as a rock to principle. The physicians should be upright, trustworthy men.

There are those who have excellent abilities, and who are supposed to be standing true to principles. But the representation brought before me of the condition of things in our institutions is a very sad one. In the institutions which should stand clear and bright and holy before the Lord, there is found perversity and unrighteousness. There is a dead fly in the ointment. Those connected with them have a knowledge of the truth, they have opportunity to perfect a Christian character; but many do not practice the virtues which would develop the signs for God in this age of corruption and wickedness. The spiritual perception is clouded. They have not a sense of the sinfulness of sin. They dishonor God because they are not willing to walk in the light of His countenance.

God grant that every man and woman given a place in our institutions shall exercising a sanctified influence. When a man is sanctified by the truth, when he keeps his capabilities pure and holy, he acts as the Lord's helping hand. But when there is a stain on his soul, when his thoughts are defiled, when he follows the loose, corrupting principles of the world, doing that which is unbecoming in a Christian, he is a shame and a reproach to the institution with which he is connected, and God despises him. The vessel that might be a vessel unto honor is defiled. The terrible results of his evil course should be plainly set before him, and unless he repents, giving evidence that he realizes the sinfulness of sin, he should be separated from the institution. In the past such ones have been borne with too long, and instead of being separated entirely from the work, they have been sent to some other institution. They have been sent out without a statement being made to those where they were to go as to why the change was made. They carry with them the same sins which made their work unacceptable in the place from which they came.

God records those who send forth such workers as unfaithful stewards. The men selected to take part in our institutions should be men of solid, virtuous character, men who do not carry with them a corrupted morality, men who keep the way of the Lord.

God will not commit His glory to a man whose soul-temple is defiled with lustful desires and practices, and who, closing his eyes to his danger and the danger of others, has exalted himself to positions which command authority. Such a man, by his plausible words, deceives young girls, and though no actual crime may be committed, they are irretrievably wronged. Though married, he pays attentions to young girls who are foolish enough to accept them, leading them to think that the words he speaks are wisdom and truth. He may have talents which, if not perverted, would enable him to stand in the courts of the Lord; but through the deceitfulness of sin, the spiritual perceptions are paralyzed. The fine gold is tarnished.

The corrupted morality that is being brought in is destroying the sacredness of the institutions established to honor and glorify God. A man, though married, instead of using his talents to help his wife to stand by his side, selects a young girl as his helper, to the injury of himself and the one selected. Thus he places in peril an institution which, as God's sanctuary, should stand forth without a taint of corruption.

Evil workers are insinuating themselves into the hearts and minds of inexperienced youth who suppose that they know more than they really do. Because of the preference shown them, their pride is encouraged, and the love of God is driven from the heart. Angels of God are seeking to impress the hearts of these deceived ones, but the message of grace sent them is not heeded. Its way to the heart is hindered by the words of men who might better remember that for every word they speak they will be called to give an account. In the assembly of the saints, while Christ seeks to make the words spoken a savor of life unto life, the foolish words that have been spoken come up before the mind and counteract the influence of the Spirit of God.

O, it is such a pity that Satan has so many helpers in those who ought to act as Christ's helping hand in encouraging the youth to reach a high standard. Those who should be a power in bringing souls to the truth are allowing Satan to use them to spoil the religious experience of those with whom they associate. Their hearts are tainted, corrupted, and defiled. Adulterers in heart, they lead astray those who have no suspicion that thus Satan is working to destroy them.

"All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits. Commit thy works unto the Lord, and thy thoughts shall be established. ... Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished. By mercy and truth iniquity is purged, and by the fear of the Lord men depart from iniquity. When a man's ways please the Lord, he maketh even his enemies to be at peace with him." [Proverbs 16:2, 3, 5-7.] "Do good, O Lord, unto those that be good, and to them that are upright in heart. As for such as turn aside to their crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel." [Psalm 125:4, 5.]

The benefit that truth is to us depends not so much on the knowledge we gain by study as on the purity of our purpose and the earnestness of our faith. Merely to read the instruction given in the Word of God is not enough. We are to read with meditation and prayer, filled with an earnest desire to be helped and blessed. And the truth we learn must be applied to the daily experience. Those who have a true realization of the subtlety of Satan's devices for these last days will walk with fear and trembling, in great humility, at every step seeking divine guidance. Angels of God will instruct them. The Holy Spirit opens to the humble and contrite in heart the rich treasures of truth. A fountain has been opened for Judah and Jerusalem, in which we may wash and be clean. He who will purify his soul by obeying the truth will see and appreciate the love and mercy with which God has strewn the pathway of his children. He will realize that the paths of human devising lead to eternal ruin.

Those who are engaged in medical missionary work must daily put on Christ, else they will not be clothed with the robe of His righteousness. The physicians and managers in our sanitariums need to understand that God holds them accountable to lead those with whom they are connected in the way of truth and purity. I am instructed to say that God calls for greater purification and sanctification in His institutions. He is not pleased with the way in which the work is carried forward in our sanitariums. He calls for a cleansing, a purification. Those connected with His institutions are to reach a far higher standard. The plans of work and the manner of working must be entirely changed. All superficiality is to be put away. All cheap pretence of serving God is to cease.

What a terrible thing it is for those who should be shepherds of the flock to be wolves in sheep's clothing, devouring the sheep of the Lord's pasture.

The question to be answered now is, What shall be done to purify the camp of Israel, that the Lord may not utterly forsake His people because of their sins? As a sharp, two-edged sword, the Word of God must cut away all the works of unrighteousness. This Word comes into sharp collision with the hereditary and cultivated tendencies of men whose characters must be entirely transformed, else they will never see the kingdom of God. God calls upon His people to be pure and perfect, as true as steel to principle. He calls upon them to repent of their sins and seek earnestly for a clean, new heart. In short, the words spoken by Christ to Nicodemus, a member of the Sanhedrim, are to be echoed by God's messengers. "Ye must be born again." You must learn the A B C of acceptable service. "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God." [John 3:7, 3.]

There is hope for us in God. He is faithful who has promised. His purpose for us will be fulfilled if we but do our part. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, ... and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." [Ephesians 2:4-10.]

When those who have so much and such great light walk in accordance with this light, the mind will be filled with high and holy thoughts. Pure and sacred will be the meditations of the heart. The great plan will be the theme of conversation. Then will the truth go forth as a lamp that burneth, and God will be glorified in His believing people.

Lt 70, 1901

Kellogg, Brother and Sister [J. H.]

Indianapolis, Indiana

May 1, 1901

Dear Brother and Sister Kellogg,—

On Friday morning I felt very weak and greatly exhausted. When I attempted to think of work on my writings a dizziness came over me. Elder Olsen and his wife visited me, but I was compelled to be on the bed while talking with them.

I called upon Judge Arthur, and while praying at his bedside, the Lord came very near, and I was blessed indeed. After that I felt renewed, soul and body. We had a very pleasant interview, and I wished that I could have remained longer. I was pleased with the parents and with the children.

When I first entered the cars on my way to Indianapolis, the heat seemed intolerable, but soon the windows were opened, the heat was shut off, and I was relieved. The peace of Christ filled my heart. I did not feel at all weary. At Niles we changed cars. Here all was bustle and confusion. We were obliged to transfer to another depot, and Willie barely had time to catch the omnibus, which was

just leaving the station. The man drove fast, and we were severely jolted, but I felt it not. We reached the other depot just in time to get on board the train.

Our train stopped at every station. People were continually getting off and getting on. But this did not disturb my peace and restfulness, for I was shut in with my Saviour. I had not the least weariness. So unexpected was this that I could but praise the Lord all the time in silent thanksgiving. I felt so well that I did not care for a drawing-room or anything more convenient than a day coach.

We found several at the station to meet us, and we were soon in the comfortable rooms provided for us by the Brethren Ross.

I had a good night's rest and felt refreshed this morning. My heart is full of gratitude to God. I feel as though I had been resting for a month. This is the Lord's doing. My heart is full of peace and rest in Christ. This makes me decide that it was His pleasure for me to visit Indianapolis. May He give me words to speak to the people is my prayer this morning.

I was much pleased with my visit to the orphans' home. I feel so thankful that the homeless can have so pleasant a home. I have never before seen gathered together so large a number of children, and all bright and cheerful. Their faces are healthy, their eyes clear, their nerves strong. To see them and hear them does me more good than a dose of medicine. The superintendent seems to be well adapted to his position of trust which he occupies with his wife.

This home is an educating school for both boys and girls. If I had children whom I would be compelled to leave motherless, I would feel it a great privilege to leave them in such a home.

I was glad to be able to visit the kindergarten department and see the little ones working in Bible lines, moulding figures of clay to illustrate Bible subjects, thus becoming familiar with heavenly truth. Wherever their lot may be cast in the future, they will remember this instruction. The seed being sown will bear a precious harvest.

This is the instruction every child should receive in his earliest years. This is the work the parents should do in the home. The family in the Haskell Home is an object lesson for all parents. If children who had parents and a home had one half the patient instruction given to the orphans in the home, there would be a very different condition of things. If mothers would devote less time to cooking and sewing and more time to teaching their children in the love and fear of God, how greatly pleased the Lord would be. But many parents seem to be only grown up children who have not left behind their childish ways and inclinations. Let parents remember that Satan is playing the game of life for every soul, and that practical sympathy, forbearance, and love is the test of purity and unselfishness.

I am so glad that I was able to see you and your wife and children in your home. The work that you are doing is the good work of the Lord, and these children are precious in His sight.

Sunday morning

I slept from nine o'clock until half past three. At the meeting yesterday the church was crowded. It is estimated that there were four hundred people present. The Lord gave me much freedom in speaking from the first chapter of 2 Peter. The meeting continued throughout the day. A. T. Jones

spoke in the afternoon. I speak again this morning at eight o'clock. At eleven we take the cars for Chicago, and at ten the same evening we start for Des Moines. I am feeling well this morning. My heart goes out in gratitude and thanksgiving to God for His blessing.

May the Lord strengthen and bless you in your work is my prayer. I felt so sick the morning I left I could not say much to you. But be assured that I appreciated your pleasant, convenient home during every moment of my stay. But I cannot let the matter rest as it is. I had my family with me, and I could not allow you to bear the whole expense. This is something I am not accustomed to do, and I shall not begin in my old age. You have expense enough without my drawing upon you.

I am more grateful than I can express for the rich blessing of God during our meeting. I believe we shall see the work moving forward in a more acceptable manner than it has done in the past. The Lord is good. Upon us He has poured His matchless love. We are to receive to impart. How tender, yet how pointed the appeal that is made: "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes, he became poor, that we through his poverty might be made rich." [2 Corinthians 8:9.] We know the height from which He stooped. We know the depths of humiliation to which He descended. He found no resting place between the throne and the cross.

Lt 71, 1901

Lane, M. H.

Boulder, Colorado

May 12, 1901

M. H. Lane

Dear Brother,—

I will at this time write a few words to you. I am conversing with you in the night seasons and saying to you, "My brother, what influence are you exerting? Is it not high time that you earnestly inquire, 'How is it with my soul?'" I feel an intense desire that you shall take a decided stand for the Master.

You know what Christ has endured for your redemption. He loved you and gave Himself for you. Will you show that you appreciate this great gift by giving yourself to the Lord, to serve Him with your undivided affections?

Christ died for you and has graven your name on the palms of His hands. In giving His life for you, He pledged His word to give you happiness, peace, and joy—His joy. For your sake He became poor, to enrich you with His eternal riches. And will you not now, without delay, give the Lord Jesus your whole heart? Will you use your means in helping to spread the knowledge of His grace? Christ has given His life for you. Will you not, dear brother, appreciate the sacrifice? He desires to make you a member of His royal family. Will you accept the honor? Will you for your soul's sake co-operate with Christ in the saving of your own soul, that He may be honored and His name glorified? The precious Life-giver asks you, "What will it profit a man if he shall gain the whole world and lose his own soul? Or what will a man give in exchange for his soul?" [Mark 8:36, 37.]

Even when dying upon the cross, giving His life for the sins of the world, Christ pardoned the dying thief. "Let this same mind be in you which was also in Christ Jesus." [Philippians 2:5.] He was the Author of all riches, and the Heir of all things, but He gave all He possessed that He might save guilty souls who could not save themselves. He now asks your service.

Christ died that you might have life in and through His rich grace. Shall He have died for you in vain? The Lord Jesus has given you a portion of His goods. Will you use this to His name's glory? He calls upon you to co-operate with Him, to do with your strength, your means, and your influence what He would have you do.

You are His by creation, His by redemption. You have been bought with a price. Will you now in the eleventh hour commence to serve your Saviour? Satan will come to you with many temptations. Will he overcome you? Or will you overcome him by the blood of the Lamb and the word of your testimony? That you might overcome, He laid off His glorious crown, laid aside His kingly robe, and stepped down from His throne of highest command and exaltation. He clothed His divinity with humanity, that He might stand at the head of the fallen race, and with His long human arm encircle humanity, while with His divine arm He grasps the throne of a merciful, sin-pardoning God. He became poor that we might become members of the royal family, children of the heavenly King, heirs of God, and joint-heirs with Christ in an eternal inheritance. He suffered and died for your salvation. He can impart to you the fragrance of His character, that He might work in your behalf for souls ready to perish.

God gives me this message for you—Christ pleased not Himself; He endured the cross, despising the shame, and He poured out His soul unto death that you might be saved. He took upon His divine soul the guilt of our sin. Shall all this be in vain in your behalf? As He hung on the cross, the taunting words were thrown at Him; "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." [Matthew 27:42.] But He would not save Himself. He died, that in dying all who would believe in Him might come into possession of that life which measures with the life of God. Yes; He is the life of the world. In sympathy and compassion He became sin for all the world, making it possible for as many as believe in Him to become sons of God. What compassion is this? Who can estimate it? Who can measure such love?

It is now two o'clock in the morning. Willie comes in and says the carriage is waiting. I will finish my appeal at another time. At two we shall leave this place.

Come just as you are and Christ will receive you.

Lt 73, 1901

Those who occupy responsible positions in Battle Creek

St. Helena, California

July 7, 1901

To those who occupy responsible positions in Battle Creek

Dear brethren,—

Elder Daniells has written to me in regard to moving some old wooden building, which is now standing beside a brick building, and through which there might be danger of fire. He has also written in regard to putting up a new building in the place of the old building. He says that this will not cost more than four thousand dollars. The removal of the old building may be necessary, but I could not advise the erection of another building, even though it costs only four thousand dollars. I wish I could speak to you face to face. I do not want any of you to make a mistake. If this extra building is put up, its influence will be in direct opposition to the will of the Lord. By its influence our people in other parts of the field will be led to make light of the testimonies. <Be careful how you encourage this.>

I wish you could look at this matter in the light in which it is presented to me. There is much work to be done in our world, and the Lord would be pleased if centers were made in other places besides Battle Creek. Let the light shine forth from some other place.

A Jerusalem has been made of Battle Creek, but this has not been after the Lord's direction or order. You may see some advantages in colonizing, but there are many more advantages to be obtained from making plants in different places.

The work has been begun in Nashville, and it should be placed on a firm foundation, that the light of the truth may shine forth from there to the regions beyond. It is God's purpose that the work shall thus be carried forward. The building you are planning to erect in Battle Creek is not necessary. To invest money in this way would set a wrong example. Our people in Battle Creek have continually been tempted to find some excuse for investing more money in building. Thus other parts of the field have been robbed of buildings which they should have had. There are already more buildings in Battle Creek than there should be in one place. It is a mistake to crowd so many institutions into one place. In this, the wisdom of men, not the wisdom of God, has been shown.

Too much has been centralized in Battle Creek. Broader plans should have been laid. The work should have been extended, not centralized. Plants should have been made in other cities. These warnings the Lord has been giving for years. An influence in accordance with our Saviour's words, "And I, if I be lifted up, will draw all men unto me," should have been exerted. [John 12:32.] The influence of the Battle Creek church is not what it should be. Whatever the moral condition of the world may be, the church is to stand forth in purity and true godliness. When the church stands thus, the gospel will have a transforming influence upon the outside world.

Let there be a division of responsibility. Make centers in other places. There will then be plenty of room for the Lord to work, and there will be all in Battle Creek than can be properly managed. Far less is to be centered in Battle Creek. Then the institutions there will [be] conducted more in accordance with the divine mind. Now as matters are conducted, so large a number are jealously looking and striving for gain from this quarter. Where so many are associated together, as there are in Battle Creek, it is hard for things to be properly adjusted. It is almost impossible to have perfect harmony.

Those to whom have been given the goods of the Lord are not to live for themselves, but for the cross of Calvary. A law has gone forth from heaven, "He who liveth to himself is not a Christian." No more additions should be made to the pile of buildings already erected in Battle Creek. Limit your expenses, and practice the strictest economy. Show day by day that you believe that the Lord's

means is to be invested where He shall choose, not where men's wisdom may dictate. Labor and money is to be invested where they will produce more means to use in the work of the Lord.

Time is short, and there is a world to be warned. Souls are to be hunted for, fished for. The Lord has given to every man his work. Everyone is under obligation to obey the law of God. He who is a doer of the will of God, who conscientiously holds his talents in trust as a precious gift to be used in the Master's service, will be accounted a wise steward. Each worker is to say from the heart, "I have come into close relationship with Christ. I have taken upon myself sacred vows. When I was baptized in the name of the Father, the Son, and the Holy Ghost, I was buried with Christ in the likeness of His death and raised in the likeness of His resurrection. I am pledged to consecrate my life to His service."

"Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven all your iniquities." [Colossians 2:12, 13.]

As you openly renounced sin and Satan, the Father, the Son, and the Holy Ghost pledged themselves to be your sufficiency. As you forsook sin and became dead to the world, you were raised to newness of life by the power which raised Christ from the dead. You came forth from the watery grave, pledged by the solemn covenant of baptism to devote your life to the service of God. You are henceforth to live a new life, as if reason, knowledge, affection, speech, property had been anew entrusted to you, with a distinct declaration from the Word of God that these gifts are to be recognized as coming from Christ, to be used and improved for Him. You are to take up the life of cross-bearing, <cheerfully> partaking of the sufferings of Christ. Your life is to be bound up with the life of Christ in obedience to the law of God.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory." [Colossians 3:1-4.]

Jesus, the Son of God, our Sin-bearer, the Giver of eternal life, speaks to His disciples. Hear what He says: "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Matthew 16:24.] He understands every temptation. He can turn the cross into a means of eternal happiness. We must live His life. We must be co-laborers with Him. He calls upon His followers to tread in His footsteps of self-denial and self-sacrifice. The character of the Christian is to be a reproduction of Christ. The same love, the same grace, the same unselfish benevolence, that characterized the life of the Redeemer, is to characterize the lives of His followers.

Let those who have been baptized be true to the vow they have made. "If ye then be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God." [Colossians 3:1.] "You cannot serve God and mammon." [Matthew 6:24.] "If God be God, follow Him; if Baal, then follow him." [1 Kings 18:21.] No one is compelled to serve God. The full results of a man's choice rest upon himself; for he chooses of his own free will. Let him remember that if he chooses the principles of God, respecting and maintaining them, they become a part of his life, moulding him

according to the divine similitude. They are “in him a well of water, springing up into everlasting life.” [John 4:14.]

I am obliged to say that those who claim to believe the truth reach too low a standard. What nourishment do you give your soul? Do you follow the prescription of the heavenly Physician? He says: “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.” [John 5:24-29.]

I am instructed to say, Had those who have done so much preaching to the churches labored as the Master has given them example, seeking to give to others the blessing of light that has come to them, they would have been following in Christ’s footsteps. We have the light, but it will not save us unless we appreciate it and impart it to others.

Christ came to our world to work out in His own life the gospel of salvation. He is the world’s great Medical Missionary. He was appointed by the Father to heal the maladies of suffering humanity and to dispense life to the dead.

“When Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Elias [Esaia] the prophet, saying, The land of Zabulon and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach and to say, Repent; for the kingdom of heaven is at hand.” “And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.” [Matthew 4:12-17, 23.]

Read of the work which the Saviour did when He was upon the earth. He said to His disciples: “Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life; which the Son of man shall give unto you; for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign showest thou then, that we may see and believe thee? what dost thou work?” [John 6:27-30.] Were they ignorant of the miracle of the loaves and fishes, which had just been performed? No; those who asked Him the question, “What sign showest thou then, that we may see, and believe thee?” had been among the multitude miraculously fed. [Verse 30.] They came to Christ in the hope that in response to their words, He would again work a similar miracle. They desired to see <just> how He increased the food, <supposing it was some science they could catch and be benefited by>. Christ desired to awaken faith in their hearts, to lead them to accept Him <the Son of God> as the Bread of life; but they despised the lesson He sought to teach. They had witnessed many of His wonderful miracles, but they were not willing to receive Him as the Son of God.

Concerning God's dealing with the children of Israel, we read in Nehemiah: "Thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors they threw into the deeps, as a stone into the mighty waters. Moreover, thou leadest them in the day by a cloudy pillar, and in the night by a pillar of fire to give them light in the way wherein they should go. Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant: and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. But they and our fathers dealt proudly, and hardened their necks, and harkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return unto their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger and of great kindness, and forsookest them not. Yea, when they had made a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations, yet thou in thy manifold mercies forsook them not in the wilderness: the pillar of cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way which they should go. Thou gavest also thy good Spirit to instruct them; and withheldest not thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not." [Nehemiah 9:11-21.]

Thus Christ had wrought for ancient Israel. Enshrouded in the pillar of cloud by day and the pillar of fire by night, He led them through the wilderness. "Nevertheless, they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew their prophets which testified against them to return unto thee; and they wrought great provocations." [Verse 26.] <Let every soul be careful now else they will do as did the children of Israel. Many who do not know it are taking sides today.>

Christ was their Redeemer, Protector, and wonder-working God. But the miracles He wrought in their behalf did not save them, because they were not willing to walk in obedience to His will. And when He came to their children in person, He found them filled with the same rebellious spirit. The sin charged to the disbelieving Pharisees was, "I know that ye have not the love of God in you." [John 5:42.] Shall these words be said of those who today have been given great light and wonderful opportunities?

From first to last God has wrought in mighty power for His people, and He desires that they shall praise Him. "Whoso offereth praise glorifieth God." [Psalm 50:23.] He is glorified by those who worship Him in spirit and in truth and in the beauty of holiness. Obedience to His law is the righteousness of His people. Those who love Him and trust in Him will reveal His love and compassion, His long-suffering and holiness.

"The law is holy, and the commandment holy, and just, and good." [Romans 7:12.] This law is to be obeyed. In him who loves God supremely and his neighbor as himself, holiness will be perfected. When man submits to the control of the Holy Spirit, he works out his own salvation with fear and trembling, in humiliation and self-distrust. He depends upon God's power, allowing Him to will and

to do of His good pleasure. So God, the divine agent, and man, the human agent, work in co-operation. As man receives the Holy Spirit, he loves God with all the heart and soul and strength and mind. Putting on Christ, he sits in heavenly places with Christ and his brethren.

I am instructed to say that the church needs to take a much higher view of what is comprehended in yielding all to God. When the individual members of the church are obedient to the commands of God, following in the way which Christ has trodden before them, they will find fewer difficulties to encounter. The distress and sorrow that are the result of wrong moves, will no more prove their destruction. Self-sufficiency will be purged from the soul. God's people will eat the flesh of Christ and drink His blood. From the heart they will obey the commandments.

"When ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."
[Romans 6:20-23.]

These are not the words of Sister White, but the words of the Lord, and His messenger has given them to me to give to you. God calls upon you to no longer work at cross purposes with Him. Much instruction was given in regard to men claiming to be Christians when they are revealing the attributes of Satan, counteracting in spirit, word, and action the advancement of truth, <and are surely following the path where Satan is leading them>. In their hardness of heart they have grasped authority which in no way belongs to them, and which they should not exercise. Saith the great Teacher, "I will overturn, overturn, overturn." [See Ezekiel 21:27.] Men say <in Battle Creek>, The temple of the Lord, the temple of the Lord are we; but they are using common fire. Their hearts are not softened and subdued by the grace of God.

Many claiming to obey the truth are captives to Satan's rule, <and they have no power to go from his snare. They have submitted to his way so long.> How long will they act on the principles of the power of darkness? I am instructed to say to you, my brethren in every place, "It is high time that ye awake out of sleep. Put off the works of selfishness and darkness. No longer abuse the sacred principles of heaven by your unrighteousness, lest in your experience the history of the children of Israel is repeated. Take heed lest ye fall after the same example of unbelief. <We are now a spectacle to the world, to angels, and to men. [To those] who have given him opportunity, Satan has linked your arm within his arm.>

While we inscribe on our banner the words, "The commandments of God and the faith of Jesus" [Revelation 14:12], we must not forget to cleanse the heart, that it may be a fit dwelling-place for the Holy Spirit. By your words and your works show that you love God supremely and your neighbor as yourself. The members of Christ's flock are the objects of His constant favor. In holy love to their Saviour and to one another, they are to be hid with Christ and God. Discord and strife testify that the union with Christ is imperfect. God desires us to be bound heart to heart by His Spirit. He will save those who are imbued with His grace, for in dealing with one another, they reveal His love and tenderness. They deal generously with one another.

The goods you handle, <whatever they may be,> belong to God. They are to be used where help is needed, that God's work may go forward. He who is working for God is to strengthen the hands of

his brethren, as he would like to have his own hands strengthened. But the spirit of selfishness has been allowed to enter. Many professing Christians have carried out the devices of the enemy, hindering the Word of God. The vineyard is barren where today thousands should be rejoicing in the truth. The seeds of truth have not been widely scattered. The work has been bound about, and this has left the vineyard unworked. Facilities have been multiplied in Battle Creek, while in other parts of the field souls are starving for the bread of life. God says, "Shall I not judge for these things? Men have withheld money, so that My vineyard could not be worked, and as a result I have withheld My goods from them. They have disregarded My Word. There should today be one hundred laborers where there is but one."

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. The Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." [Isaiah 62:1-3.]

A great lack of wisdom is shown in centralizing the work in one or two places, gathering the people together in large congregations, when the believers should be spread over a larger surface, where they can <be working agencies and> proclaim the message of warning to those who have no knowledge of present truth. And in the place of preaching Sabbath after Sabbath to those who know the truth, until they have no soul-hunger for the Word of God, let ministers go to new places where, in the power of the grace of God, they can warn those in the darkness of ignorance. The truth must extend over the world. Let men beware lest they misapply the means which should be used to give to the world the last message of mercy. It is not more buildings that you need, but more re-conversions to right methods of labor, more men who are wide-awake, men who will go to God and with strong crying and tears plead for the precious souls who are going to ruin. There can be no harvest without seed-sowing. God knows how hard has been the labor of those who have been engaged in pioneer work, while in other places where the work is established, means has been invested for which nothing can now be shown. Leave behind the principles of death. Go forth to enter and work new fields. God will not bless you in erecting additional buildings in places where there are already too many buildings. Facilities are needed in destitute regions. I call upon the institutions which have been established by sacrifice to be ready to do more than they have done to place the work upon a correct basis.

Christ gave His life to save sinners, and He says to His people, "Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.] Shall we do nothing but try to keep the churches together? Shall we leave those in darkness to perish? It is doing the churches great harm to treat them as though their salvation depended on the sermons of our ministers. Every church member should be actively engaged in the service of the Master <to bring souls to Christ>.

Heed the message to the Laodicean church: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God, I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white

raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent." "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." [Revelation 3:14-19; 22:12.]

Lt 74, 1901

Evans, I. H.

Oakland, California

July 8, 1901

Dear Brother Evans,—

I cannot sleep past one o'clock. I awake with an aching heart, for I have been in conversation with you, presenting before you the necessity of the Southern field. I was in a council meeting. The Spirit of the Lord came upon me, and I addressed you, my brother, saying, What more can be said to impress you with the necessities of the cause of God? Why do you feel inclined to do so little for the Southern field? Where do you suppose its help is coming from?

At the different places at which I stopped on my way from Battle Creek, I tried to create an interest in the work in the South, but I received only a little money. I think one thousand dollars would cover all that was given. What does this mean? Our people have means, and the work at Nashville has been taken up with the commendation of God. He approves of the work that has been done by J. E. White and his helpers. What further evidence can my brethren want that it is their duty to help? The very fact that the field has been wronged, the very fact that the matter has been presented, should be sufficient to lead the people of God to do all in their power to help.

Light has been given me by God that unless something more is done in behalf of the Southern field than has yet been done, those who ought to see the condition of the field, and to realize its need, will be held responsible for the means they have diverted from the object for which it was raised.

The failure to do that which should have been done to place the work where it should be shows that the past unfaithfulness is unhealed. Something has been done to help, but it falls far short of what ought to be done.

The position taken by the workers in Nashville in regard to the planning of the work there is approved of God. The Lord is not in the unfavorable propositions which have been presented. God's purposes are contrary to the suppositions of men. I have been watching with intense interest the movements made in the South. The rebuke of God is upon those who in the past have brought forward propositions that have caused the work in the South to be greatly hindered so that it is far behind where it should be. This work would have been far advanced if the men in sacred office had been controlled by the Holy Spirit.

I am now instructed to say, Do your long-neglected duty. There is to be no questioning in this matter. Justice, mercy, and the love of God have been so long excluded from the managing force at the heart of the work that eyes have become blinded and spiritual perception perverted. Let not those now on trial in positions of responsibility be unfaithful to the duty which has been made so

plain to them. The Master's will has been so definitely made known. His rebuke has come to His people because of their neglect. It is His desire that something shall be done, and done at once. Let not those who are now in positions of trust work contrary to His purpose. Let them take up their work and help where help is needed.

Decide what should be done, and then do it. Let the good work begun at the late Conference, where the Lord was present, teaching line upon line, precept upon precept, be carried forward to a glorious completion.

I am instructed to keep the Southern field before you, that for your own good you may make ample restitution to this field. False representations have been made regarding the work done in the South. Men have not had sufficient interest in the work to go to the field and make a disinterested examination. Think of the prevarication which has been shown, the schemes which have been entered upon to get control of that which the Lord created to help the Southern field. The past course has been crooked. Wrong methods have been followed. But the errors of the past are unconfessed and unrepented of. Men have in their own minds justified the course that was then taken. They have viewed things from beginning to end in an altogether false light; and from the present showing, the same course will be followed in the future.

The Lord will accept no excuse for the past neglect of the Southern field. Restitution has not yet been made in full to this field. The reproach is not yet wiped out. Christ has been wronged in the person of His saints. God has been robbed of the revenue with which He desired to open the work in the South. And this miserably selfish work will be repeated, as surely as it has been done in the past, unless it is seen in a true light.

Edson White and others have been crowded into most disagreeable positions. They have been forced to the wall. God has seen this unjust dealing. Wherein did those who took part in this unrighteousness love God supremely and their neighbor as themselves? "If therefore you have not been faithful in the unrighteous mammon, if ye have not shown wisdom in using what was another's, who shall give you that which is your own?" [See Luke 16:11, 12.] This strikes to the very root of the matter. Unjust, unholy actions have brought the frown of God upon the Review & Herald Office. Evil work has brought the cause of God into disrepute, and has kept the backslider from obeying His holy law.

I thought that I should never be called upon to write on this subject again; but I dare not keep silence when these things are presented before me. Last night is the second time that this matter has been brought before me.

When my brethren wrote to me about erecting another building in Battle Creek, saying that money could be obtained with which to do this, my heart was pained, and I have not been free from the pain since. The work in the South should be given the attention which it should have had long ago. It has been robbed of its just dues. And yet those who have done so little for this new field now propose to put up another building in Battle Creek for the purpose of gaining greater room and convenience. What would be the influence of such an action, after the light that God has given on this subject?

Take the four thousand dollars that would be needed for the erection of this building, and place it where it belongs, that it may bear fruit to the glory of God.

Nashville is to be made a center from which the light of truth is to shine forth. Place the money in the work there. Make restitution to the Southern field. Learn constantly in the school of Christ. Keep your principles pure and holy. It would be wrong to add another building to the buildings already erected in Battle Creek.

I have words of encouragement for the workers in the South. Self-denial and self-sacrifice have been shown by them in their work. God will strengthen them in every effort they make to advance His kingdom, if they will walk in His way, and do His will. He will give them true happiness. The Lord is their helper. He will prepare the way before them. Misrepresentation and falsehood have done their baleful work, but the Lord declares that if His workers will walk humbly with Him, He will go before them and will enable them to do a true work, a work that will ensure their happiness, honor, and usefulness. Hitherto the Lord has helped them. They are under His guidance. They are to put their trust in God, regulating their expenditures according to His directions. Whether they eat or drink, or whatsoever they do, they are to do all to the glory of God.

The angels of God will prepare their way as far as financial matters are concerned; but the Lord desires to give those, who have done Him great wrong by hindering the work in the South, an opportunity to repent and make restitution.

The question comes, Shall Edson White's name be placed on the little paper published at Nashville, The Gospel Herald? I answer, Yes, indeed. Edson White has done nothing to debar him from placing his name where by right it should be.

Let the Lord have opportunity to magnify His name. Talents, hitherto unused, are to be set in operation. They will develop by use. There is great need for the education of talent. This education must go forward in the church and must reach from the church to regions beyond.

Falsehoods are not changed into truth by being circulated for many years. In spite of their age, they are still falsehoods.

The Lord calls upon His people to help the Southern field. This call brings with it a solemn, sacred responsibility which cannot be evaded. The field speaks for itself. Neglected, down-trodden, oppressed, ignorant, who needs our help more than the Colored people of the South? Let this field be helped without waiting until every other call for help is answered. God calls for a right appropriation of His means that the work may enlarge and extend where it is a positive necessity that it shall enlarge and extend, where such extension will help other barren and forsaken parts of the vineyard.

Everything is to be done that can be done to enlarge the sphere of Christian influence. Christ's church members are to work earnestly for those who are perishing in their sins. Let the church prayer-meeting be a source of spiritual life, a place where the members of the church may learn to work in spiritual lines. Let all enter upon the Lord's work with sanctified earnestness. Let those who in the past have been merely consumers now become producers. Let the Lord's people bring their gifts and offerings for the furtherance of His work. Thus the kingdom of God will be greatly extended.

Let every one work on the principles of self-sacrifice. Work while the day lasts; for the night cometh, in which no man can work. As God's people work earnestly, humbly, self-sacrificingly, they will gain the rich reward of which Job speaks; "When the ear heard me, then it blessed me; ... the blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." [Job 29:11, 13.] Christ will be acknowledged as the Creator and Redeemer. Those who are laborers together with God will be recognized and appreciated. The recognition of the faithful servants of God detracts not one iota from the gratitude and praise we offer to God and to the Lamb.

When the redeemed stand around the throne of God, those who have been saved from sin and degradation will come to those who worked for them with the words of greeting, "I was without God and without hope in the world. I was perishing in corruption and sin. I was starving for spiritual and physical food. You came to me in love and pity, and fed and clothed me. You pointed me to the Lamb of God, who taketh away the sin of the world."

I would love to pursue this subject further, but the call has come for me to go to breakfast. I would be glad to write much more, but must defer it. I awoke at twelve o'clock with such a pain in my heart that it seemed to me I should soon die. But I arose and commenced to write, and have written the foregoing pages since then. The matter of the necessities of the Southern field burdens me greatly.

Lt 75, 1901

Farnsworth, [E. W.]; Robinson, [A. T.]; Kress, [D. H.]

St. Helena, California

July 10, 1901

Dear brethren Farnsworth, Robinson, Kress, and their companions,—

I was severely taxed all through the General Conference. At times I was so sick that I feared I must refuse to speak, but by being helped to the stand, first by one and then by the other of my children, and asking the people to pray that God would strengthen me, I stood before several thousand people, assured that the angels of God were by my side, blessing and sustaining me.

I shall write more fully of the General Conference later on and speak of the goodness of the Lord toward me because I honored Him by walking out by faith. It was difficult for me to get through with the meeting, because the air in the Tabernacle was so polluted. The exhalations from the many lungs made the atmosphere a deathtrap. Some felt that they must attend every meeting, and many times during the Conference every seat in the gallery as well as in the body of the house was occupied, and also the steps leading up to the gallery. And frequently a large number of people stood wherever they could find standing room. In the body of the house every seat was taken and many had to stand.

During the Conference I was very weak with my recent sickness of malaria and bloody flux, but even when speaking I was silently praying to God whenever I could hesitate a moment. Frequently I dared not limit myself to one hour in speaking. I frequently spoke for more than one hour, and God strengthened me. How could I keep silent, how could I give an indulgent, commonplace talk, when my soul was deeply feeling the perils of the people? A burden had been laid upon me, and I felt the

necessity of speaking, even though it be at the peril of my life. I knew this peril, and therefore paused for a moment from time to time to send my unuttered prayer to the One who has said, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.]

Our heavenly Father knows that we have need for the preservation of every faculty and the lengthening of our lives. Every gift of God should be preserved in such a condition that it will fulfil His will and way.

Sometimes when speaking I knew that the house of God had not been thoroughly cleansed from the terrible poison in the once-breathed air. Then the second time the air was poisoned by the breaths of the thousands who were present. But I could not change the order of things.

The science of properly ventilating the meeting-houses in which the Lord is to meet with and bless His people has yet to be carefully considered, so that God can give the church that knowledge of His Word which He desires His people to possess. Men who understand the science of proper ventilation should be called upon to investigate the ventilation of our churches.

Near the close of the Conference I attended a meeting where it was extremely difficult for me to speak. The impurity in the atmosphere seemed like a dense wall before me. The people suffered and the speaker suffered, not only at the time, but afterward. The Lord is kind to the human family, and He desires them to be kind to themselves. They are not to run risks by inhaling air which has been breathed over and over again. While speaking, I could but think, Will the people of God be always ignorant? Will they not study to bring right methods into the holy service of God? The words which God spoke to Moses at Mount Sinai come sounding down along the lines to our time: "Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes." [Exodus 19:10.] Heaven is all purity and holiness. The child of God must obey the laws which pertain to cleanliness and godliness.

I have been sick, O, so sick, and yet I would not give up. Several days ago, I said, We must drive to Healdsburg. So yesterday morning Miss McEnterfer, Maggie, and I started from our home. We left very early in the morning, and took our breakfast with us. When about eighteen miles on our journey, we ate our simple fare and were refreshed. As soon as we reached Healdsburg, responsibilities were placed upon me. That night I suffered much with my heart, and dared not write.

I thank the Lord that death has not separated Brother Kress from his wife. Pray in faith for the Lord to spare His servant, for you need him. I am so thankful for the good meeting that you had. If all will do their best, the Lord will be their Helper. I am often with you in mind. O, let great care be exercised in speaking. Guard the spirit which dictates the speech. Ever let your words be firm, decided, courageous; but never, never, never cater to false principle. There has been enough of criticism. This creates a malarious atmosphere, a spirit which comes from ----- (Just here my eyes closed, my pen dropped.) I have had so little sleep that I can scarcely keep my eyes open. I have many things on my mind, which I must write out while the day lasts. We will pray courage, we will talk courage, we will work with courage, praising the Lord with heart and voice.

My brethren, I am so glad that you cherish the principles of true education in our school in Australia. It is essential that we know for ourselves that the fear of the Lord is the beginning of wisdom.

Continue to teach solid, practical godliness. Let hearts be drawn out after God. The Bible is the greatest educating book in the world.

I am rejoiced to hear that one of Mrs. Minchin's sons has been converted. Many need thorough heart-revival and reformation. God will be with you individually just as long as you will be with Him. I feel deeply for you in all your struggles. Together we have fought the battles, and we have seen of the salvation of God. Expect the Lord to do great things for you.

I am so sorry that the work of erecting the Sanitariums is retarded because, instead of walking with God, men have walked in the light of their own understanding. They have been consumers and not producers. This is why the work has been hindered. The wrongdoers, who do not build up, but tear down, should be converted, else God will turn His face from them.

I hope that the work will be carried forward at Martinsville. I have great confidence that Mr. Barnes will yet come to a knowledge of the truth. I hope such men as Mr. Pringle, Mr. Barnes, and Mr. Conley will be sought out. Give them your personal attention. These men would be able to do much good if they accepted the truth.

I hear that Brother Hickox is coming back to America. Well, if the Lord says, "Come," there is plenty of room for Brother Hickox here in the work. Things have been conducted in this country in such a way that there has been a great lowering of the standard. The Lord calls for the standard to be uplifted. But this is not an easy thing to do; for self has so long held the supremacy that it is magnified, and God is not glorified. We so much need obedience to a plain "Thus saith the Lord." The divine promises cover all the earthly changes of the Christian. They are not only for him, but for his children, and as many as the Lord our God shall call. They embrace temporal and eternal welfare.

Dear brethren, will you not hope much? Will you not believe much? Will you not stand as if you knew that you were on the very borders of the eternal world? Let every one make the Lord Jesus Christ his trust, staying himself upon his God. Do not look for smaller, but for larger things. The divine Word is the bread of life. Take it, read it, believe it, practice it. Gather fresh strength each day, and be sure to keep the life fragrant with good works. Whatever others may say of you, go right along, and God will vindicate your righteousness. Envy and malignity have sharpened the arrows of the wicked against the just, but the Lord will give deliverance. In the mighty conflict with self and sin, victories are for those only who walk humbly with God.

O, how hard it is to make an impression on the minds of those who have long disregarded the plainest instruction. My brethren, your strength and my strength is in God. We cannot always see the wisdom of God's plans, but the Lord continues to work in spite of men's misunderstanding of Him. Soon the mist will have cleared away, and God's greatness, majesty, justice, and righteousness combined will vindicate the completeness of all His plans. We must rejoice more in the Lord. We have lost many victories because we do not appreciate the Lord's blessings. Let the voice of rejoicing and triumph be heard. Let it be known that we appreciate the goodness of God. Let us often speak His praise in love. Be true to principle.

I will be glad to write more fully to you when I am not so much in need of rest. Be assured that we are united with you in the Lord. Instead of complaining, let us praise the Lord. Let us draw nigh to God, and He will draw nigh to us. He will be our help if we work close by His side. Although Brother

Davis has been overcome by the enemy, the Lord will give him victory on the points where he has been weakest. Help him. Never discourage and denounce one who needs your helping hand. Brethren, we must never push poor souls into temptation, but instead, lift them out. O that God would help everyone to subdue and to chastise himself, but to be terribly afraid that in seeking to chastise others, he will lose his first love. I am sorry that I cannot send you something more interesting, but I must close now as the mail goes tonight.

Lt 76, 1901

Davis, [N. A.]

Oakland, California

July 10, 1901

Dear brother Davis,—

You have been on my mind as one who was greatly disturbed and perplexed. May the Lord help you. Satan would be glad if you would give soul, body, and spirit into his cruel hands. But do not let any words that may be unwisely spoken to one who is trying to do the will of God discourage you. Keep close to the Scriptures. The more you search and explain the Word, the more your mind and heart will be fortified with the blessed words of encouragement and promise. May the Lord give you wisdom to think more decidedly upon Jesus Christ, whose hand is always within your reach, to uplift, to strengthen, and to save to the uttermost all who will come unto Him. My heart is full of pity and the love of God toward you. The Lord has thoughts of mercy toward you. Man may make mistakes in judging his fellow man, but the Lord never errs.

I am troubled in soul on your account. The word of the Lord from me to you is, Speak the gospel-truth to others; minister in Word and doctrine. God will give you His presence if you do not cast yourself on the enemy's side. Cling to the Mighty One. With all your powers cling. This is your only help. You and your wife have been trying hard to be free. May God help you, unitedly, both for your own sake and the sake of your children.

Lt 77, 1901

Palmer, [E. R.]

St. Helena, California

July 10, 1901

Dear Brother Palmer,—

I would be much pleased to see you and converse with you. The Lord is very merciful, full of compassion and love. My brother, you need to be guarded in your work. Do not become over-weary in doing the work committed to you by the Lord. You need to cultivate a spirit of tenderness for those who have erred, and who, in trying to find their way back to soundness of mind and to correct principles, have hard battles to fight. You are in possession of valuable traits of character, but at times you are strongly tempted to say to those who have erred things that you have no right to say.

Bear in mind that wherever you may be, you are not to lord it over any soul. God has not given you any such work to do. At times you are hard, dictatorial, unmerciful, and overbearing. You need then to take rest, not to work upon the supposition that you are set to correct the erring; for you will wound and bruise souls to their everlasting harm. Beware of taking souls in your hands to chastise them.

Will you, my brother, guard yourself? Take no power into your own hands that will lead you to do some very grievous thing. It is your strength and wisdom to keep silent.

I have something which I would be glad to communicate to you, but I have not the strength now. You will often meet with souls under the stress of temptation. You know not how severely Satan is wrestling with them. If you are strengthening your heart with all diligence, if you are practicing the virtues of Christ, not one word will escape your lips which will hurt and bruise a fellow being. The humiliation of Christ is an example for you. Bear in mind, my brother whom I love in the Lord, His mercy and long-suffering.

How often do we trace to their Source our costly mercies and blessings? We do not appreciate them because they are so common. But every mercy brought to us is of infinite greatness. How seldom do we consider that all the joys we have ever had, all the sweet assurances we have ever received, all the success which has crowned our efforts, comes through the humiliation and shame and reproach of the Saviour. This only has made it possible for any soul to receive the grace of Christ.

The Lord calls upon those who have long known the truth to have that faith that works by love and purifies the soul. Truth is no truth to us unless its principles are deeply wrought into our souls and revealed in our spirit and in our words. Much patience is to be revealed in our connection with the work of the divine Teacher. The meekness and lowliness of heart, which is so becoming to the saints, must be intelligently appreciated as the means ordained by God to perfect His people, making them pure, holy, undefiled, prepared for the heavenly mansions. God desires every one to become a member of the royal family, a child of the heavenly King, by partaking with Christ in His suffering, bearing His yoke, and learning His meekness and lowliness of heart.

My dear brother, be sure that you make straight paths for your feet, lest the lame be turned out of the way. The Lord calls upon every soul to remember that Christ is the Restorer. Satan is the destroyer. We cannot afford to speak one discouraging word to souls that are weak on some, yes, many points, yet who, with encouragement, with brotherly assistance, with the help of loving arms to lift up the hands that hang down, may be inspired with faith and courage and hope, filled with a desire to pursue the upward grace [course?] until they shall come off more than conquerors through the help of their brethren and through the help of Jesus Christ who knows how to succor all who are tempted. O, how thankful we should be for the words, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [Hebrews 4:14-16.]

God help you, my brother, to have the kindness and gentleness of Christ. Do not forget that you are not to become self-confident. This is your great temptation. As we contemplate the goodness of God

to us individually, let us be very humble and meek and lowly in heart. Remember that the grace of Christ is given, not to exalt us, but to exalt Him who died for us.

My brother, I write this because some scenes have been presented before me where, in a number of instances, you have spoken as if you had special authority to hew and square as you felt inclined. Change this spirit. Unless you do this, the result will be very sad to yourself. You need the sweetness of Christ in all your movements, the humility of Christ in all your service. Then you will represent the Saviour as the chiefest among ten thousand, the One altogether lovely.

Lt 78, 1901

Burden, Brother and Sister [J. A.]

St. Helena, California

July 10, 1901

Dear Brother and Sister Burden,—

I would be pleased to see you and to talk with you in regard to many things. I can write only a very little, until the Lord shall give me greater physical strength. But I thank God with heart and soul and voice that He spares my life. I am willing to remain as long as it pleases Him to use me to the glory of His name.

I know that every work now done on the Lord's side will require a power greater than human power. Then let our grasp be firm upon the One who has said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [Matthew 28:18-20.]

The Lord desires the Sanitarium in New South Wales to be erected. He desires it to prosper and to do the good work which it is His purpose it shall do. But O, how much need there is of heart-conversion among physicians and managers before God can be honored and glorified. The glorification of the human agent is labored for and cherished as if it were something that must be sacredly preserved. This is why the work of advance has not been more decided, more certain, more continuous.

Brother and Sister Burden, a great work is to be done in Australia and New Zealand. The work of God at Cooranbong must make constant progress. Our brethren in different parts of the world need to understand that no mistake has been made in locating the school on the land which the Lord directed us to secure.

Every child of God is to do his very best to uplift the standard of truth. He is to work in God's order. If self is exalted, Christ is not magnified. In His Word God compares Himself to a potter, and His people to the clay. His work is to mould and fashion them after His own similitude. The lesson they are to learn is the lesson of submission. Self is not to be made prominent. If due attention is given to the divine instruction, if self is surrendered to the divine will, the hand of the Potter will produce a shapely vessel.

Again, the Lord compares Himself to a gardener, and His people to trees and plants which He has planted in His garden. As a gardener seeks to straighten the trees which are growing crooked, so the Lord seeks to straighten His people. And we are to co-operate with the masterly and efficient hand which works to remedy that which is defective in the character.

But how common it is for defects to be regarded as virtues. The clay refuses to be moulded; the tree refuses to be made straight. Thus deformities are brought into the growth. Wrong tendencies, often incurable, mar the character. There is not seen the beautiful perfection which God desires every human being to reveal.

These are the great lessons which I was shown should be taught in all the schools which our people shall establish throughout the world. The Bible presents a perfect standard of righteousness, purity, holiness. How important for the human agent to cease to feel that it is his duty to straighten the characters of others, when in his own character-building, from his youth even to manhood, the most marked defects have been seen. God desires men to criticize themselves. "Examine yourselves, whether ye be in the faith." [2 Corinthians 13:5.] Be sure to make the examination of self thorough and critical. If we fail to see our characters in the mirror of God's Word, we will never see the kingdom of God. The Lord desires each one of us to stand before His mirror, that we may see what kind of characters we are forming.

Please read in the assembly of the people of God the instruction found in the first chapter of Colossians. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church; whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily." [Verses 23-29.]

Dear children, here our work is laid open before us. Every man who is doing this work is in Christ's stead beseeching men to be reconciled to God. God will build him up in the most holy faith. God co-operates with His workers. He works daily with all who will be controlled by Him. He will straighten out all the crooked places in the character.

The youth are to be carefully, judiciously trained. They are not to be left to grow up as they will. As the gardener straightens the young trees in an orchard, so they are to be straightened. While still children and youth they should be taught to form symmetrical characters, characters that God can approve. Their perversity is not to be indulged. If it is not checked, they will carry it with them into their religious life, and it will make them crooked church members. The wrong habits formed in youth often remain through the entire life, marring the life-work.

This world is God's school. In it men and women are placed to form habits for eternity. The wrong habits formed in childhood and youth, the habits of self-indulgence and self-gratification, cling to

men and women in their character-building, and some are never made straight because they do not discern their own tendencies to evil. God help His people, ministers, physicians, and church members to see the necessity of reforming while the clay is in the hands of the Potter. After it is put into the oven and baked, there is no opportunity for reform.

The gates of Paradise will be closed against those who will not work out their own salvation with fear and trembling. Those who do not make the crooked character straight in this life can have no part in the future, immortal life. O, how important it is for the youth to keep straight. Parents act an important part in this matter. On them rests the sacred responsibility of training their children for God. To them has been given the work of helping their little ones to form characters which will gain for them entrance into the courts above. And in our schools children and youth are to be educated day by day to obey the requirements of God's Word, that they may be accepted as members of His church. Parents and teachers are to be laborers together with God, working unitedly to help the youth to gain a preparation which will fit them to be members of the royal family.

Let parents and children remember that day by day they are each forming a character, and that the features of this character are imprinted upon the books of heaven. God is taking pictures of His people, just as surely as an artist takes pictures of men and women, transferring the features of the face to the polished plate. What kind of picture do you wish to produce? Parents, answer the question! What kind of a picture will the great Master-Artist make of you in the records of heaven? Remember that this world is God's daguerreotype office. The pictures of all who live here, old or young, are being made in the books of heaven. What shall the likeness be? We must decide this now. Hereafter, when death shall come, there will be no time to straighten the crooked places in the character.

To us individually this should be a most important matter. Every day our likeness is being taken for time and for eternity. Let each one say, "I am having my likeness taken today." Ask yourself daily, hourly, "How will my words sound to the heavenly angels? Are they as apples of gold in pictures of silver, or are they like a blasting hail, wounding and bruising?"

Look at that passionate youth. See his face; read his spirit. When he is crossed, his eyes flash like a tiger's. He is fierce, determined, stubborn. His face is marred by his evil disposition. There is no hope for him unless he is led by repentance to see himself as God sees him.

When parents are tempted to do wrong, let them ask themselves, How will it appear on the heavenly record? How will that impatient, unkind word, that unrighteous action, affect the picture that God is making of me? The Scriptures declare, "By thy words thou shalt be justified and by thy words thou shalt be condemned." [Matthew 12:37.] And not only our words and actions, but our thoughts, make up the picture of what we are. Then let every soul be good and do good. Let the picture made of you be one of which you will not be ashamed. Every feeling we cherish makes its impress upon the countenance. God help us to make our record in our families what we would wish it to be in the heavenly record. Remember that God is taking your picture. Set an example which you will not be ashamed to have others follow. Guard your words and actions. Let all you do and say be straightforward and honorable. Then, "when Christ, who is our life, shall appear, then we shall also appear with Him in glory." [Colossians 3:4.]

Daniells, A. G.

St. Helena, California

July 11, 1901

Elder A. G. Daniells

Dear brother,—

I received a letter from you and from J. E. White today, and I will now write you a few lines. I am surprised that it takes so long to receive answers from the letters sent. But ere this you will have received the letter I sent you in reply to the ones I received from you and Brother Kilgore. When these letters came, I had not sufficient strength to properly consider them. I was prostrated with feebleness. I had just returned from the General Conference, and as you know, my journey was not an easy one. In twenty-three days I spoke twenty-three times and travelled nearly three thousand miles. When I reached home I was suffering from an affliction of the throat. This is a new thing to me, and I am so glad that I am now better. One morning Willie read yours and Brother Kilgore's letters to me, but I was too weak and confused to give them attention. I could not think; my heart troubled me; and I told Sara that I must be much in the open air. We decided to drive to Vallejo, thirty-five miles from here, and then take the train for Oakland, where we were to attend the camp-meeting. I knew that the Lord would certainly meet me in the meeting. I reached Oakland Wednesday afternoon, and on Thursday afternoon I spoke to a large congregation on the camp-ground. During the meeting I spoke eleven times.

Since returning from the meeting, I have had another attack of bloody flux. The distress of my mind for the Southern field has been a heavy weight upon me, and the attitude taken by you and by Brother Kilgore was a great perplexity. I could not understand what these things meant. But at last all is clear to my mind. In the night season I was in a council meeting where Brother Smith Sharp was speaking of dividing the working force at Nashville and taking part of it to Chattanooga. Several other matters were introduced. Then the Counsellor who never makes a mistake spoke words which changed the whole atmosphere of the meeting. He laid down principles which showed that the working forces were not to be divided. That which is needed to make one center should not be used to make two centers. Put all the force into one center, and unite to make that center a success. Nashville is to be made a center, and from it light will radiate to the regions beyond. Should the suggestions urged by Brother Smith Sharp be followed, two sets of buildings would have to be put up, when there is scarcely financial strength to make one place a success. To try to separate the work and establish it in two places would weaken the force of both. Make the work in one place as complete a whole as possible.

Let it be understood that the advice given and the propositions made by one brother were untimely and should not have been brought forward. The disposition to differ from his brethren has in the past been shown altogether too much by Brother Smith Sharp. He works persistently to have his own ideas carried out on his own lines. His influence over Brother Robert Kilgore is not good. I was permitted to hear his words and to see the result of the working out of his suggestions, and also the spirit that prompts him to action.

There are in Brother Smith Sharp traits of character which the Lord will use to His name's glory when Brother Sharp is converted and moulded according to God's mind, as clay is moulded in the hands of the potter. But Brother Sharp is inclined to seek for the supremacy. It is his disposition to differ from others, to be at variance with them. He does not see the cruelty of this spirit. He supposes that to have the faculty of discovering objectionable features in almost every movement is the sign of a superior mind, and he has his criticisms always ready. But this is no evidence of a superior mind or of correct judgment. A child may ask questions that experienced minds cannot answer. When a man makes criticism and opposition his stock in trade, he should not be placed in positions of trust; for he is as one who places a stone in front of the carriage wheel to hinder its progress, instead of behind the wheel, to keep it from rolling backward.

Brother Smith Sharp has knowledge which would help in the work if it were sanctified and available, but at the very time when it might be a power for good, his mind becomes impressed by his own superior traits of character, and his words and actions are a distressing hindrance, blocking the wheels in front instead of behind. He says many things which sound wise and critical, but these things have brought great sorrow and hindrance to the work. The way in which he has traded upon the Lord's goods has been unprofitable to his own soul; and the wrong does not end there. His ideas are seeds sown in other minds, which spring up and bear fruit.

I present this case as an illustration of the condition of the minds of several others. There are men who bring their peculiar traits of character into every council meeting. They talk away many excellent propositions placed before the members of the council. Thus the reformation which is essential is stopped. No advancement is made. This has been done so often that the work which ought to have moved forward step by step has been greatly hindered. Propositions have been introduced which have put a period to the work which needed to be pushed forward without delay, with every eye seeing clearly and every mind acting rapidly. We have no time now to stand still. Wait not; but do the work and do it without delay. We would need a temporal millennium to work out the plans and methods for which some argue, and every work that ought to be done would show the result of hindrance.

At times some men are wonderfully economical. To save a little inconvenience and a supposed outlay of means, camp-meetings are appointed in out-of-the-way places. Thus the very object of camp-meetings,—to reach the unbelieving world and awaken an interest in present truth, letting the light of truth shine forth amid the moral darkness with a brightness proportionate to its importance,—is frustrated.

Christ has laid out in figures the plans which we are to study and upon which we are to act. The fifth chapter of Matthew is full of precious instruction. Read this chapter, and write it upon the tablets of the soul. The Saviour declares, "Ye are the light of the world. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. ... Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." [Verses 14, 16, 13.] If the character is not under the moulding influence of the Holy Spirit, if we have not that faith which works by love and purifies the soul from all objectionable hereditary and cultivated traits of character, what does our profession avail? If the truth that is professed is not allowed to sanctify the temper, the disposition, the words and actions, if there is a constant denial of faith, the truth is

greatly dishonored, being mixed with worldly principles. Where there should be seen the sweetness of humility, combined with firmness and solidity of character, there is seen a hard spirit, which is not a savor of life unto life, but a savor of death unto death.

God requires us to exercise toward our brethren the compassion which we desire them to exercise toward us. God requires those who claim to believe the Bible, the standard of Christian character, to bring the Christlikeness into all their service, that not one particle of the salt shall lose its preserving influence. The Christlikeness is ever to be preserved. The mind and heart are to be cleansed from all sin, all unlikeness to Christ. God has duties for every one in His service, for every church member, to perform. His people are to exalt the power of the law above human judgment. By bringing the entire being, body, soul, and spirit into harmony with the law, they are to establish the law.

God will open the way for His subjects to perform unselfish actions in all their associations, in all their business transactions with the world. By their acts of kindness and love, they are to show that they are opposed to greed and selfishness and are representing the kingdom of heaven in our world. By self-denial, by sacrificing the gain they might obtain, they are to avoid sin, that in accordance with the laws of God's kingdom they may represent the truth in all its beauty.

But if our words and actions are unchristlike; if the spirit we cherish is not helpful; if we retain the old, unsavory traits of character, studying how we may get the best of the bargain to the disadvantage of someone else; if, unmindful that it is our duty to help one another, we care little whether we hurt and destroy a brother's prospects, we are as salt which has lost its savor,—good for nothing but to be cast out and trodden underfoot as valueless. We may gain some advantage ourselves, but what help are we to the world?

How can we have preservative qualities of character, as salt which retains its savor? How can we exert a saving influence? By obeying to the letter in every transaction of life, the plain commands of God: by being kind, benevolent, generous; by seeing the necessities of the cause of God, and trying to relieve them; by doing the work that must be done to represent the truth as it is in Jesus.

Read the fifty-first Psalm. Let its lessons be practiced. Not a tithe of what we should be are we in word, in spirit, in purity, in Christlikeness. This is the reason we have not more power with God. We profess to believe the most sacred truth, which God declares will refine and sanctify those who truly believe, leading them to live lives in marked contrast to the lives of worldlings. But if we have merely a nominal profession, as many church members have today, we may be sure that our influence is not good, but unpalatable, unsavory. We are as salt without savor, fit only to be cast out as worthless.

Humility is greatly needed. If cherished, it would be an ornament of great value in the sight of God. It is essential in the work. But there is no virtue in thinking that humility consists in cheap inefficiency. While humility is always essential in the service of God, while it must always be cultivated, be careful that it does not degenerate into the timidity which leads men to waver when circumstances require them to stand firmly for the truth. There must be no half-and-half service offered to God. To every man the Lord has given his work. Every one is to be a channel through which the Lord can work to communicate the will of heaven. The ministers of God will often have to speak plainly to correct errors. They are to call unrighteousness by its true name. There is no virtue in calling good evil or evil good.

Arduous and unpleasant duties have to be performed. None are to place themselves where they will sanction wrong by silence. They aid and abet the schemes of the enemy by keeping their lips closed when they should speak decidedly, though not on a boasting, self-sufficient manner. They are to speak the truth in love. Is Israel a servant? Why, since he is God's firstborn son, is he spoiled as if he were a slave? In the place of God men are to make known the will of God to their fellow men. Under God they are to direct what shall be done. Why is it so hard for men to believe God? Why is it so hard for even the best of men to carry out in all things the purpose of God? Many who might today be far advanced in spiritual knowledge are far behind. Were it not for the boundless compassion and grace of God, in the place of being saved, they would perish. In their unbelief, they make many blunders. They cannot endure the seeing of Him who is invisible.

God in His great mercy will give to all His believing people efficiency and power for His work and service, even as He gave power to Joseph, Samuel, Daniel, Timothy, and scores of others who availed themselves of His promises. They believed Him and relied upon Him; and this was their righteousness. Men and women have to move by faith. They have to press their way through the cloud of objections which Satan brings up to hinder their progress. When God sees that they will trust Him as their Helper and their Efficiency, they may pass safely through the great darkness of men's unconsecration.

Decided changes must be made in the methods and plans that are followed, that the cause of God may be placed upon a higher basis. But those who for many years in the past have not felt the revival and reformation of the power of the Holy Spirit are not the ones to be trusted to plan and devise ways and methods of advancing the work. They have had years in which to show whether their wisdom was of God or man. Those who are always ready to raise objections do not do this because they are wise, but because they have been so long as salt without savor that they do not know what it means to walk in the faith and meekness and lowliness of Christ. When they are yoked up with Christ, they will understand His voice, and will not raise objections against doing what it requires self-denial and self-sacrifice and battling against many impediments to perform. Have they themselves borne the trials and burdens of definite service? Have they a cheering record of success? If for years in the past they have been obtaining such an experience, why have they not something to show as a result of their superior judgment?

God is not pleased with the way in which the work in America has been managed for the past ten years. It would be highly appropriate for those who object to and criticize the changes that are being made, to fall into line. If we (stand still? NO!) if we follow on to know the Lord, we shall know that His going forth is prepared as the morning. As the sun ascends in the heavens, gathering brightness continually, so the Lord desires His people to advance.

"Gather my people together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself. Hear, O my people, and I will speak; O Israel, and I will testify against thee; I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof. Will I eat the flesh

of bulls, or drink the blood of goats? 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.

“But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother’s son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God.” [Psalm 50:5-23.]

Without the constant help which comes only from God, even those who are looked upon as the most eminent believers are in danger of falling into the sins which Satan has prepared to dishonor God. Bear in mind, all who claim to be believers, that it is only when you have that faith which works by love and purifies the soul, only when you have the joy of Christ’s salvation in the heart, that you are qualified to guide sinners to repentance and reformation. It is the genuine believer, who not only assents to the truth, but believes and practices the truth, who is not satisfied unless he has with him the presence of God, that is a power for good in the world.

“Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks, I know thy works.” [Revelation 2:1, 2.] The words fall from the lips of one who cannot lie, and the figure reveals eternal vigilance. Christ is in the midst of the seven golden candlesticks, walking from church to church, from congregation to congregation, from heart to heart. He that keepeth Israel neither slumbers nor sleeps. If the candlesticks were left to the care of human agents, how often the light would flicker and go out. But God has not given His church into the hands of men. Christ, the One who gave His life for the life of the world, that all who believe in Him may not perish, but have everlasting life, is that true Watchman of the house. He is the Warder, faithful and true, of the temple-courts of the Lord. We have reason to thank God that we are not dependent upon the presence of priest or minister. We are kept by the power of God. The presence and grace of Christ is the secret of all life and light.

Lt 80, 1901

Managers of the Review and Herald Office

St. Helena, California

July 12, 1901

To the managers of the Review and Herald Office

Dear brethren,—

I have something to write in regard to the school interest. Christ’s Object Lessons, in accordance with the Lord’s instructions, was donated to our schools for the special purpose of releasing them

from debt. And this gave the Review and Herald opportunity to do a generous work in behalf of the Battle Creek School. If the work of selling Christ's Object Lessons had not been taken up, there would scarcely have been a hope that the debt of the Battle Creek College to the Review Office would ever have been paid. From the light given me by the Lord, I know that He will be displeased if the Review and Herald is in any way exacting in dealing with those who are trying to release our schools from debt. As those in the Review and Herald see their brethren struggling to free the schools from debt, they are to co-operate with them. Those who have charge of this work have carried a heavy burden. Nothing could have been done without earnest effort and determined vigilance. And nothing else could have done that which Christ's Object Lessons has done to bring relief to the schools.

Let all church members show their appreciation of God's gracious design, and be laborers together with God in making the most of His blessing. Nothing could displease the Lord more than for the Review and Herald to show narrow-mindedness and make exacting demands upon the school, putting out a hand of power to do work similar to the work which has been done in the past, to the shame of some in the service of God.

God has wrought in a wonderful manner through Christ's Object Lessons. Let not selfishness reach out the hand to spoil the pattern. The Review and Herald has profited by the work which has been done to raise the debt on the Battle Creek School. Let those in the church remember that their brethren, who have labored so earnestly in behalf of the schools, deserve the favors God designs them to have as they seek to establish the school in a more favorable locality. Let not those believers in Battle Creek think that they will do God service by binding about the school interests.

God saw that His servants were sacrificing and trying to raise money to free the schools from debt. Then the still, small voice spoke to God's humble servant, telling me to make known that God had heard the prayers and witnessed the tears of His people, and that He had a plan for the relief of the schools, a plan by which many would be helped, but which was especially to relieve the schools from their pressure of debt. This plan was carried forward. Faith and works combined brought success. And God will continue to make the work on Christ's Object Lessons a means of great good.

Let not one thread of selfishness be woven into the work of the Lord. Those in responsible positions are on test and trial. God calls for more mercy, more tenderness, more pity, more courtesy than has been shown. There should be a reformation among the workers. Those who handle the work of the Lord should show themselves to be men of broad minds, men who appreciate what has been done for the relief of the schools. Let not that which was designed to relieve the schools be made no relief because of the grasping spirit of selfishness.

All our institutions, sanitariums, schools, and publishing houses are to stand shoulder to shoulder, to help and bless one another. The coming of the Lord is right upon us. Those connected with God's service are not to seek to grasp the largest benefits for their line of work, irrespective of circumstances. The Lord has devised a plan whereby the Battle Creek School may be released from debt and established in a more favorable location. Is the school, through the selfishness of men, to be left where it will, in some respects, be worse off than before any effort was made for it?

The Lord would have His word received. He desires men to appreciate the work He has been doing to unify His people. He calls upon those connected with His institutions to be soundly converted. It is Christ's desire that men shall receive Him, and work in perfect harmony, serving God with heart and

soul and strength, not only for a hope of heaven, but that in unselfishness, purity, and holiness they may be a blessing to others. We are not merely to be trees of righteousness. Christ said, "It is my Father's good pleasure that ye bear much fruit." [John 15:8.]

I hear that there is some thought of locating the school at Berrien Springs, in the southwest of Michigan. I am much pleased with the description of this place. The one hundred and twelve acres of unimproved land will be a great blessing to the school in many ways; also the forty acres of woodland. It will be a great blessing to have cheap water transportation. And the offer of buildings is of great value. The good hand of the Lord appears to be in this opening; and I hope and pray that if this is the place for the school, no hand will be stretched out to prevent the matter from reaching a successful issue. In such a place as Berrien Springs the school can be made an object lesson, and I hope that no one will interpose to prevent the carrying forward of this work.

The Review and Herald and the Sanitarium should help in this matter. I appeal to these institutions to do all in their power to help to secure this favorable opening. Let the school be established in such a place, and the name of the Lord will be magnified. I hope to see that which we ought now to behold,—the establishment of important interests outside of Battle Creek. I hope that there will be a revival and a reformation among our people, bringing back to hearts the first love of the gospel.

The Lord commends the church of Ephesus for possessing some things in harmony with the truth: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." [Revelation 2:2, 3.]

"Nevertheless," He says, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Verses 4, 5.]

I am instructed to say that these words are applicable to the churches in their present condition. The love of God has been lost, and this means the absence of love for one another. There is a reason why there is so much human working, and so little of the pure grace of God in men's hearts. Self, self, self is cherished and is striving for the supremacy. How long will this continue to be as it has been? Unless there is a reconversion, there will be such a lack of godliness that the church will be represented by the barren fig tree. Great light has been given to the church. She has been given abundant opportunity for bearing much fruit. But selfishness has come in; and God says, "Except thou repent, <I will come unto thee quickly and remove the candlestick out of his place."> [Verse 5.] His Spirit will not always strive with man. Those who do not bear good fruit are sure to bear evil fruit. Although they have a name to live, they are virtually dead.

Jesus looked upon the pretentious, fruitless fig tree, and with mournful reluctance pronounced the words of doom. And under the curse of an offended God, the fig tree withered and died. God help His people to make the application of this lesson and to reform while there is still time. Let them walk in the light while they have the light.

God loves His church. Though there are tares mingled with the wheat, yet the Lord knows His own. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." [Revelation 3:4, 5.]

"He that hath an ear, let him hear what the Spirit saith unto the churches." [Verse 6.]

Lt 81, 1901

Brethren and Sisters in the Faith

St. Helena, California

July 13, 1901

To my brethren and sisters in the faith nigh and afar off,—

We have a most solemn message to bear to the world. But there are those who are forever seeking to engage in controversy. This is the sum of their religion. Their education leads them to desire to produce something new and strange. They dwell upon matters of the smallest consequence, exercising upon these their sharp, controversial talents.

Satan knows that if he can get the mind absorbed in trifling details, greater questions will be left unheeded. He will furnish plenty of material for the attention of those who are willing to think upon trifling, unimportant subjects. The minds of the Pharisees were absorbed with things of no moment. They passed by the precious truths of God's Word to discuss the traditionary lore handed down from generation to generation, which in no way concerned their salvation. And so today, while precious moments are passing into eternity, the great questions of salvation are overlooked for some idle tale.

Let the mind dwell upon the subjects which are of eternal moment. Preach the gospel, for it brings salvation to those who accept it. Those who leave the great truths of God's Word to speak of minor matters, such as the killing of insects, are not preaching the gospel. They are dealing in idle sophistry, which the enemy has brought forward to divert minds from the truths which concern their eternal welfare. They have not one word from Christ to vindicate their suppositions. God has not given any man a message regarding the killing of insects which torment human beings.

Do not spend your time in the discussion of such matters. If you have any question as to what you should teach, any question as to the subjects upon which you should dwell, go right to the discourses of the great Teacher and follow His instructions. Do not allow anything to draw your attention from the question, "What shall I do that I may inherit eternal life?" [Mark 10:17.] This is a life-and-death question, which we must each settle for eternity. Let the mind be weighted with the importance of the solemn truth which we possess. Those who allow the mind to wander in search of cheap, unimportant matters need to be converted.

Let us seek to understand the commission which Christ gave to His disciples. "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching

them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [Matthew 28:18-20.]

Heaven is worth everything to us. If we lose heaven, we shall lose everything. The keeping of God's commandments is to be the theme of our conversation and the highest aim of our lives.

"And, behold, a certain lawyer stood up and tempted him, saying, Good Master, what shall I do to inherit eternal life?" Jesus said, "What is written in the law? how readest thou?" The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said, "this do, and thou shalt live." [Luke 10:25-28.]

The lawyer felt annoyed by the Saviour's reply for he knew that he had not fulfilled the requirements of the law; and he asked, "And who is my neighbor?" In answer, the Saviour related, in the form of a parable, an incident which had lately taken place. He spoke of a man who, going from Jerusalem to Jericho, fell among thieves who robbed and wounded him, leaving him to die by the wayside. "And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." [Verses 29-32.] They knew the precious lessons of mercy and compassion which Christ from the pillar of cloud had given to Moses to give to the children of Israel; but in entire disregard, they refused to help their suffering brother.

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." [Verses 33-35.]

Then Christ asked the lawyer, "Which of these two [three], thinkest thou, was neighbor unto him that fell among the thieves?" So interested had the audience become in the narrative that many voices united with the lawyer's in saying, "He that showed mercy on him." Then said Jesus, "Go thou and do likewise." [Verses 36, 37.]

The sixth chapter of John is full of elevating, ennobling instruction. "Labor not for the meat which perisheth," Christ said, "but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. ... Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. ... I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. ... Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. ...

It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." [Verses 27-29, 32, 33, 51, 53-57, 63.]

Read and study these words, instead of engaging in controversy regarding the killing of insects. Let the people of God dig deep into the mines of truth that they may secure the treasures of righteousness. Christ has the richest gifts of wisdom to bestow on those who believe in Him. He has been entrusted with the greatest of all gifts,—the gift of eternal life.

In our search for the gifts of heaven we are directed to do one thing, and this includes all else. We are to believe on Him whom God has sent as His commissioner to reconcile man to God. As through Christ man returns to his loyalty and draws nigh to God, rest and peace and security come to him.

To believe in Christ, we must come to Christ and follow Him. Repentance toward God means the confession and forsaking of all sin. It means laying hold of Christ as a personal Saviour, and continuing to hold fast to Him as the chief Good. He is our Prince, our Saviour. Only through Him can we approach the Father.

Loving Him day by day and hour by hour, eating His flesh and drinking His blood, taking Him as the man of our counsel, living by every word that proceedeth out of His mouth,—only thus can we win heaven.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.]

This is the instruction which the people need. As we go to Christ in our helplessness, studying His Word, applying it to our own experience, asking, "What saith the Master?" His Word is made to us life and strength, comfort and joy, hope and assurance. This is feeding on Christ.

Christ offers Himself for the life of the world. He stands before the Father, bearing the sins which man commits. He is the Sin-bearer. To Him every believing soul may transfer his burden. "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] Innocent of all sin, He bears the guilt of the sinner, that to the sinner may be imputed the merits of His righteousness.

How important are these lessons! Yet how few seek to understand them. Many stoop down to gather up small trivialities, which are not of the least importance. The life of Christ, His ministry and teachings,—this is the theme upon which we are to dwell. Christ is our pattern. By beholding Him we are to be changed into His image, from glory to glory, from character to character. This is our work. God help us to rightly represent the Saviour to the world.

Lt 82, 1901

Brethren and Sisters

St. Helena, California

July 15, 1901

Dear brethren and sisters,

Letters have come to me, asking in regard to the teaching of some who say that nothing that has life should be killed, not even insects, however annoying or distressing they may be. Is it possible that any one claims that God has given him this message to give to the people? The Lord has never given any human being such a message.

The people need to be enlightened in regard to what is truth. These side issues which arise are as hay, wood, and stubble compared with the truth for these last days.

Idle tales are brought in as important truth, and by some they are actually set up as tests. Messages have been borne in regard to the cruelty of killing animals for food. These messages are true, but from them some have caught the idea that no insects should be killed. Thus controversy has been created and minds have been diverted from present truth.

God has told no one that it is a sin to kill the insects which destroy our peace and rest. In all His teachings Christ gave no message of this character, and His disciples are to teach only what He commanded them.

I would say to my brethren and sisters, Keep close to the instruction found in the Word of God. Dwell upon the rich truths of the Scriptures. Thus only can you become one in Christ. You have no time to engage in controversy regarding the killing of insects. Jesus has not placed this burden upon you. "What is the chaff to the wheat?" [Jeremiah 23:28.] The attributes of Christ are to be studied and earnestly sought for, that every believer may be complete in him, revealing the beauty of His character. We have no time for empty, foolish talk. Let us dwell upon the solemn, sacred truths for this time. The character is built up from the food given to the mind. Let us, then, feed upon Christ.

To us has been given the high privilege of living as Christ lived. Our life is to be hid with Christ in God; then we shall have the richest blessings of heaven to impart to those in need. From the indwelling Saviour we shall receive each day a fresh supply of grace and power. Reveal Christ in your willing obedience, your meekness and lowliness of heart, your self-sacrificing devotion. Thus you will let your light shine, and God will be glorified. Preach the gospel. Live the gospel, in the highest, most sacred sense. This makes you laborers together with God. You are carrying out the plans of the wonderful Counsellor.

Why will men and women belittle their experience by gathering up idle tales and presenting them as matters worthy of attention? The people of God have no time to dwell upon the indefinite, frivolous questions which have no bearing on God's requirements.

God desires men and women to think soberly and candidly. They are to ascend to a higher and still higher grade, commanding a wider and still wider horizon. Looking unto Jesus, they are to be changed into His image. They are to spend their time in searching for the deep, everlasting truths of heaven. Then there will be nothing frivolous in their religious experience. As they study the grand truths of God's Word, they endure the seeing of Him who is invisible. They see that the most uplifting, ennobling truths are those most closely connected with the source of all truth. And as they learn of Him, their motives and sympathies become firm and unchanging. The impressions made by the All-wise are substantial and enduring. The living water, which Christ gives, is not like a surface spring, which babbles for a short time, and then dries up. The living water springs up unto everlasting life.

Erroneous theories, with no authority from the Word of God, will come in on the right hand and on the left, and to weaklings these theories will appear as truth which makes wise. But they are as nothingness. Many church members have become so well satisfied with cheap food that they have a dyspeptic religion.

Those who co-operate with Christ are on safe ground as they consecrate their energies to the work of rescuing the world from corruption. Let us follow the revealed will of God. Then we shall know that the light we receive comes from the divine source of all true light.

Lt 83, 1901

Brethren and Sisters

St. Helena, California

July 15, 1901

Dear brethren and sisters,—

You ask in regard to meat eating. I will say that it is quite true that nearly all animal flesh is diseased. Many people are eating meat filled with consumptive and cancerous germs. At the present day animals are suffering from all kinds of deadly diseases.

The Lord has been teaching His people that it is for their spiritual and physical good to abstain from flesh eating. There is no need to eat the flesh of dead animals.

After the curse was pronounced upon the human family, God permitted man to eat flesh meat. This He did that life might be shortened. The punishment of death has been pronounced upon the race, and the permission to eat flesh meat was one of the means used by God to inflict this punishment.

When the Lord took His people from Egypt, He did not give them flesh meat to eat till they mourned and wept in His ears, saying, "Who shall give us flesh to eat? We remember the flesh [fish] which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away; there is nothing at all beside this manna, before our eyes." [Numbers 11:4-6.] Then the Lord gave them flesh to eat. He sent them quails from heaven, but we read, "While the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." [Verse 33.]

The light God has given His people is that by eating the flesh and blood of dead animals, man becomes animalized. His lower passions are greatly strengthened by such a diet.

Worldly physicians cannot account for the rapid increase of disease among the human family. But we know that much of this suffering is caused by the eating of dead flesh.

Over thirty years ago, I was often in great weakness. Many prayers were offered in my behalf. It was thought that flesh meat would give me vitality and this was, therefore, my principal article of diet. But instead of gaining strength I grew weaker and weaker. I often fainted from exhaustion. The Lord graciously gave me the true light, showing me the injury men and women were doing to the mental, moral, and physical faculties by the use of flesh meat. I was shown that the whole human structure

is affected by this diet, that by it man strengthens the animal propensities and the appetite for liquor.

I at once cut meat out of my bill of fare. After that I was at times placed where I was compelled to eat a little meat. But for many years not a morsel of the flesh of dead animals has passed my lips. Neither has meat been placed upon my table. My visitors have been given wholesome, nourishing food, but no meat.

Wise counsel and righteous practices are needed now, if the people of God [are to] succeed in preserving clear minds and healthy bodies. We must give close attention to eating, drinking, and dressing. The entire body of believers needs to make a decided reform. A high profession followed by a disregard of the laws of life, shows a faithless life. Lack of fidelity, want of stability, slavery to wrong habits,—this is the sure result of such a course. Those who follow this course are not consistent Christians. Salvation means deliverance from every habit which tends to drag humanity down. Transgression of the laws of our being is transgression of the laws of God.

Lt 84, 1901

Brethren in Denver

St. Helena, California

July 16, 1901

Dear brethren in Denver,—

You ask in regard to the wisdom of placing a colored brother as superintendent of your Sabbath School. There are reasons why this would not be advisable. For the spiritual good of the brother this should not be done. And if continued it would prove a detriment to the Sabbath school. In many minds there is a strong prejudice against the colored people, and as a result of such a move constant difficulties would arise, which would hinder the growth and advancement of the school. From the light that has been given me for years in the past, I know that all would not show to a colored man the respect which for the good of a Sabbath school should be shown to the superintendent.

Those who are chosen to fill offices in the Sabbath school should be picked men and women. No frivolous young man or young woman should be placed in charge of a class of youth who need the very best instruction that can be given. There is too much at stake in this matter to allow carelessness. In the past too little attention has been given to this matter.

The workers in our Sabbath schools are constantly to seek to reach a higher standard. The very best talent is needed to make the work what it should be. The most thorough instruction must be given, and the most precious influence exerted.

We are living amid the perils of the last days. The end of all things is at hand. Let power and grace be brought into the Sabbath school. The young men who desire to enter the ministry can find no better opportunity for fitting themselves for service than the work in the Sabbath school. Here they can impart to others the knowledge they have gained.

Sober, substantial principles must be brought into every effort. Nothing can be done successfully unless the workers prepare the way of the Lord by letting the light shine forth. Let the missionary spirit be encouraged. Individual effort is required. Activity is to be shown in every place that the truth may be advanced.

I hope that the workers in Denver will be wise and that they will constantly seek to increase in efficiency. Let them study their Bibles, for they need to increase in understanding.

As the matter is laid open before me, I see that there is need of substantial work being done in Denver. In the past many things have worked against the prosperity of the work there, and this unfavorable influence is not yet entirely removed.

There is a large class of colored people in Denver. Let special efforts be made for them, both by the white and the colored members of the church. Let the missionary spirit be awakened. Let earnest work be done for those who know not the truth. Let the white workers learn to labor for the colored people.

Colored men are inclined to think that they are fitted to labor for white people, when they should devote themselves to doing missionary work among the colored people. There is plenty of room for intelligent colored men to labor for their own people. Let those colored men who are fitted for the position of superintendent in a Sabbath school remember that they may do a much-needed work by establishing Sunday schools and Sabbath schools among the colored people.

The field is opening in the Southern States, and wise, Christian colored men will be called to the work. But for several reasons, white men must be chosen as leaders.

Could not a school be established in Denver where the colored youth could be taught by teachers whose hearts are filled with love for souls? The most decided efforts should be made to train and educate colored workers to labor as missionaries in the Southern States. Christian colored students should be prepared to give the truth to their own race.

There is much work to be done in the Southern field. Special efforts are to be made in the large cities of the South. White laborers are needed who will enter the Southern field and work so wisely that many, not only of the colored people, but of the white people also, will be converted.

We are glad that arrangements have been made by our brethren in the South to use the power of the press more decidedly for the benefit of that field. God will go before His workers. He desires those who have light and knowledge to reach a higher standard of purity and holiness, that they may exert a saving influence upon those in the darkness of impenitence and unbelief.

Lt 85, 1901

Haskell, Brother and Sister

St. Helena, California

July 18, 1901

Dear Brother and Sister Haskell,—

I received your letter yesterday and will now answer it. Since the General Conference there has been a great strain upon me. I should have had perfect rest, but arrangements were made for me to attend a series of meetings. Immediately after the Conference Brethren Daniells and Prescott went to Indianapolis to hold some meetings there and to arrange future plans for the work in Indiana. They considered it an imperative necessity for me to be present. We met a large number of people in a commodious meeting-house. One thing took my attention which I must mention. All the sisters sat with uncovered heads so that those behind could see the speaker. I thought this a good idea.

I had a very plain, decided testimony for our people in Indianapolis, and the Lord strengthened me to bear it. I spoke of the strange fanaticism which had arisen in Indiana, the harm it had already done, and would continue to do, even though the people were convinced of the truth and renounced their error. I spoke in the Indianapolis church Sabbath afternoon and Sunday afternoon, and on Sunday evening took the train for Chicago. Here we were met by J. E. White and Emma, and Brother and Sister Palmer, who are going to work in Nashville. We reached Chicago at five o'clock in the afternoon, and as the train for Des Moines did not leave till midnight, we had time for an important interview with Edson and Brother Palmer.

The Lord sustained me on the way to Des Moines. On Tuesday afternoon I spoke to the church in regard to medical missionary work. The Lord graciously gave me His Holy Spirit, and a deep impression was made on the people as I spoke about the harm that has been done by a failure to accept the light on health reform. Willie spoke in the morning, but he did not put in an appearance in the afternoon. On the way from Chicago to Des Moines he had an experience with an insane woman. While in Chicago a brother asked him if we would allow a sister of his to go to Des Moines in company with our party. He said that she was not very well and did not like to travel alone. Willie, of course, consented; but he found out later that the woman was insane. We left Chicago at eleven o'clock at night, and reached Des Moines at eight the next morning. All this time Willie had to watch the insane woman who had been placed in his charge, for she was constantly trying to get out to the car platform. So when we reached Des Moines he was very tired.

An early morning meeting was held on Wednesday, and the Lord gave me the spirit of intercession. I felt drawn out to ask for help for the poor souls who needed help so much. The softening, subduing influence of the Spirit of God was felt in the meeting. Then, just before leaving, I met some of the Sanitarium workers and had a season of prayer with them. The Lord blessed on this occasion.

It was raining hard when we left Des Moines. I was put into a chair car. The atmosphere was oppressive. No one in the car was smoking, but the polluted breaths of those accustomed to smoke and the odor from their clothes was more than I could endure. My heart pained me as though it had been seized in a grip of iron.

I was in the chair car for only fifteen minutes, but in this short time I was almost prostrated. A sleeper was secured for me, my berth was made up, and I lay down. And for the rest of the way to College View I was unable to sit up. I think an hour longer in the chair car would have cost me my life. I shall never again look with favor upon chair-car accommodations.

From College View we went to Denver and Boulder, and from there to the camp-meetings at Waitsburg and Portland. Here I labored earnestly, speaking at times twice and even three times a day.

From Portland we went to Oakland where we saw Brother and Sister Irwin and Brother Salisbury, who were just about to start for Australia. Then I came home. But I had only been at home for three days when we had to go to the Oakland camp-meeting. I remained in Oakland for three weeks and during the meeting spoke eleven times.

Since the Oakland meeting, I have not been very well. My heart has troubled me. I have been unable to sleep, and much writing has wearied my brain. I am carrying a heavy burden in regard to the work in Nashville. I am intensely desirous that it shall be started in harmony with God's purpose. The starting of this work has made it necessary for me to do much writing at a time when I should have had perfect rest. Elder Daniells and Elder Kilgore wrote me in regard to the work in the South, and I had to do my very best to answer them. Then, just as I was beginning to flatter myself that now I should have time to rest, a letter came from Brother Magan beseeching me to help him by writing in regard to the plans for the Battle Creek School.

So I have had no time to stop. When my head refuses to work any longer without a rest, I get out into the open air. This gives relief to my heart. Last week we drove to Healdsburg. Yesterday Sara and I took our pony and a single carriage and climbed Howell Mountain. We went in search of a cow for Willie. We started at ten o'clock in the morning, and did not get home till seven in the evening. The family became alarmed at our absence, for we had not thought to be away so long; and Brother James was just about to start in search of us when Sara telephoned from St. Helena that we were on our way home.

We went down to Pope Valley, a distance of sixteen miles, and then drove to the Napa Road, twenty miles more. Then we came home, driving in all forty-one miles.

Lt 86, 1901

Those Who are Working in the South

St. Helena, California

July 18, 1901

To those who are working in the South

Dear brethren,—

Christ spoke in parables to the Pharisees regarding His kingdom. Had He spoken in plain terms, all the ingenuity and activity of their malice would have been aroused. They could not look upon the open face of truth without being filled with the most intense hatred. This made it necessary for Christ to present truth in an indirect way or else remain silent. He could not remain silent, so intense was His desire to reach the impenitent hearts of the people, and therefore He taught in parables. Had He presented unveiled truth, it would have been like casting pearls before swine.

Those who claimed to be the most pious had become so determined in their resistance against the truth that parable-teaching was Christ's only resource. This was a device of kindness, prompted by the ingenuity of compassion. Christ adopted this mode of instruction because the wickedness of His hearers disqualified them for listening candidly to explicit truth.

Our Saviour taught in tender solicitude. He presented testing truth in such a way that no one could be turned from the path of life. He is the great Light of the world. He came to this earth as the divine Teacher. He selected human agencies to assist Him in preaching the Word of life. But He did not choose that philosophy should argue in its defense. The instrumentalities He chose were humble fishermen.

Many of the people were convicted by His words. They believed in Him, but they did not acknowledge their faith in His words and works until after His resurrection and ascension. Then the Holy Spirit was given, and thousands were converted in a day. The field was ripe for the harvest.

This instruction is presented to me to give to those who are laboring in the Southern field. Satan stands ready to plan and devise for all who resist the truth. Be guarded in the words you trace with the pen. In the articles you write, be as wise as serpents and as harmless as doves. Preach the truth in love. Make no attack upon any one. Move cautiously. Do nothing to create prejudice. Let your words be as a parable, not understood by some, but understood by those who desire to understand. The Holy Spirit makes the application of the truth to the inquiring mind. Useful lessons can be given in such a way that prejudice will not be aroused. A soft answer turneth away wrath. Many will come to a knowledge of truth, heeding the impressions of the Spirit, [while others,] becoming Satan's agents, will aggravate their guilt.

Lt 87, 1901

Hoover, [W. L.]

July 22, 1901 [typed]

Brother Hoover,—

When I was introduced to you, I recognized your countenance as familiar. It came to me that things had been presented to me concerning you. A sadness came over me. You have been presented to me as a man walking in a false show. You have capabilities, but they are not sanctified by the Spirit of God. You draw too much from the brackish fountain of self-sufficiency. With the best of opportunities, you have not made advancement in spiritual understanding. You have walked in the light of the sparks of your own kindling. Those who do this will lie down in sorrow.

Hide yourself in Jesus Christ. Wear His yoke and learn of Him. Then you will know that Christ is all and in all and that you are nothing. Unless you learn this lesson, you will become a deceiver, a corrupt sophister. Your arguments will deceive human minds. Your theories are vain and deceiving. You attract minds to yourself. In your calculations you lose the high sense of propriety which should be preserved. You like to lead young women to admire your wisdom, to have a high opinion of you. But your wisdom is not from above.

You inspire in the minds of young girls thoughts which spoil their usefulness and taint their spiritual perceptions. You love to be thought a man of superior wisdom and deep insight. But if those who admire you could see in a true light the scientific problems advanced by you, which they think so wise, they would see them to be a muddy mixture of ideas,—the less thought of and studied the better for spirituality.

It is not safe for you to follow your own supposed wisdom. The enemy would lead you to pervert the understanding of women as he perverted the understanding of Eve, leading her to eat the fruit of the tree of knowledge of good and evil. If you yield to the temptations of the enemy, your false ideas and suppositions will spoil the spirituality of the men and women who think your sophistry something that will make wise.

God does not want you to connect with young girls. You spoil the purity of their thoughts. You injure their spiritual perception. A married man, you might better keep to yourself instead of speaking to young girls words which are as a canker to the soul.

If young women will heed the warnings and counsels given, it is impossible for Satan to undermine their spirituality or to destroy the healthy tone of their thoughts. But some young girls become enamored with <words and appearance>. They are charmed with your sophistry and obstinately refuse to listen to counsel. They do not use in their defense the weapons God has given them,— prayer and a study of His Word.

Many young girls are deceived and deluded by the theories advanced by unsanctified men. I wish you could see the evil results of your weakness as shown in the effect upon those with whom you associate. After a time the minds of the girls with whom you associate become so spoiled that they know not what manner of spirit they are of. They are unable to take a sober, sanctified view of Christ and holiness.

God bids you keep your words of human wisdom unsaid. Place yourself under Christ's yoke. Abstain from the very appearance of evil. You are supposed to be a wise man. Your safety lies in becoming a fool that you may be wise for Christ's sake.

Your personal influence is not good. Unless you change, you will spoil the efficiency you might otherwise have. As long as you follow your human devising, you will grow in self-confidence. Your self-sufficiency is a continual snare to your soul. You try to reduce it to a science, but it is vain philosophy. When you see your own weakness, you will be drawn out to make the Lord God your defense and your sufficiency. You need to become as a little child, for there are many things for you to learn. "Come unto me," Christ says, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.] If you drink at the living fountain, you will increase day by day in knowledge. The water that Christ gives will be in you "a well of water, springing up into everlasting life." [John 4:14.]

There are many who accommodate their religion to their passions instead of bringing their passions into conformity to the Word of God. Many have sadly abused the gift of influence, because they were not willing to practice self-control. He who does this is the enemy's agent, used by him to ruin souls. Unless restrained, human nature and self-love will rise to such proportions that they will break all barriers.

Let men, whether young or middle-aged, be wise unto righteousness. Let them, in their association with others, resist the devil. Let them in word and deed strive to reach the high standard of perfection. Search yourself as with a lighted candle, lest there shall be found in you one darling sin unrepented of and unconfessed. Mortify therefore your members which are upon the earth. In the

name of the Lord purify your soul by obedience to the truth. Let no corrupt communication proceed out of your mouth. Rise above the flesh and blood which cannot inherit the kingdom of God.

God's elect must ever show their colors. There is no middle ground in the service of Christ. We read of Christ, "Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself can not stand. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or [else] how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me, and he that gathereth not with me scattereth abroad." [Matthew 12:22-30.]

God's people are to be a peculiar people, separate from sin. Those who name the name of Christ are to depart from all iniquity. What men and women need is Christian heroism. God's Word declares that he that ruleth his spirit is better than he that taketh a city. The man who rules his own spirit is truly wise. He never talks of his superior wisdom, but he reasons from cause to effect. To rule the spirit is to keep self under discipline; to regulate every word and deed by God's great standard of righteousness; to reveal a character pure and undefiled. To rule the spirit means to firmly resist evil and to make painstaking effort to win God's approval. He who rules his spirit will look to Jesus, the author and finisher of his faith. He sets the Lord ever before him. Such a man in any of our institutions can be depended on. He turns away from wrong-doing to use his God-given abilities, sanctified, refined, and purified in the Master's service. He keeps his mind fixed on duty. He does not indulge self. He keeps his eyes fixed on the righteousness of that law which exalts a nation. But the man who makes self-gratification supreme is not needed in the institutions which have been established for the advancement of God's cause.

God's law has been placed as a bulwark round human beings to protect them, body, soul, and spirit, from corruption. The kingly power of sanctified reason, transformed by grace, is to bear sway in our hearts. He who rules his spirit is in possession of this kingly power. He is a partaker of the divine nature, having escaped the corruption that is in the world through lust.

Said Christ, "If any man will come after me, let him deny himself, and take up his cross and follow me." [Matthew 16:24.] It is not safe for you to serve in the Lord's institutions. You place self first. You live to please self. You do not know by experience what it means to serve God. Unless you can be first, to manage and control, you are not satisfied. Everything that is done puts you on the rack if your desires are not gratified. You need to learn from Christ the science of Christianity. Will you fall on the Rock and be broken? Will you fasten your mind on eternal realities? Elevate your thoughts. The soul of the Christian is full of holy medi[t]ations. Then there will be no self-glorification. You will not attract young girls to you, to listen to your wisdom.

Before you can be a vessel unto honor, you must feel in your heart the converting power of God. Until your heart is humbled and sanctified, you cannot safely instruct others. In the prayer which Christ offered to His Father just before His crucifixion, He said, "For their sakes also I sanctify myself,

that they also might be sanctified through the truth. ... Sanctify them through thy truth; thy word is truth." [John 17:19, 17.]

Your course of action must be changed. It is time for you to go apart from our institutions and rest awhile. Your judgment is certainly perverted. As you are now, every institution with which you might connect would be thrown into perplexity and confusion by your actions. You have a high estimate of yourself. God desires you to separate from your perverted ideas. He desires you to show that you respect the abilities which He has given you by consecrating them to His service.

"Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." [James 4:5-10.]

You fail to see the necessity of binding about your desires and plans. You do not understand the necessity of managing every line of work economically. You have a pride which is not profitable. Your high ideas need to be held in with bit and bridle, else they will lead to unpleasant results. Your penetration needs to be sharpened that you may see the result of using money too freely. Unless you study economy, you will bring debt upon any institution with which you might connect. You should be associated with a man of stern principles, who strictly binds about any unnecessary expenditure.

Those connected with our institutions need to study how to save expense so that the institutions shall not become involved in debt. Wisdom must be shown in the matter of purchasing. Money must be made to go as far as possible. By careful management, many dollars may be saved.

Expenditures should not be made unless they are warranted by the means in hand. There are those connected with our institutions who incur debts that might be avoided. Perhaps unnecessary expense is entailed to beautify the building. Money is often used to gratify taste and inclination.

Let everyone now strive with courage and activity to save rather than to spend. Say to those who are willing to consume without producing, It is my duty to economize in every line. I cannot encourage extravagance. I cannot let means go out of my hands to purchase that which is not needed.

From the highest to the lowest, God's workmen are to study to economize. Let each one say to himself, I am to restrain in myself any inclination to spend means unnecessarily. Let those who work in God's service be producers as well as consumers. Look at the greatness of the work, and restrain the unchristian inclination to spend money for self-gratification. Count the cost of the thing you desire to buy.

This is an excellent opportunity for everyone to stand in his lot and in his place. Let each one try to produce something. Those in God's work should be willing to help wherever help is needed. They should make their expenditures as few as possible; for necessities will arise where every dollar will be needed to carry forward the Lord's work.

The employment of helpers for indoor and outdoor work is a matter that needs careful consideration. The managers of our institutions are to be careful and prudent. They should not engage <large numbers of> helpers unless it is a positive necessity. In this matter mistakes are often made.

The helpers in our institutions should act as though they were a part of the firm. They should not think that they must work only for a certain number of hours each day. When emergencies arise, and extra help is needed, they should respond willingly and cheerfully. They should feel an intense interest in the success of the institution for which they are working. Thus others are encouraged to work interestedly and conscientiously.

Christ said, "Gather up the fragments, that nothing be lost." [John 6:12.] Let those who act any part in our institutions heed this instruction. Let them take care that there is no waste in the spiritual and temporal supplies which the Lord provides. Economy is to be learned by the educators and taught to the helpers. And by precept and example parents should teach their children the science of making a small amount go as far as possible. Many poor families are poor because they spend their money as soon as they receive it.

The one who occupies the position of cook in a sanitarium should be trained to habits of economy. He should realize that no food is to be wasted.

The Word of Inspiration tells us that we are to be "not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.] Let all who are connected with our sanitariums take hold of their work interestedly and earnestly. If helpers have not learned the science of being quick, let them begin at once to train themselves in this line, or else consent that their wages shall be proportionate to the amount of work done. Every day, nurses and helpers should become more efficient, more all-round and helpful. They can individually help themselves to reach a higher and still higher standard as the Lord's helping hands. Let those who are naturally slow train themselves day by day to do their work more quickly and at the same time carefully.

Perhaps the idea will come to your mind that you have too much work to do. Ask the Lord to help you to be quick about your work. Be determined to be just what the Lord desires you to be. Put heart and soul into your work, and before you are aware of it, your work will be done. And it will be all the easier because you do not complain. Do not dream or build air-castles, but work.

Those who receive pay for their labor should put in good time. They should be producers as well as consumers. As they obtain an education in these lines, they will become more and more able to do perfectly the work assigned to them. They will be ready to take hold of the work in any place.

The workers should seek to become efficient in every line. The helpers in our sanitariums are not always to be kept at one line of work, for sanitariums are educating schools. Those helpers who are faithful and efficient are to be advanced to higher lines of work. They are to become competent in different lines. God will give them knowledge and understanding. They will gain tact and ingenuity because they are willing to learn and willing to do.

Lt 88, 1901

Taylor, Brother and Sister [C. L.]

St. Helena, California

July 21, 1901

Dear Brother and Sister Taylor,—

I have received your letter in reference to your going to India. I can give you no advice other than that which I have already given you. There is work which you can do in California, and God will give you His Spirit as you do this work. All the particulars I am not to repeat to you. I have said all that I feel I should say. The caution has been given you, for the Lord has a tender care for you.

In this field every jot of ability is needed. The harvest is all ripening for evangelical work.

I have been making a great stir to find the testimony which I knew I had written. As I could not find it, I commenced to re-write it. But I had no strength to write what I had already written, so I had my workers make another search. And about half an hour ago the manuscript was brought to me, and I was told that it had never been sent to Healdsburg. I will have it sent to you in the morning. I think that there may be something providential in the delay.

Since returning from the Oakland camp-meeting I have not been well. I have felt much exhausted. On Sabbath I spoke in the Sanitarium chapel to a good congregation, but I have not been able to do anything today, Sunday. Something must be done for the Sanitarium. Your labors are needed right here, my brother. You can do a good work.

I cannot say more now, except that when you come, we shall strengthen you in your labor. I shall take hold with you with determination, if the Lord gives me strength.

Lt 89, 1901

Magan, P. T.; Sutherland, E. A.

St. Helena, California

July 21, 1901

Dear Brethren Magan and Sutherland,—

This morning I received your cheering letter, written before you had received my response to your former communication. I cannot write much for I am not very well. I have not much strength to endure the heat of the weather. But I would say to you, Be of good courage in the Lord. He has wrought for you in the past, and He will continue to prepare the way before you. I cannot but feel assured that you have found the very place in which to begin your school work.

I am so glad that the paper you mention has advertized Christ's Object Lessons. Go right ahead and do your best. Have faith in God at every step. Talk faith, act faith. Then you will reveal that faith which works by love and purifies the soul. Do not let any words which may be spoken discourage you. God lives and reigns.

I am too brain-weary to write more now.

Lt 90, 1901

Shireman, Brother and Sister [D. T.]

St. Helena, California

July 21, 1901

Dear brother and sister Shireman,—

I hope you will not become discouraged. Hold fast the beginning of your confidence firm unto the end. The Lord has wrought manifestly for you. God does not require you to turn over to the General Conference the buildings you have erected.

You will see the salvation of God if you trust in Him, refusing to let your faith weaken. The Lord will work in your behalf. God is your helper, my brother. At times we are brought into very strait places. Lately great financial pressure has been felt over the entire field. But the Lord has not forsaken you. Be of good courage. The darkness will pass away, and the true light will shine forth. God has accepted your labors of love. Do not encourage a spark of infidelity.

Thank God for the gospel of Jesus Christ. The precious words of the Saviour, which are spirit and life, are to be brought into the daily experience. This is eating the flesh and drinking the blood of the Son of God. This is the wisdom of God and the power of God unto salvation.

God has been your comfort and your hope. He has marked your labors of love, and His reward will be given you soon. You understand the meaning of the words, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Matthew 16:24.] You have experienced the power of truth in the sanctification of the Spirit. You know that this fills the soul with joy, making it glad amid even self-denial, privation, and suffering. The heart of the Christian is satisfied as fallen human beings are restored to favor with God. There is more joy among the angels of God over one sinner that repenteth than over ninety and nine that went not astray.

To know God and Jesus Christ is eternal life. "Let us hear the conclusion of the whole matter, Fear God and keep his commandments; for this is the whole duty of man." [Ecclesiastes 12:13.] Anchor the soul upon the sure and eternal promises. Then the heart is softened and prepared to do God's will. The whole being, body, soul, and spirit, is consecrated to God, ready for any service that He may appoint. You are linked up with your Saviour to share His grace, rejoice in His love, and appreciate His imperishable excellence. You are partakers of the divine nature, sons and daughters of God.

Is there any humiliation in surrendering all to God, in becoming joint-heirs with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away? Having linked yourself up with Christ, you have the heaven of His presence in this life and the promise of an eternity of bliss. This is the hope set before us in the gospel. We may plant our feet firmly upon the immutable promises of God's endearing love and find strong consolation in the hope of future blessedness,—a heaven where we are rewarded according as our works have been. Then we shall see the King in His beauty; then we shall behold His matchless charms, and we shall go no more out forever.

Look up, look up, my brother, my sister. The darkness will soon pass away. Every cloud of uncertainty will be rolled back, never more to trouble or perplex the soul. Heaven, precious heaven, a heaven of eternal rest, is awaiting us.

With much love to you, my much-appreciated friends.

Lt 91, 1901

White, J. E.; White, Emma

St. Helena, California

July 21, 1901

Dear children Edson and Emma,—

When I rose this morning, I found your letters in my room. I have just read them. I am pleased that you are of good courage in your work.

In order that you may not be delayed, we have sent you four hundred dollars. This money I have borrowed from Sara at five percent interest. She received it from the Conference the day before your letter came saying that you had been obliged to stop work for lack of means. I did not know where I could raise a dollar, and I was very much relieved when Sara told me that she could loan me some.

Willie is building a house for his family. He sent Brother Druillard to Oregon to purchase his lumber, and Brother Druillard got third-class lumber for half the price we would have to pay in St. Helena.

I am putting up an office of eight rooms for my workers. It will be ready for plastering in two weeks. We have been using the little cottage on the place as an office, but it is not at all suitable. The walls are not plastered, and the clicking of the machines can be very plainly heard from one room to another. This is inconvenient and annoying. We already have the furniture for our new office. Willie has purchased writing desks second hand at a much lower cost than if new.

Sister Peck desires to rent the cottage as soon as it is vacated. She wants to have her mother live with her. I think that as soon as she finds a suitable location, she will build.

We find this place very favorable for our work. We are removed from the dusty, travelled roads, and this is a blessing. The water we drink comes from the spring in the mountain opposite us. We have no fruit on our place, except a few peaches. Most of our fruit was killed by the late frosts. On two thousand prune trees there is not a handful of prunes. But we shall have an abundant supply of grapes. They will be ripe about the last of September. If you were near enough, we could send you a large quantity. We have plenty of early potatoes, but they will not keep long, so we are selling them. There is another crop on the way. Our sweet corn was not put in early enough, and will not be of any profit to us, except as feed for the stock. We have three good, sound horses and one cow, but it takes money to keep them.

In regard to W. C. White, he found that he could hire money from his sister-in-law, Hannah Jones, and he is building his house. I am going to hire some money, if I can, until I receive my wages from the Conference.

Willie has been working diligently to prepare an appeal for the work in Nashville. This will be printed in the Union Pacific Record, and I think it will bring you help. Willie left Friday for Oakland, and he will not return until this evening. He has been put on nearly every committee in this Conference and he cannot refuse to act, because there must be on these committees some one who will maintain correct principles. When we have changed the order of things, and have put sound, solid Christian men in our institutions, we shall be able to work in right lines.

I am glad to be able to say that my health is improving. Yesterday morning I spoke in the Sanitarium chapel to a large congregation.

Lt 92, 1901

Craig, J.

St. Helena, California

July 22, 1901

Dr. Craig

Dear Brother,—

I have not been well, or I should have written to you before. I will now seek to ease my mind of the burden that is resting upon it. I wish to say that you have been presented to me as in danger of moving unadvisedly. The Lord is good. He sends you counsel, telling you to draw nigh to Him, and He will draw nigh to you. Resist the devil, and he will flee from you.

We are living in a most solemn time, a time when everything is to be shaken that can be shaken, that those things which cannot be shaken may remain. God calls upon every man to stand at his post of duty. You cannot be spared from the work. We have but few trustworthy workers who have had an experience in temptation and trial and proving. God's people are now to advance rapidly and move solidly. Every man is to stand in his lot and in his place.

There are many things to be set in order, and if ever we needed to pray to God, it is now. I am very anxious that there shall be a change in the St. Helena Sanitarium. Every one of our institutions needs to feel the power of the life of God.

The Lord has a work for you to do, and He will help you to do this work intelligently. If you will abide in Him who gave His life for you, if you will trust wholly to His guidance, you will see the salvation of God. He will lay upon you no burden in the accomplishment of His work without giving you the needed grace and strength and courage and fortitude.

You are presented to me as one whom the Lord will use to His name's glory. God desires you to be renewed in the spirit of your mind, to be purified and cleansed and prepared as a vessel unto honor. Put on the new man day by day, and make great advancement in the knowledge of God's will.

Surrender yourself to God, to be refined and elevated by Him. True holiness is becoming in all His saints.

Never, my dear brother, lose control of yourself, whatever the provocation. The Lord is your helper and your strength, your front guard and your reward. Never lose confidence in the One who loves you so well that He gave His life to make it possible for you to be an overcomer. By the blood of the Lamb and the word of your testimony, you are to triumph over the temptations of the enemy. God has blessings for you. He wants you to look to Him, to learn of Him, to trust in Him. Then He will reveal His power through you.

God has graciously bestowed rich blessings on His believing people, laying them under obligation to be meek and lowly in heart, patient under trial, willing to forgive injuries, and determined to preserve the unity and harmony which God has declared should exist among His people. We are not all constituted alike. In accordance with His wise purpose, and for the promotion of His kingdom, God bestows varied gifts upon His servants. These gifts are to be appreciated.

They are bestowed for the holiness and happiness of those who are united with the great Master-Worker in the work of preparing a people to stand in the day of the Lord. Every God-given endowment is to be rightly appreciated and rightly used.

Read and ponder the third chapter of Ephesians. Let its noble truth take hold upon your soul. This chapter reveals the work that is to be done for everyone who is saved. Christ is to be revealed in us and by us and through us.

On no human power can we depend. It is God's power, my brother, that qualifies us for service. It is this power that gives success. No human being is to seek to control another's conscience. No man is to come between God and His heritage. Every mind is to be imbued with the wisdom which comes from God alone.

Men do not always view things as God views them. They see disaster where there is triumph, and cause for bitter weeping when they should see cause for joy. Only on the power of Omniscience can we safely depend. That which human judgment might depreciate is often of the highest value. Movements which human judgment would not favor are often expedient in an emergency.

At times the disciples of Christ manifest strong confidence in Him. Then again, when something occurs to disappoint their expectations, they act as though they had lost hold upon God. Were it not that God is merciful, kind, forbearing and longsuffering, we would utterly perish in our perversity.

Only when a man is enlightened by the Holy Spirit, only when he has a living union with Christ, is he a safe guide and teacher. The mind of one who acts as leader, directing and advising, must be daily enlightened by the Spirit regarding God's will. Understanding what this will is, he is to move steadily forward, determined to carry out the divine purpose. He is not to carry out his own will, or the will of any man, but the will of God. Then God will co-operate with him.

The gospel of Christ is designed to make men and women members of the royal family, children of the heavenly King. Through Christ we have a free access to our heavenly Father. The Saviour leads us to unite in the bonds of holy union. When the church reveals a oneness divested of all selfishness, the impression that God desires to see will be made on the world. Those who are not seeking for this

unity are not imbued with the Spirit of God. They are not a power for good in the world, for they cannot impart that which they have not received.

Among Christians there is to be Christlike unity and unselfish love. God will utterly destroy all self-exaltation. In His prayer for His disciples and for us Christ said, "Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." [John 17:20, 21.]

Can we be surprised that the enemy of God seeks to prevent this wonderful testimony from being borne, by causing variance and strife and discord among Christ's followers?

Christians are to work unitedly under their great Head. He will supply all their deficiencies if they will accept Him as their Leader.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one." [Verse 22.] I have given them the glory which thou hast given me, that in their unselfish love for one another, the world may see the excellence of the truth.

When Christians truly believe these words, no glory will be given to man. No one will seek his own glory. All dissension and strife will cease. No human kingly power will be exercised. The believers will be one in Christ.

O that the people of God would believe and practice the instruction contained in the seventeenth chapter of John! They do not yet reach God's standard of unity. But it must be reached. Every thread of selfishness must be taken out of the web.

It is the duty of those to whom truth has been given to strive to reveal to the world the power and efficiency of truth. Believers in Christ are to make known God's love and the happiness and blessedness found in His service. As they do this they are kept by the power of God through faith unto salvation.

The unity and love of believers is to condemn the unbelief of the world. It is to convince unbelievers that God has sent His Son into the world. Christ brings true disciples into close union with Him, and binds them to one another in the deepest interest and love. Thus the world is convinced of the truth of Christ's mission. Thus the Saviour is rewarded for His infinite sacrifice and His unceasing labor as Mediator.

There is a great difference between the spirit of the world and the Spirit of Christ. Those who are actuated by the spirit of the world seek only their own good. Those who are actuated by the Spirit of Christ are filled with a desire to work for the good of others.

God wants to save men and women. Before an unbelieving, sin-loving world, He desires to reveal the power of His grace and the perfection of His character. Through those who are willing to learn and to obey, God will make known His power and glory in the world. The man who is willing to be moulded and fashioned by the divine hand will reveal a symmetrical character. In word, in spirit, in action, he will reveal Christlikeness. Thus God desires His people to show forth His power.

Truth is the great means of sanctification. The more clearly the will of God is understood and the more faithfully it is practiced, the more consistent and pure and holy will be the character. God's people are now to put forth the most determined efforts to be one with Christ in God. Jesus is preparing the members of God's family on earth to take possession of the heavenly mansions He has prepared for them.

Lt 93, 1901

Sharp, Smith

St. Helena, California

July 23, 1901

Dear brother Smith Sharp,—

I have received your letter, and I am more thankful than words can express that the Lord is opening blind eyes. There is hope for you, if you will continue to look to Christ as your Creator and Redeemer.

If you could see the result of always occupying the negative side, as you have done for years to a greater or less extent, you would have a better understanding of the words of the Saviour, recorded in the eighteenth chapter of Matthew. The disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" [Verses 1-7.]

My brother, cast away all evil thinking. Humble your heart before God. Then, your eyes being opened, you will no longer stand on the negative side. "If thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." [Verse 8.] Cut away your defective attributes, however painful to human nature it may be to do this. "And if thine eye"—so sharp to see something to criticize or oppose—"offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." [Verse 9.]

Then comes the precious instruction: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to seek and to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

[Verses 10-14.] The “little ones” are Christ’s disciples, changed in views and character. Meek and lowly in heart, docile and submissive, they are as little children.

This lesson comes sounding down along the line to our time. Its words of assurance are for those new in the faith, and for those also who, though they may have known the truth for a longer time, feel their nothingness.

Greatness in the sight of God differs greatly from greatness in the sight of men. When self is hid with Christ in God, there will be no strife for the supremacy. All of God’s children are precious in His sight. He takes a deep interest in them. He loves and cares for the weakest and feeblest. That which is done for His saints He counts as done for Himself. Seeking and saving the lost is a work which makes all heaven rejoice.

My dear brother, you need to feel in your soul the vivifying influence of the Spirit’s power. Remember that Christ, the Majesty of heaven, the King of glory, clothed His divinity with humanity. But on the mount of transfiguration His divinity shone forth in all its glorious brightness. Regarding this we read, “After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make three tabernacles, one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only.” [Matthew 17:1-8.]

These disciples were favored with a glimpse of the future glory of the Saviour, that they might be strengthened to endure the test and trial of their faith. They were to bear testimony to the other disciples concerning what they had seen, that their faith also might be strengthened.

Self must be guarded. It must not be allowed to grow to large proportions. Man is to deny himself, take up his cross, and follow Christ. Not now are human beings to be exalted. When the Son of man shall come in His glory and in the glory of His Father, those who have suffered for Him on this earth will see Him as He is. They will be made like Him and will reign with Him in glory. But the time for this has not yet come. The church militant is not the church triumphant.

Human beings are to be hid with Christ in God. Self must die. Christ must reign in the soul, testifying to the transforming power of divine grace.

In order for us to comprehend and appreciate the truth as it is in Jesus, we must eat the flesh and drink the blood of the Son of God, as represented in the sixth chapter of John. We must make continual growth in grace, and for this, as well as for all other blessings, our prayers should ascend to God. Christ taught His disciples to pray, “Give us this day our daily bread.” [Matthew 6:11.] Truth must be brought into the daily experience. Our people must be taught daily in the school of Christ.

In some places there is need of a publication of the whole truth. But there are times when this would open up in our experience chapters for which we are not prepared. It would prevent much

good, hindering us from doing that which is essential for the salvation of souls. Again, much of a person's usefulness in this world depends on his doing the right thing at the right time and in the right way.

God has given you capabilities which He desires you to use to His name's glory. But your counsel has often hindered the advancement of the work. The Lord will hold you accountable for the goods He has lent you. Do not, like the slothful servant, bind your talent in a napkin and hide it in the earth. No, there is work enough to do. Take up work in some part of the field, and by wise trading increase your talents. Learn how to serve God in the way for which you are best adapted. Be convinced that you need daily to feel the converting power of God upon heart, mind, and strength.

My brother, do not become a do-nothing. Obey the word of God with unselfishness. This will secure for you greatness in the kingdom of heaven. Many who hold the position of teacher in the visible church have not practical godliness. Their words and their works show this. There is need of understanding in spiritual things. In matters of religion and conscience, men cannot bow to human judgment without giving to men that which belongs to God alone. Those who exercise the authority of a leader, directing what shall be done and what shall not be done, need to be sure that they are not working out the plans of antichrist.

To do justly, to love mercy, and to walk humbly with God,—this is what is required of Christians. In fulfilling this command they bear continual testimony that God has sent His Son into the world.

I feel the deepest, most tender interest in you. Now, just now is the time for you to place yourself in right relation with God. Do not feel that you are cast off. But I must tell you that it is not for Brother Kilgore's spiritual good to be under the influence of your sharp, criticizing spirit. God help you, from this time on, to exert an influence which is a savor of life unto life.

Lt 94, 1901

Belden, F. E.

St. Helena, California

July 10, 1901

My dear nephew Frank,—

I entreat you to seek first the kingdom of God and His righteousness. Then all things needful will be added unto you. I have had an insight into your home life, and I have written to you several times in reference to your destroying your own happiness and the happiness of those who should be dearer to you than any one else on earth. In many respects your married life has not been what it might have been. You may think that you love your wife and daughter, but you have not that noble, elevated, sanctified affection which is a savor of life unto life. Now and again you show abundant affection, but it is not lasting.

Your health has not been good, and you have learned to be querulous if people do not agree with you. Constant fault-finding has spoiled your disposition. The blame of your unhappiness is laid upon others. To them you charge your failures. You have not represented aright the character of Christ. If you could see yourself as you really are, you would see that your life has been a failure. You might

now have been standing on vantage ground had you shown less confidence in yourself and more confidence in your brethren, though I do not mean by this that you should have had confidence in Captain Eldridge and those who were in the Office at the time when you were all making crooked paths for your feet.

The Lord is not in harmony with your words, your spirit, or your actions. In your home life you have neglected to do the little deeds of kindness that you should have done. Your spirit is soured. You have so long fed the soul upon the errors and mistakes of others that you are suffering from spiritual leprosy. O, how hard you have made your life. You have dwelt upon your superior gifts which you thought others too blind to appreciate. You can never be spiritual-minded while you pore over the defects of others, complaining and criticizing.

Remember that you must make heaven here below if you would enjoy heaven above. According to what you make this life will be your reward in the day when every man will receive according to his works.

The spirit life is built up of the food given to the soul. You have fed your soul on criticism and fault-finding. This has been mixed with the food eaten at your table. You have, my dear nephew, made your home anything but happy. When the feelings are continually stirred with a sense of injustice, the whole physical system becomes deranged.

I have felt anxious to see you placed where you would be under a more favorable influence. Seeing that your health is precarious, and that you are buried under a load of debt, I made the proposition that you should connect with me in my work. I thought that this would give you opportunity to recover yourself. It was for your own good that I made this proposition. I thought that thus you might get a blessing. But after reading your letter, I cannot consent to your uniting with me in the work. I can never connect with you in the way which you propose. Your past experience has given you a wrong mould of character. You do not see your danger.

I have a sense of your peril. I feel anxious to help you and your family. I feel sorry to see you and them unprepared for the coming of the Lord. I am intensely desirous that you shall gain an experience in the way of the Lord. Does your past experience give me confidence in your superior wisdom? No, I answer, no. I was willing to try you in my work, but I can never, never place my work entirely in your control.

Your criticism of W. C. White, whose work bears the test of years, is cruel and unjust. I know how the Lord regards the steadfast course of W. C. W., and I know also how He regards the course you have pursued. What right have you, whose work falls so far short of the mark, to speak in such condemnatory terms of others?

Ever since the death of my husband, W. C. White has been more or less connected with me in my work. God has been with him. He may make mistakes, because he is human, but he never turns from the messages which God sends him through his mother. He tries to the best of his ability to keep everything in straight lines. I have needed the help which you could have given me for the last twelve years. But where have you been? Linked up with such men as Captain Eldridge and others, who, had not God interposed, would have wrecked the cause. You have taken yourself in your own hands and have acted in accordance with your wisdom. God could not give you prosperity. You have

made failures, and yet you have not learned the lesson that your safety lies in putting your trust in God, walking in all humility with him. You show more confidence in yourself than in God. This is the reason why I dare not link up with you. Your self-sufficiency is not from God; therefore I dare not trust it.

I want you to remember that you are not your own, that you have been bought with a price, even the precious blood of the Son of God. God has shown me that your wisdom is foolishness in His sight unless you will consent to let Him sanctify and ennoble you,—body, soul, and spirit. It is your privilege to make Christ your constant companion. He says, “Lo, I am with you always, even unto the end of the world.” [Matthew 28:20.] He offers to walk with His children. He says, “I am at thy right hand to help thee.” [See Isaiah 41:13.] What companionship is this, so refreshing, so soothing, so instructive! What can give such joy as following Christ and listening to His words? He gave His life for us. He is ever ready to strengthen and bless us. He gives us help in temptation and courage in difficulty. His grace braces us for duty. He is made unto us wisdom and righteousness and sanctification and redemption. His Spirit brings holiness, and in His society there is peace and rest.

Unconsciously we imitate those with whom we associate. Those who commune with Christ become like Christ. But when you are constantly complaining about what someone did or did not do, you fail to acknowledge the Lord’s companionship. He separates from the one who is not benefited by His presence.

The realization of Christ’s presence is a constant check on complaint and fault-finding. The Saviour’s will restrains the cutting words of passion. He helps us to overcome the temptation to over-reach, to be selfish and exacting. When the enemy comes to you with his allurements, look by faith to your unseen Friend. As yourself, What would Jesus do under such circumstances? If through the whole circle of life, with its varied occupations, Christ’s presence were recognized, an entirely different atmosphere would surround the soul. When temptation came, the caution would come as though a voice were speaking, “For My sake, refrain from speaking those words of irritation. For My sake, do not that selfish action.”

How stands your record on the books of heaven? Jesus is in the counting room, auditing the books. His eyes trace the figures on every page.

O, my dear nephew, if you had linked arms with Jesus, you would now have a very present help in every time of need. But as long as you have supreme confidence in yourself, as long as you want entire control, with no one to say, “Why do ye so?” the Saviour cannot abide with you.

Lt 95, 1901

Belden, F. E.

St. Helena, California

July 23, 1901

F. E. Belden

Dear nephew,—

I received your letter and have read it carefully. And now I wish to express, not my mind, but the mind of God.

It would not be for the best for us to connect in my work. Your letter utterly forbids any partnership. I had hoped that for your sake this connection might be made. I see that you are not long for this life, and I want you to realize that to a large degree you have brought your trouble upon yourself by your lack of spiritual power. You are full of criticism, full of self-exaltation. Unless you humble yourself before God, you will never hear the benediction, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." [Matthew 25:23.]

You have had a hard time, and you will continue to have a hard time until you become meek and lowly in spirit. You are in need of daily conversion. Did you realize what Christ is to you and what you are to Christ, you would never trace such words as are contained in your letter to me.

I feel very sorry for you, but my work is of such a character that I cannot accept your service. I know that you are not bound up with Christ. Your letter testifies that you have placed yourself on an exalted platform, a platform on which we cannot place any of our workers.

Your past experience does not give evidence that you have been following the meek and lowly Jesus. He was the Majesty of heaven, the King of glory. But He humbled Himself in our behalf, taking the place of a servant. And He says to us, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Matthew 16:24.] "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] When you accept this invitation, you will express yourself in an altogether different way.

Your letter has decided me with regard to connecting with you. I think I am drawing near the close of my labors, and I must have the very best talent in my work that I can secure. But at the same time, my workers must not be of that class who feel that they are head and shoulders above all others.

Those who are now in my service are of one heart and one mind. We counsel together. Heart blends with heart and mind with mind. There must be no variance, no contention, in my work. I could not employ one with so much self-exaltation as you reveal when speaking of your knowledge and capabilities. No one enters my service but to serve, to the best of his ability, with others. I have no desire for one of large gifts to connect with me unless he gives evidence that he is learning daily of the meek and lowly Saviour. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.]

I feel deeply for you, and yet I am utterly unable to help you. I must leave you with God. I am sorry that notwithstanding your past experience, you have not a correct idea of yourself. I am carrying a heavy burden for others of the same stamp as yourself. Light is given me regarding the trouble they will be to the cause of God unless they see themselves as they are, and are broken by falling upon the Rock. The Lord Jesus cannot abide with them unless they are divested of all self-sufficiency.

This is your difficulty. It is your father's difficulty. I shall be so glad when the Spirit of the Lord Jesus is revealed in your experience.

If you were tenfold more capable than you are, it would not be the slightest inducement for me to connect with you; for I know that a work must be done for you that has not yet been done. When your life is hid with Christ in God, you will reveal another spirit.

Your connecting with the parties you mention would kill your influence as far as the truth is concerned. Great spiritual blindness is upon you, else you would not for a moment have favored such a proposition.

Every good and wise thought comes from above. God gives wisdom; and as we seek diligently to improve every talent, we become more and more Christlike in our words and works. The Saviour is controlling the mind, the will, the heart.

God is to be acknowledged as the Giver of all good. All the glory is to be returned to Him because in His great mercy He gives men opportunity to co-operate with Him.

The salvation of your soul is of far more importance to you than anything else. But as long as you keep yourself in your own hands, estimating yourself so highly, God cannot use your talents to advantage, and the light will finally be removed from you. Unless you make a change, you will lose your first love. You need less of self and more of Christ. The Lord will receive you when you humble your heart before Him. But you are now working against your present and eternal good. O that light may come to your soul! O that you may see that which you do not now see!

We feel now that it will be best for you to take the offer Dr. Kellogg has made you. May the Lord by His Holy Spirit enable you to see and understand that by your actions you are placing yourself in an unfavorable light, and that unless you are changed, your brethren will not care to connect with you.

Your connection with Captain Eldridge and his connection with you was an injury to you both. You brought into the Review and Herald Office a spirit which wrought disaster difficult to remedy. Thus God was dishonored. You may have seen and repented of the wrong done, but the seed has borne and continues to bear its fruit; and you have had to suffer the consequences of your seed-sowing. You did more than anyone to bring one whom the Lord was using into a position of the greatest trial by hindering the work that I was trying to do.

Captain Eldridge had not the advantages or the light that you had. He was, I believe, trying to do right. But your expressions, so similar to the expressions you use in your letter to me, had their influence, causing others to treat me with disrespect. This has been opened to me, and I have continued to hope that you would show that repentance that needs not to be repented of.

You need to see yourself as you are. You need thorough conversion, a new life. You need to boast far less of your own capabilities. "Let another man praise thee, ... and not thine own lips." [Proverbs 27:2.] You are in danger of losing your soul. Your self-esteem is not wholesome to yourself or to your family. O that you were a humble Christian! O that there could be seen in you the fruit borne by a good tree!

You have not cherished in your heart the truth that works by love and purifies the soul. Read the sixth chapter of John. Study the meaning of eating the flesh and drinking the blood of the Son of God. See how eternal life is gained.

The mighty cleaver of truth is separating from the world all who will accept Christ as a personal Saviour. These God brings into His workshop, and day by day with hammer and chisel He works to remove their rough edges, preparing them for a place in His kingdom. Great changes will be made in those who are taken out of the world to shine in the courts of the Lord. There is to be an inward transformation, the results of which are revealed in the outward life. All that the Christian says or does is to show that he is preparing for a better world. Every step is to be a step of advance. There will be constant conflict, and the human agent must himself decide whether he will have victory or defeat. The Lord draws near to the eager, anxious soul who is striving for the victory. Each temptation overcome marks a triumph. Each night of conflict and trial bravely borne hails the dawn of a better day.

The Christian lives his religion in his home and brings into it all the transactions of every-day life. It regulates his thoughts and controls his words and actions. In his family he is patient and self-denying. In the smallest as well as the largest things of life he is thoughtful for others. He shows that the highest aim of his life is to meet the divine standard. This is the fruit that appears when the love of God abides in the heart. It is not fruit tied on for the occasion, but the result of a healthy growth.

Nothing so helps a man to honor God in the home, in the church, and in the world as a correct knowledge of himself. When he knows the limit of his power, the extent of his ability, his weakness, guarded against, becomes his strength. He concentrates his mind upon some practical object. But wide pretension ends in nothing. For want of self-knowledge you have made many mistakes. You need now to take up work which will give you the most favorable opportunity for forming your character anew. Die to self and live to Christ.

Christ speaks to you the words He spoke to Nicodemus: "Ye must be born again." [John 3:7.] Seek God with all the heart, that you may be converted. Make your religion a personal matter. Instead of talking so much, obey the words, "Be still, and know that I am God." [Psalm 46:10.] The influence you exert in your home is not savory. You need to change right about. If you are saved, it must be by humbling yourself under the mighty hand of God. Under the divine influence of truth, set your words and actions in order. Christ formed within, the hope of glory, will make you a happy man.

Those who have received a knowledge of the truth are under obligation to live and work as a child of God.

A professed Christian died, and his death was spoken of as though it were well with him. But one came to the front and said very solemnly, "We must enter heaven while living upon this earth, or we can never enter the city of God. The character formed here must be after the likeness of Christ's character, or we can never hear the welcome, 'Come, thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the earth.'" [Matthew 25:34.]

"The man preparing for heaven must bring heaven into his family, into the church, and into his dealing with the world. Was this man, whose life account has just closed, a Christian? Did he let his light shine in good deeds and pleasant words?"

The answer was, "He did not talk much of his religious experience or of his hope of heaven. He was a professing Christian, but in no way distinguished for piety. During his life he did not talk much of Bible truth, but he died peacefully." The answer came, "The life, not the death, gives assurance. You

say that those who knew him best valued him most. For what did they value him?" His friends spoke of his goodness to the poor, "But," they added, "he was not spiritual-minded." [How] can this be? Must not all who truly believe in Christ be spiritual-minded?

The speaker asked, "Had this man on the robe of Christ's righteousness?" One replied, "I am not in the habit of viewing things as you view them, but I am very sure that our friend will be saved." The answer came, "If he had been a faithful servant of God, his voice would have been heard giving expression to his love for his Creator. He could not live in eternal association with the children of the heavenly King, if on this earth his heart was not in harmony with them. If he did not love God supremely and his neighbor as himself, if he was selfish, cruel, exacting, grasping advantages to the injury of his neighbor, if he did not repent and make restitution, how could he meet in loving companionship those he had injured? Talk of a tranquil death will not give him entrance to heaven. The instruction in the first chapter of second Peter is definite and explicit. It outlines the character that must be formed by those who gain an entrance into the city of God."

These were the words spoken, and those who listened said, "Hereafter we shall look upon the present and the future life in a different light from what we have in the past."

"Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." [Matthew 7:13, 14.] Those who are learning of Christ will practice His meekness and lowliness of heart. The exalted view they have of Christ leads them to take a very humble view of their own defective characters.

Lt 96, 1901

Haskell, Brother and Sister

St. Helena, California

July 18, 1901

Dear brother and sister Haskell,—

I had hoped that ere this we should be connected in the work in California. I think that if we should make a decided effort in California, the Lord would work with us, and by His help we could raise the churches to a higher standard of spirituality. I believe that in the future we shall be united in labor in California.

I fear for you, undertaking the work in New York when the heat is so intense. When you get weary, do not labor on, as you have done in the past. The old and tried standard-bearers are few. We need every one of them.

I have had a long, hard pull since coming from Australia. It has been a time of steady burden-bearing, and I see no chance of release. After my work at Battle Creek, I should have had entire rest. But this I did not get. I have labored constantly since returning from Conference. But I am alive, though very tired and brain-weary.

July 23

My mind goes out to you both. When you need rest, come right to us. If the heat continues, do not imperil your lives. The Lord is pleased when we exercise faith in Him. I do not think, however, that it would be wisdom for you or your workers to expose yourselves unnecessarily to the heat.

The Lord is good, and His mercy endureth forever. I am glad to be able to say that I am feeling better healthwise. For several nights I could not sleep for more than four hours, but last night I rested better. I have written several letters today. This afternoon I received your book on Daniel, but have not yet had time to look at it.

Be of good courage in the Lord. Do not distrust His love. The truth is to go forth as a lamp that burneth. The Lord will call men of high and low degree to do His bidding. The prophet Daniel was a man of royal birth and noble heritage. Not many mighty, not many noble, are called. Yet we know that the Lord has chosen men from the highest ranks. On them the light of heaven has shone, and they have adorned by their practice the truth of Jehovah. Isaiah and Daniel were of royal birth. David was called from the sheepfold to the throne of Israel; Amos was a herdsman, Zechariah a captive from Babylon, Elisha a ploughman. So the Lord calls men from all ranks to enter His service.

There will be most startling revelations among the people of God. The Lord desires you to stand in His strength. His power will go with you. He will work, and none can hinder Him. He weighs the thoughts, He knows us afar off. While you do His will, He will be your helper and your God.

Brother Haskell, why should we not educate ourselves to praise God far more than we do? David says, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him: and fear him, all ye the seed of Israel. ... My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. The meek shall eat and be satisfied; they shall praise the Lord that seek him: your heart shall live for ever." [Psalm 22:22, 23, 25, 26.]

I have made up my mind that I will not utter one word of complaint. We may know and understand that the world is as it was before the flood. The Lord is coming, and we are to bring all the faith we possibly can into our work.

The cross of Christ testifies that God is love. We must reach a higher and still higher standard. Are we preparing for the mansions Christ is preparing for us?

I know that God will be with His people. He is the great Worker. We must be true and faithful, as the right hand of God. "We are laborers together with God." [1 Corinthians 3:9.] Let there be no murmuring, no faultfinding, no jealousy. Christ's prayer for His disciples was that they might be one, even as He is one with the Father. "The glory which thou gavest me," He said, "I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [John 17:22, 23.]

Oh, is this possible? It is, else Christ would never have said it. Then let us open the windows of the soul heavenward, and close them earthward. Let us come to God in our great necessity, and He will supply our needs. Tell those who assemble together to worship God on the Sabbath to cultivate faith and to pray much. Call out the energies of every church member to strenuous co-operation with God. He works in us to will and to do of His good pleasure.

O, let the soul break for the longing it has for God. Exercise the faith that will not lose its hold on God. Let the weary and heavy laden come to Christ. Cry aloud for the Comforter. Let the faint and unbelieving draw nigh to God, and He will draw nigh to them. Take hold of God with earnest, persevering faith.

Tell the people that my message to them is to believe. Set the church at work. Pray to God, and answer your prayers by working in harmony with them. Little children, love one another. We must have a heaven below if we would have a heaven above.

Lt 97a, 1901

White, J. E.; White, Emma

Waitsburg, Washington

May 21, 1901

My dear children Edson and Emma,—

And I would also number Brother and Sister Palmer as my children, because I have a special interest in them.

We are in Waitsburg, a small town surrounded by hills. It is a very pleasant place. The trees and hills are beautifully green. Walla is twenty miles from here, and we think now of leaving here Thursday morning, call at Walla [Walla] and see the school, and in the evening take a sleeper for Portland.

I have spoken three times to the people assembled in camp, and the Lord has strengthened me. But it is not so easy to speak in the tent when the sides must be let down all round. The weather is quite cool, and the wind blows nearly all the time.

The camp-meeting is well attended. Some of our people have come three hundred miles <in their own conveyances>, I am told, to attend. The same wrongs that have existed in Battle Creek have existed here. There has not been, <I am sorry to say,> much interest shown in the medical missionary work.

The Sanitarium at Spokane must be enlarged, and we hope that about seven hundred dollars can be raised at this meeting to make the necessary enlargements and improvements. A man not of our faith has made a very liberal offer of help. The matter was up before the people yesterday, but I do not know how much was raised. The workers are anxious that a call be made for help for the school fund.

Many of our people here are poor, but all are not poor. Some have money, but have always been very close with their means. The Lord may open their hearts to give a larger sum than we think.

We are in excellent health, and have excellent quarters in a nice large house. In the lawn are the most beautiful pine trees I have ever had the pleasure of seeing. We are half a mile from the camp-ground, and a carriage is sent each day to take me to meeting.

The physician who has had charge of the work at Spokane has become somewhat discouraged and wants to leave. I understand that he has had little encouragement and few conveniences. He has

begged for a better building, but it has not been furnished, and he is heartsick because others do not realize what it means to wrestle with difficulties. It has been very difficult for him to carry forward the work essential to be done. But it would not be just to himself to let go now that there is a prospect of getting better conveniences. Our advice to this brother is to hold fast what he has gained and carry through that which he knows should be done. There is altogether too much said to discourage and too little said to help.

I sent you a hastily written letter a few days ago stating that I did not get an understanding as to how the means was to be sent to you. At College View I made an appeal for Nashville. I do not see much here to encourage me to make a call. The congregations are large, but the people are nearly all poor.

I hope you are all well. I wrote to Mr. Lane and tried to encourage him to give himself unreservedly to the Lord. I do not know how he will take what I have written, but I felt drawn out to write to him.

I hope and pray that you will be strengthened and supported in your work. I realize that there is wrestling to be done and that the work may press hard, but remember that the Lord understands all your difficulties. Press the battle to the gates. The Lord will be your counsellor if you will depend on the wisdom which He alone can give. Work in faith and hope and confidence. Be not dull of comprehension. Ask trustingly of God and He will open ways before you.

Last Sunday afternoon I bore a very decided testimony. The word of the Lord came upon [me], and I hope that my words will not fall fruitless to the ground. One thing I know, we are all to walk and work in the Spirit of Jesus Christ. I see and realize more decidedly than ever before that medical missionary work is the Lord's helping hand to open the way for the gospel message. I know that you have a hard field to handle, but the gospel is the power of God. The classes of people you meet with decide for you the way in which the work should be handled. The evangelization of the world is Christ's work, and human beings, as His instruments, are commissioned to engage in this work. They are called upon to follow Christ's example in all things. All are to represent Christ in His pitying, tender love for the souls that are lost. His loving sympathy for the afflicted, His tender, watchful care for the sick, His compassion for the suffering. The way in which Christ carried forward His work is the way in which we must carry forward our work. "Go ye into all the world and preach the gospel to every creature." [Mark 16:15.] This is the commission He has given us.

Lt 98, 1901

Kress, Brother and Sister [D. H.]

Oakland, California

June 19, 1901

Dear brother and sister Kress,—

I have been in Oakland for two weeks attending the camp-meeting. I have labored very hard while here, for there was much to be done. The Lord is our only dependence. We must each stand in our lot and in our place, looking unto Jesus, the author and finisher of our faith.

We see the need of healthy action in the church. Those who have long known the truth, who stand in positions of trust, need to be imbued with the Holy Spirit, that they may be burning and shining

lights in the world. The first question for Christians to ask is, "Have I the Holy Spirit?" The power of the church seems to be feeble and fragmentary. The practice of Bible principles is the only thing that will revive the church. Those who have had great light and many privileges are feeble and inefficient. O, what a sight for angels to behold!

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God, I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [Revelation 3:14-21.]

No one who claims to be in the service of God is to be an idle spectator. There is much work to be done. How are believers to be distinguished from unbelievers? "By their fruits ye shall know them." [Matthew 7:20.] Let not the power of the truth be nullified by the practice of those who claim to follow its teachings. Let Christ's disciples reveal His holy attributes. Let them consecrate themselves fully and entirely to God, leaving no part of the life to be controlled by Satan.

We need to be wide-awake that we may distinguish between the true and the false. Movements will be made by religious organizations which, though apparently designed to benefit the world, are not in accordance with God's mind. In these movements we are to take no part. Many will give them their sympathy, thereby becoming entangled. Those who take part in the Lord's service are to be clear-sighted, experienced men, men who can be trusted, who, seeing beneath the surface, will lift the voice in warning, saying, "Beware of false paths. This is the way; walk ye in it." [Isaiah 30:21.] Many will agree to half-concealed plans, and will find themselves working on the enemy's side.

The Lord desires His servants to be wise in regard to the working of the enemy, to know when to speak and when to keep silent. Workers are needed who will show the difference between the good and the evil, saying, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:16, 17.] In all that we do or say we are to be guided by the inspired record. "Thus saith the Lord," is to be our rule of action. That which God forbids we are not to endorse. The instruction of His Word is to be brought into every transaction of life.

God desires those who are enlightened in regard to the teachings of His Word to go forth to declare the principles of true reform. They will have to meet and combat the trivial theories which men pick up and advance. "What is the chaff to the wheat?" [Jeremiah 23:28.] The great truths of the Word of God are to be made prominent. His glory is to be kept in view. His grand and saving tests are to be advanced.

The Lord desires those who take part in His work to be men of spiritual understanding, sensible men who will follow His way and make known His will. Their voices are to be heard amid the din and confusion of unconsecration. Those in the synagogue of Satan will profess to be converted, and unless God's servants have keen eyesight, they will not discern the working of the power of darkness.

The message to the Laodicean church applies most decidedly to those whose religious experience is insipid, who do not bear decided witness in favor of the truth. God calls for a reform in His institutions, for they have become permeated with the spirit of the world. He calls upon all to bear decided testimony in favor of health reform. Meat should not be placed before the patients in our sanitariums.

Many have lost the power of the third angel's message. Does not the fulfilling of the judgments pronounced so long ago call for an awakening among Seventh-day Adventists? Calmly and trustingly each believer should stand in his lot and in his place, strong in the strength of the Mighty One.

We have no right to tax nerve and muscle so severely that we readily become excited, speaking words that dishonor God. This is not in the Lord's order. He wants us to be always calm and forbearing. However inconsiderate a course others may pursue, we are to represent Christ, doing as He would do under similar circumstances. We are to obey the words, "Be ye wise as serpents, and harmless as doves." [Matthew 10:16.] We are to keep our nerves in such a healthy condition that we shall ever be calm in speech and righteous in action.

Let those who occupy positions of trust in God's cause keep a strict guard over themselves. They are never to feel at liberty to speak condemnatory words. They are not to feel that their position gives them the right to be lordly and dictatorial. They are to honor their position by being true followers of the meek and lowly Jesus, carrying their responsibilities with the constant realization that they are in full view of the heavenly universe. Decided work must be done. Those who are acting a part in God's great firm are to prepare for emergencies. They are to be sure to talk with God before they talk with those who have erred or are going astray. There are many things to be corrected, but let us always remember that Mercy is the twin sister of Justice. Let our work be such that of it can be spoken the words, "Mercy and truth are met together; righteousness and peace have kissed each other." [Psalm 85:10.]

Great reforms are to be made. Many changes will be required as we strive to advance the cause of reform. But reforms which belong to the future must not be brought into the present. We are to advance step by step. Reforms are not to be brought in as innovations, but as natural consequences. Then they will be great blessings.

There is danger that in presenting the principles of health reform some will be in favor of bringing in changes that would be for the worse instead of for the better. Health reform must not be urged in a radical manner. As the situation now is, we cannot say that milk and eggs and butter should be entirely discarded. We must be careful to make no innovations, because under the influence of extreme teaching there are conscientious souls who will surely go to extremes. Their physical appearance will injure the cause of health reform, for few knew how to properly supply the place of that which they discard.

The Lord desires us to be wise to resist the evil and discern the good. God has been giving me instruction that He will give men in various countries ability to produce healthful foods, so that the human machinery can be kept in good order without the use of any food which contains injurious properties. By His Holy Spirit the Lord will guide His workers in the preparation of foods. And the profits from these foods are not to be used merely for the benefit of the sanitariums. God builds no such partition walls. These profits are to be used for the good of suffering humanity everywhere.

In the field in which you are working, there is much to be learned regarding the preparation of healthful foods. Foods that are perfectly healthful and yet inexpensive are to be made. To the poor the gospel of health is to be preached. In the manufacture of these foods ways will be opened up whereby those who accept the truth and lose their work will be able to earn a living. The productions which God has supplied are to be made up into healthful foods, which people can prepare for themselves. Then we can appropriately present the principles of health reform, and those who hear will be convinced of the consistency of these principles and will accept them. But until we can present health-reform foods which are palatable, nourishing, and yet inexpensive, we are not at liberty to present health reform in all its bearings.

God desires His faithful ones to act as His helping hand in breaking the spell which Satan has cast upon the world. Clearly and distinctly, believers are to sound the message of warning, calling to higher and nobler aims those who have been deceived by the enemy. Through them the light of truth is to shine forth to those who are in darkness. Into their own lives and the lives of others they are to bring brightness and happiness. No man liveth to himself. No man can injure himself without affecting those connected with him. No man can live out the pure principles of truth without drawing others closer to the Saviour.

Let God's people consider this matter and strive earnestly to keep themselves in the very best condition of health. Let no one be presumptuous, over-working when he should rest. We know that to the earnest laborer the work seems to move very slowly. He sees that many of those who claim to believe in Christ move tardily, and that their work is incomplete. Sad at heart at the defective work done, he takes hold with such earnest zeal that he does double work himself. But if he is physically weak his health is injured, and the cause of God is helped less than if he had given himself more consideration.

Now, my brother, you are one who can afford to wait. Do not imperil your life by your efforts. The work may seem to move slowly, but you have no reason to doubt the final issue. Remember that God is behind the scenes. He knows the end from the beginning. He can see the result of man's devising, and wrongdoers will not go unpunished.

You and your wife have been appointed to work in advanced lines; but you must make haste slowly, that your life may not be sacrificed. Walk and work by faith, but not imprudently. Do not exhaust your fund of strength, leaving nothing from which to draw. You are dear to the heart of the tender, compassionate Saviour. He will co-operate with you, using you as His helping hand. You are to work as a reformer. Remember this. Thank God that He has strengthened you to work for Him.

I have fears for you. You see the great need of the work, and you are tempted to use your strength improvidently. In this matter you and I are not as wise as God requires us to be. Again and again the Lord has instructed me to guard my strength. I am not to do detail work, but am to spare myself,

that in an emergency I may be prepared for action. And to you this instruction is given. We are not to feel called upon to answer every call to engage in taxing labor, even in a good cause. If we should do this, we should be unable to act in the emergencies which arise, when all our influence is required to correct the evils which have come in. The one who is in poor health is in no condition to labor.

No imprudent work is to be done. In every line God's mercy, God's love, and God's liberality are to appear. My brother and sister, the Lord desires you to be careful of your diet, but at the same time He does not want you to exclude from it the food which the system needs. Your diet should be more carefully liberal. You should not restrict your diet so severely that your blood will become impoverished. I would not say to all, not even to some of our ministers and workers, what I say to you. But the light I have on your case is, Nourish your system. You cannot present yourself as a recommendation of health reform unless you eat as you should, work as you should, and rest as you should. I have passed through an experience similar to that through which you are passing, and I know that it would be wisdom for you to try the eating of some articles of food which in the past you have conscientiously discarded.

We are responsible to the world as well as to the church. As Christians we should be interested in everything which concerns the human brotherhood. As God's workers we are bound to make the most strenuous efforts to fulfill the obligations resting upon us. We are to let the light of truth shine forth, striving to promote the common good. We are to do all in our power to relieve the spiritual and physical needs of suffering humanity, delivering the ignorant from the oppressive yoke of wrong habits and customs.

Brother and Sister Kress, be prudent. Learn carefulness from the recent illness of Dr. Kress. Cherish the strength which is needed so much. Take out-of-door exercise. But you should not be too ambitious, even in taking physical exercise. Be sure to take full, deep breaths. Do not strain the voice. Talk clearly and distinctly. Thus you may do much to aid your recovery. All our ministers should know how to articulate distinctly and how to take deep inspirations when breathing. You know all this, but for your benefit, I remind you of it. Speak slowly. Make suitable periods, colons, and semi-colons; and you will accomplish more by one sermon than is accomplished by three or four sermons where the words are rushed out one after the other. Do not let your discourses exceed thirty minutes. Then you can speak oftener. Two short sermons are better than one long one. The people are more benefited, and the speaker is not over-taxed.

May the Lord bless you, is my prayer.

Lt 99, 1901

Belden, F. E.

St. Helena, California

July 24, 1901

My dear Nephew,—

You may not be able to comprehend the words I have written you, but I dare not refrain from writing you what is just and true. It grieves me to do this, but when I see you so insensible to your true spiritual condition, I can not write in a way which will flatter you.

I feel greatly burdened over the condition of your family. Had you stood free from egotism and self-exaltation, you would have felt the importance of exerting a savory influence in the home. But your strained ideas in regard to your brethren and yourself have had a very sad influence upon you. Your religious life is more centered in Frank Belden than in Christ. You have an exalted idea of your capabilities, but they are not thus estimated by God. A tree is known by the fruit it bears.

You forget that you have been one of the chief workers in the last twelve years in bringing matters to their present shape in the Review Office. By the grace of God you could have softened and subdued your hereditary and cultivated tendencies. Then your brethren would have placed you where your time and strength would have been used to the saving of your own soul. But you have exalted yourself. You have devoted your time to political matters as though you were appointed to that work. But what has it all amounted to?—Spiritual and temporal poverty. The productions of your pen have been many, but God can not say of you, “Well done, good and faithful servant; ... enter thou into the joy of thy Lord.” [Matthew 25:23.]

Those who double their talents in the work of saving souls make music for the angelic choir. God does not ask His servants whether they can speak loudly or authoritatively, whether they have eloquence or riches. He asks, “Do they walk in such humility of mind that I can teach them My way? Can I put My words in their lips? Will they reveal My grace? Will they represent Me? Will they place themselves under My control? I will visit with the rod those who follow the course condemned by Me; and if they do not repent, the candlestick will be moved out of its place.”

Heaven has been purchased for us at an infinite cost. Those who appreciate heaven and bring its fragrance into this life are obtaining a fitness for life in the presence of God.

I feel deeply over your case. I would do all in my power to save you from Frank Belden’s dangers, but I must leave you with God. May the Lord give you a clear mind and correct judgment, is my prayer.

I will send you a few paragraphs copied from a testimony written many years ago.

God is love. Had you cherished His love as it is your privilege to do, you would not now be as you are. But you have thought yourself capable of molding yourself. This has been the greatest error of your life. Your self-esteem and self-confidence have caused you to lose sight of the great Pattern, Christ Jesus.

If God had love enough to lead Him to give up His Son to an ignominious death for the salvation of the world, has He not love enough to hear the earnest cry of your soul for yourself and your family? You have talked, talked, talked of the failings of others. This influence has harmed your wife and daughter, and they, like you, have made crooked paths for your feet. O that the God of heaven will help you to see where you have stumbled. Examine yourself by the light of God’s Word.

Place your feet on the platform of eternal truth. Seek the Lord while He is to be found, call upon Him while He is near. The cross of Calvary is a standing pledge that until sin and sorrow, want and woe, shall be no more, God will keep us [in] our struggles against the enemy. “He that spared not his own

Son, but delivered him up for us all, how shall he not with him freely give us all things” necessary for our good and His glory? [Romans 8:32.]

Consider seriously the solemn declaration of Christ, “No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him.” [Matthew 11:27.]

Have you caught a glimpse of the spotless purity of the character of God? Do you realize how pure we must be before we can see His face? Have you seen the glory of His power, and are you so humbled by your own nothingness that in contrition you come to the cross of Calvary saying, “In my hands no price I bring; simply to thy cross I cling”? Can you renounce all self-trust, all self-confidence, all boasting, and accept Christ as made unto you wisdom and righteousness and sanctification and redemption?

If you have failed to gain a correct knowledge of God and eternal realities, your faith, your wisdom, your righteousness are as sounding brass and a tinkling cymbal. In the prayer which just before His death Christ offered for His disciples, He said, “This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent.” [John 17:3.]

Will you, children of my dear Saviour, bought with the price of His blood, give yourselves unreservedly to Him? Will you make a covenant with God in Christ, He who is just and true, full of love and tender compassion? God in Christ. O, the immensity of the thought!

Lt 100, 1901

Mills, Brother

St. Helena, California

July 29, 1901

Dear Brother Mills,—

This is a very critical time for the church in Healdsburg. You are in a position where you can do much good. As you fill your position as elder of the church, be true and kind to God in the person of the erring ones in the church. Bear in mind, my brother, that you should not fail to heed the admonition of the Spirit of God to bring into your heart all the kindness, all the tenderness, all the love of Christ. Do not cherish a cold, unsympathetic spirit. Let your words be carefully chosen. Speak and act so that you will have a great influence for good over the church members.

God desires you to avoid all harshness. Cover yourself with the robe of Christ’s righteousness. Speak the truth in love, and in so doing you will be a blessing. Do not allow a rash spirit to control your words. May the Lord soften and subdue your heart that your words shall be a blessing to the church.

Now is the time for the work of God to deepen. Now is the time for His Holy Spirit to make clean and thorough work, and for all selfishness, all wrongs, to be rooted out. May God help you and the whole church, is my prayer.

Watch and pray. If there are those who do not manifest the Spirit of Christ, let not this provoke retaliation on your part. Do not enter into controversy. Tell your brethren that the Lord is working to set things in order; that you can not do the work, but that the Lord will accomplish His purpose.

Let tenderness, great tenderness, come into your heart, my brother; for I am at this time compelled to say, Your son is not guiltless before God. I have not traced these lines before, but I now trace them, and will not let any eye see this but yourself. I tell you this, that you may know how to pity and labor for the youth. Be assured that God has witnessed your sorrow and your sufferings of mind, and the Lord will save your son, if he will humble his heart before Him.

Now, my brother, I hear from you that your son is trying to do well, and sometime he may have something to say to you in this matter. The Lord will pardon our transgressions and forgive our sins. We all need constant grace to keep us from falling. You have had sore and sad trials, but the Lord has blessed and encouraged you, and He desires you to put your entire trust in Him. Do not at any time be easily provoked, whatever may be the temptation. Be of good courage. Educate yourself to control your spirit and your words. The Lord will be your helper and your God.

Christ, the Son of the living God, came to this earth to give to the world an expression of the great love wherewith God loves us. Keep contemplating the measureless depth of the love of an infinite God. May God strengthen and bless you.

In much love.