

Ellen G. White 1901 Letters 101 - 232

Lt 101, 1901

McElhanev, S.

St. Helena, California

July 27, 1901

Dear Brother M.,—

I received your letter and will write a few words. I may be at Healdsburg next Sabbath, and I may not. I wish to tell you now, The position you occupy is one of great peril. For a very long time you have not made straight paths for your feet. I have nothing to say with regard to the restitution you should make.

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. ... I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” [Revelation 1:7, 8.]

Now is your time, your opportunity, to make thorough work for eternity. Consider how you would stand before the throne of God if your life should close now. Your position is not clear. You have not yet reached the depth of Christian experience that God wishes you to reach. Your example in your family has resulted in destroying the faith of your children. As a husband and a father, you have not been kind and tender. You have not brought heaven into your home. You have not had a heart of tender compassion and love, and therefore you have ruled as with a rod of iron. The influence you exert has largely weaned your children from you.

O what a work you might have done, but did not do! And yet you and others have acted as though God neither saw nor noticed. You have a work to do in the home. You have confessions to make to your children and to your wife. You have quenched the Holy Spirit of God. In your home you have shown little forbearance, little patience. In your mistakes and errors, would you wish to be treated as you have treated the members of your family? I hope that the education you have given your children and your wife will not prove their eternal ruin. The sin of their present impenitence largely lies at your door.

“Fathers, provoke not your children to anger, lest they be discouraged.” [Colossians 3:21.] Upon all fathers and mothers rests the sacred charge of bringing up their children in the nurture and admonition of the Lord. Your work is now being tested and tried. You have not yet made thorough work. May God draw nigh unto you and lead you to see the depths of the sinfulness of your own heart. This is your time of grace, your opportunity to cleanse the soul-temple. I beg of you to make thorough work. Do not harden your heart in sin. If this opportunity should pass, and you only make half work to clear your soul from guilt, it may be that you will never have another opportunity. Will you now make thorough work in the salvation of your soul? It is precious in the sight of the Lord.

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 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 whosoever was not found written in the book of life was cast into the lake of fire.” [Revelation 20:11-13, 15.]

We are approaching the end of this earth’s history. It is for our present and eternal good to make thorough work for eternity. Read the twenty-first chapter of Revelation, and take a solemn, retrospective view of your life. Should death have come to you ere this, on which side would you have been in that great day—with the righteous, or with the wicked? on the right hand, or on the left? Do not deceive yourself. Only the pure in heart shall see God. Should those who in their selfishness have paid no heed to the messages of warning God has sent, and who have refused to follow the Lord Jesus in the path of self-denial and self-sacrifice, be cut down under the hand of God while following their own ways and dishonoring their God, would they enter the courts of bliss? Would they enjoy heaven?—No, no. They could not endure the purity and glory of God.

The Lord calls upon all to seek Him now, while He may be found; to call upon Him while He is nigh. “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” [Isaiah 55:6, 7.]

Take these words, and come to the Lord with confession and with genuine repentance. Cleanse yourself from all filthiness of the flesh and of the spirit. Humble your soul under the mighty hand of God, and He will abundantly pardon. Do not stop short of doing this work.

Lt 102, 1901

Church at Healdsburg

St. Helena, California

July 21, 1901

To the Church at Healdsburg: Dear Brethren and Sisters,—

The condition of the church at Healdsburg has been presented to me. I have been instructed that a large number of the members have violated their profession of faith. They have not cherished that faith that works by love and purifies the soul. A strange spirit has been manifested in the church. There has been robbery of God, and God has shown me that the church had a work to do in making this matter right.

Brother Mills was anxious to have the church debt presented at the Oakland camp-meeting. But I was instructed that this would not be the right thing to do; that there was a solemn work to do in the church with the church members; that there was need of conversion, need of repentance and confession of sin. The members of the Healdsburg church need to humble their hearts before God, that there may be a thorough cleansing of the soul from the strange work that has so greatly dishonored God. The course of action followed by some claiming to be Seventh-day Adventists has left a blot upon the Lord’s heritage. Those who expect to enter heaven without counting and

accepting the cost will never see within the gates of the New Jerusalem. I do not ask the members of the Healdsburg church, "Do you read your Bibles?" I ask, "Do you search the Scriptures, that you may be enlightened in regard to the Word of God?"

Brother Mills told me that he was anxious to present a petition at the camp-meeting for money to be raised to make improvements upon the Healdsburg church building. One night after this, the situation of this church was presented to me. I was shown that for years, and for the last twelve years especially, some whose names are on the church books have been standing under the rebuke of God. I have been asked by letter regarding the real-estate business being an objectionable business to be followed by Seventh-day Adventists, and I must answer this question. I have been instructed that those who follow this business after worldly policy plans cannot be Christians in practice, even though they are in profession. Thoroughly converted men, those who make Christ their example, could not work in the real-estate business in the way in which it has been conducted for more than fifteen years by some claiming to be Seventh-day Adventists. Have those who have been in this business a clean conscience? Will they be pleased to meet their record at the bar of God, when the sealed books shall be unsealed and every transaction of this life shall be revealed? Those who have not followed correct principles in dealing with brethren or with those not of our faith will not be pleased with the revelation that will appear when they will see matters as God sees them. Those who have not a clear perception of the law of God and its binding claims upon all will meet with some sad surprises in the last great day when every case will be brought up in review before God. In their record they will see that which will fill them with shame, but not a figure can be changed. All is beyond recall or remedy.

In the church militant, there are tares with the wheat. Christ declared, "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn." [Matthew 13:24-30.]

"Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." [Verses 36-43.]

Read this instruction carefully, doing all in your power to understand the parable. The Holy Spirit will impress the minds of those who desire a clear perception of this parable. The gospel of Jesus Christ calls together in church capacity those who come out from the world. The kingdom of God must be kept free from the sinful practices of the world.

“Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.” [Verses 18-22.]

In these words Christ hath given a reason for the condition of the churches. Those who have not root in themselves, who do not constantly follow true Christian principles, whose natural and cultivated tendencies to wrong have not been changed by the grace of God, continually lose the interest which they once felt in the truth. They return to their sinful practices. They may continue to make a profession of Christianity, but they do not honor the truth of God. They do not go on from grace to grace. For a time they are neither cold nor hot, but they finally become hardened to all good impressions. They grow careless, worldly, inattentive. They hear the truth, but do not receive it. Of this class Christ says, “Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.” [Matthew 7:26, 27.]

Of Chorazin and Bethsaida, cities in which the most of Christ’s mighty works had been done, which were exalted to heaven by being honored with His presence, the Saviour declared, “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 are exalted unto 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.” [Matthew 11:21-24.]

Those who have been favored with great light and many opportunities, but who have not accepted the light or improved the opportunities, will receive punishment in accordance with their sin. Christ has made very provision for the sanctification of His church. He has made abundant provision for every soul to have such strength and grace that he will be more than a conqueror. He is wounded afresh and put to open shame when those who have been placed in positions of trust in His church pay no heed to the word, “It is written,” so often quoted by the Saviour when tempted by Satan. God sent His only begotten Son to our world that the world through Him might be saved by returning to loyalty and obedience. Those who accept and practice the truth reveal to the world the power that God’s grace has to sanctify the human heart. Those who walk in obedience to the commandments of God are the Lord’s representatives in our world. Church members are to be

lightbearers. They are to help one another. If there are those in the church who are walking contrary to the Word of God, who give no evidence that they are seeking to live the life of Christ, faithful shepherds are to labor for them. If they refuse to come out from the world and be separate, if they continue to walk contrary to Bible rules, they should be suspended from church fellowship, that they may not be stumbling blocks to sinners. If after being earnestly labored with they refuse to repent and humble themselves before God, let them be separated from the church.

God calls upon the members of the Healdsburg church to make thorough work for eternity. He calls for repentance and reformation. Christ has given directions for the guidance of church members, declaring that they are to show Christian interest in one another. If one commits sin, his brethren are not to talk of it among themselves. Go first to the one who has offended, and tell him his faults between him and thee alone. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [Matthew 5:23, 24.] Do church members obey this word?

Directions are also given in Deuteronomy: "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee." [Deuteronomy 16:16-20.]

Compare these words with the Scripture just read from Matthew. Study this instruction carefully, for it has an important meaning. Read the sixteenth chapter of Deuteronomy attentively.

The instruction in Matthew presents the work that must be done to keep the church purified from error and defilement. The brethren in the church are to be faithful to one another, and this is in every sense applicable to the sisters also. When you bring your offerings to God, ask yourself, "Am I indulging wrong feelings toward any of my brethren in the faith? If so, I must, according to the instruction of the divine Teacher, be reconciled to the one with whom I am at variance."

Christ sees that little heed is paid to His instruction. His people come to Him in prayer and ask favors of Him while at the same time they are walking contrary to His will. They cherish hatred in their hearts against their brethren, not only thinking, but speaking evil against them. They refuse to put out of the way the matters which cause discord and variance; therefore they would not appreciate the blessing of God, should He give it to them as they desire.

Suppose that in every institution established among us, in publishing houses, sanitariums, schools of every grade, God's people had sought to understand His plan as outlined in the instruction given to the children of Israel. Suppose that the principles given by Christ from the pillar of cloud had been woven into the life practice. Would not we as a people stand today on vantage ground?

We are not required to observe the ceremonies observed by Israel in regard to the sacrificial offerings, because type has met antitype in the great, grand offering of the Son of God who was sacrificed for us once for all. We look by faith to a Saviour who has been lifted upon the cross of Calvary, who in all His virtue and all His righteousness gave Himself for us. The Just died for the unjust. Through that death we have been given an eternal life-insurance policy. Christ came to this earth to suffer the death penalty in our behalf. He broke the fetters of the tomb and rose from the dead, proclaiming in the hearing of the heavenly universe, the fallen angels, and the human race, "I am the resurrection, and the life." [John 11:25.] He has forever answered the question, "If a man die, shall he live again?" [Job 14:14.] He declares, "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,"—taking possession of the heart and mind,—“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 3:19-21.]

Christ points His followers to the path of self-denial, self-sacrifice, and self-surrender. Those who follow this path not only help themselves, but help their brethren and sisters, clearing away the cloud of misunderstanding which comes because Satan makes a mote out of a mountain, and a mountain out of a mote. O, how much better it would be if church members humbled themselves under the hand of God, seeking to remove everything that hinders pure, loving fellowship.

It is a sin to entertain anger in the heart against a brother or a sister in the church. Christ treats anger as murder. For one brother to bring a railing accusation against another brother is an offense of the gravest order. "But I say unto you, That whosoever is angry with his brother without a cause"—O, how much of this there is in the church today!—"shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." [Matthew 5:22.] God has a controversy with that man. He thinks he has occasion for feeling angry, for calling his brother "Raca," "vain fellow," but these passionate words are a savor of death unto death. He who utters them is not co-operating with God to save his fellow man. In heaven this wicked railing is placed in the same list as common swearing.

While hatred is cherished in the soul, there is not an iota of the love of God there; therefore, when any man has an offering to present to God, he is to clear the way, that his path may not be blocked with his perversities. Then, if he will humble his heart before God, confessing his mistakes and errors in giving way to the passion which opened the door for Satan to come in and take control of the whole man, God will accept his offering and forgive his sin.

My brothers and sisters, prepare the way that you may come to God with humble hearts and be forgiven. Act your part in the work of confession. It is not your brother's sin that you are to confess, but your own. In doing this you are making straight paths for his feet, and softened and subdued, he will fall upon the Rock and be broken. And the Lord will look with pleasure upon the offerings brought to Him.

Study the words of the Saviour which come sounding down along the line to our time, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case,"—whatever your position or responsibility,—“enter into the kingdom of heaven.” [Verse 20.] The righteousness of the scribes and Pharisees was of a selfish character, consisting of external forms.

The righteousness which God requires is internal as well as external. The heart must be purified, else Christ cannot be enthroned therein. The life must be conformed to the will of God.

There is no need to marvel why the church is not more vivified by the Holy Spirit's power. Men and women are setting aside the instruction Christ has given. Anger and covetousness are obtaining the victory. The soul-temple is full of wickedness. There is no room for Christ. Men follow their own perverse ways. They will not heed the words of the Saviour or the testimonies of reproof sent by His Spirit.

They take themselves into their own hands, rejecting reproofs and warnings, until the candlestick is removed out of his place and spiritual discernment is confused by human ideas, human maxims, and worldly policy. Though deficient in religious service, they justify themselves, saying, "The temple of the Lord, the temple of the Lord are we." [Jeremiah 7:4.] They set the law of God aside to follow the light of their own imagination.

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [Isaiah 50:10, 11.]

God is true to His covenant with His people. His Word is infallible. His people bring suffering upon themselves by forsaking His counsel for their own human wisdom. It is impossible for their prayers to reach the throne of God, because the rebellion of disobedience is the substance of their petitions. Christ came from heaven to teach the Word which His Father committed to Him for the fallen members of His family. Those who hear and obey, walk in safe paths under the protection of the Lord of heaven. Through the power of Christ they are victorious over every foe. Those who do faithful, unselfish service for God will be blessed in their unity as they work in obedience to every word of Jehovah.

When the church allows within her borders those who are constantly working on lines of worldly ambition, when church members cherish difference and animosity, God is greatly dishonored. He cannot bless them with grace and power while they continue in sin, and therefore, unwatered by His grace and power, they become dry and spiritless. God has given all power in heaven and earth to His Son, to give to His people as largely as they prepare themselves to receive it. This power is in every way adapted to the necessities of perishing sinners, and God will use the members of His church as His helping hand, if they will be usable. But He does not communicate through impure channels, for this would dishonor His holy name.

All who love Jesus will search the Scriptures, that they may know and obey His will in everything. Christ will be to them a very present help in time of need, for God's power is pledged to faithfulness. He will fulfil His Word to all who are true and faithful, receiving and imparting His great and precious gifts. Christ triumphs in the triumph of His people; therefore prepare His way that He may bestow His richest gifts upon His church. If His people refuse to be humble and obedient, to walk in His way and do His will, they will walk and work in the counsel of another leader, even with the disloyal and unsanctified, the selfish and covetous. Can God manifest His power to such?—No, for they would reveal only defeat and failure.

Tell in every church what the individual members must do and be if they would work successfully. In God alone is our strength. In quietness and patient forbearance we shall conquer. Those who reveal the long-suffering and patience of Christ will obtain deliverance from darkness. But those who forsake the way of the Lord, marking out new methods, and following human surmisings, will surely lie down in sorrow. Perversity, carried into the religious experience, will place them outside the city of God. Only those who know the way of the Lord know His assurance and peace.

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. ... He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. ... 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, 11, 13, 14.]

Lt 103, 1901

Hindson, J.

St. Helena, California

July 28, 1901

Dear Brother Hindson,—

I thought that I had given special direction that Brother Belden was to receive two dollars a week from the Conference and a good-sized box of flour and rice and other groceries every now and then. I have not heard from Brother and Sister Belden since coming to America, till a day or two ago, and I find that they have not received any money nor any groceries. Is this right? Who did you suppose was taking care of Brother and Sister Belden?

We learn that Brother Nobbs is sick, and has been sick for some time. Brother Belden has been holding meetings whenever he could, and lately he has been acting in Brother Nobbs' place. He received money from the Conference until he went to Cooranbong. He has received nothing since we left. I would not have had them so neglected for any consideration. Were you on a remote island, unable to get money or provisions, would you not wish your brethren to consider the law of God?

A lawyer came to Christ with the question, “What shall I do, that I may inherit eternal life?” Christ answered, “What is written in the law? How readest thou?” And he answering said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” And He said unto him, “Thou hast answered right: this do, and thou shalt live.” [Luke 10:25-28.]

My brother, will you look into this matter? It is the duty of the New South

Wales Conference to assist Brother Belden. I have invested much in the cause and work of God in New South Wales. At one time I gave fourteen hundred dollars toward building meeting-houses and assisting institutions. What I now ask should be done for Brother Belden, who is unable to get any money. He can be an influence for good on Norfolk Island. Brother Nobbs and the believers on the Island urged him to return. He went back, and his influence has been a help.

It is the duty of the New South Wales Conference, for which I have done so much, to take this burden off me, and send Brother Belden no less than two dollars a week. And when the boat goes to the Island, groceries that cannot be obtained there, only at very high rates, should be sent to him.

I lay this burden on the New South Wales Conference. It is a duty they must not neglect.

Brother Belden has made teeth for the people on Norfolk Island and has been paid for them, but he has no money to buy more material, and therefore he cannot make more teeth.

I want you to consider Brother Belden's case. Do not pass it by. I shall send a copy of this letter to Brother Burden so that if Brother Hindson is not now in New South Wales, Brother Burden will appoint someone to see that Brother Belden is sent two dollars a week and a box of provisions, as is needed.

I will now leave this matter with you and I hope that it will not be neglected. I would send this letter to Brother Irwin, but he may be away.

I hope my brethren will appoint some one who will faithfully attend to this matter. Brother Belden may die at any minute with heart disease. As long as God spares his life, his counsel and influence and experience will be a great blessing to the church on Norfolk Island, and he should receive help from the Conference.

With much love to you, Brother Hindson, and to your dear wife.

Lt 104, 1901

Braman, Brother and Sister [C. K.]

St. Helena, California

August 4, 1901

My afflicted brother and sister,—

Your letter has just been placed in my hand. I am very sorry to hear that you are so afflicted, but you need not despair.

My brother, you are a sick man. You need different employment. You are engaged in a business that is exceedingly trying to the nervous system. If you could take up some work less trying, if you could get a piece of ground and for a year work out of doors, away from all the perplexities of business, it might save your brain and your soul. It is not wise, merely because you can make money readily, to continue in the work of tuning pianos, if this affects your nervous system.

In many cases I have advised out-of-door work for piano tuners, telling them that unless they changed their business, they would have to deal with insanity.

We are made up of nerves and senses, as well as of conscience and affections. All parts of the living machinery are to be wisely cared for and considerately treated. The Lord has respect for the body as well as the soul.

The canvassing work is a good work, but it may not be the best work for you, if while engaged in it you are obliged to eat irregularly and cannot get healthful food.

My sister, you and your mother should do all in your power to please your husband. Remember that he is a nervous dyspeptic. I hope you may never know what a nervous dyspeptic has to endure. Do everything you can to restore your husband to health. In no case withhold your sympathy, but encourage him in every way possible. Give up your own ideas and your own wishes, if by so doing you can help him. Thus you will be blessed. Do not persist in having your own way when you know that this afflicts him.

I know what it is to be nervous. For weeks together I have had to have my meals brought to my room, because I could not endure the clattering of dishes.

Your husband would better not remain in the business of piano tuner. If he can, he should get a place in the country where he can keep chickens or raise vegetables. Any out-of-door work would be better for him than tuning pianos.

Your mother should defer to your husband's expressed wishes. We would charge all not to wash their dishes on the Sabbath if this can possibly be avoided. God is dishonored by any unnecessary work done on His holy day. It is not inconsistent, but proper, that the dishes should be left unwashed till the close of the Sabbath, if this can be managed.

I cannot see but that you are trying your best to live out the principles of health reform. Study economy in everything, but do not withhold from the diet the food which the system needs. With regard to the nut foods, there are many who cannot eat them. If your husband enjoys dairy butter, let him eat it until he is convinced that this is not best for his health.

My sister, you and your mother need the sweet influence of the Spirit of God that you may reveal the love of Christ. If you all try to understand the blessed mystery of abiding in Christ, fewer words will be spoken to chafe and irritate. Silence for God is often more eloquent than words. Let the soul be hushed in silent awe, that the unseen Presence may be appreciated and the still, small voice of the Spirit be heard.

Read and study the sixty-second Psalm. We are now to prepare for the mansions Christ is preparing for us. God help us to abide in the Saviour.

I am glad that you have a little child in the family. The home should be a heaven upon earth. Nothing should be allowed to enter to mar the happiness of the members. The little things in the home should be so adjusted that no one will be irritated. Our work in this world is to be pleasant, kind, and thoughtful. My sister, let there be no contention in your home. You must act as the peacemaker. Be careful to do nothing to irritate your husband. Let the peace of God rule in your house.

We all need to study the life of Christ and the lessons He gave, that we may know how to conduct ourselves in our relation with one another. Cherish the soothing influence of the Spirit of God. Remember that speech is a talent of great value if used aright, and that out of the abundance of the heart the mouth speaketh. Remember also that by thy words thou shalt be justified and by thy words thou shalt be condemned. Unadvised words often create difficulties which otherwise would not exist.

We are placed in this world to be children of God and to prepare for the future immortal life. Speak no unkind, thoughtless words. As you associate in family relationship, be careful to speak kind, tender words which will comfort and encourage. Do not forget the little acts of kindness which do so much to help the member of the family who is struggling with infirmities which no one but himself can understand.

It does not pay to persist in having one's own way, to be unwilling to yield in the little things which are of small consequence, thus bringing bitterness and wrath into the home. Life is too short, too full of sorrow. We have no time to spare for the bruising of any sore, tempted heart.

Let each one be kind and considerate of the other. Never let the sun go down upon your wrath. Never close your eyes in sleep without making right the little, pettish difficulties which hurt and bruise the soul. Confess your weakness, and lift the weight from your husband. Let nothing come in to hurt and destroy your peace of mind. We are Christ's property, and every afflicted soul should be helped, not hindered.

The Lord does not want any one to be unhappy. My brother, your case is not hopeless. With regard to the colporteur wagon, cannot you go to the church officers and get them to buy it from you? Then with this money you can pay your debts and for a year, if need be, work out of doors not touching a piano. Leave the business which makes you nervous and restless. When you have done all you can, trust in God. Get out of debt, and never again get into debt. Live so economically that you will not have to feel the galling burden of debt.

When you are tempted to think or speak unwisely, kneel wherever you are, and pray till you find rest in Jesus. I am sure that He will not leave you or forsake you. You may scorn yourself because of your passionate utterances, but remember that Jesus pities you, and that He will heal you, body and soul, if you will do His bidding. Here is His word to 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.]

Jesus desires to make celestial harmony in your soul. Read His words, not with discouragement, [but] with confidence and hope. Listen to the blessed words which God speaks to you. Walking with Christ means to believe that, though unseen, Christ is walking with you.

The soothing voice of God comes to you, saying, "Commit the keeping of your soul to me and I will preserve you and sanctify and bless you. Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me."

The Lord never leaves the one who is physically and spiritually afflicted. Look to Jesus, the author and the finisher of your faith. Believe in the One who so loves you that He gave His life that you should not perish, but have everlasting life. The Captain of our salvation is with us. He will lead us onward and upward to certain victory.

When you are tempted to speak rashly, remember that harsh, hasty words will dishonor your divine Companion. The Lord Jesus asked you to put your trust in Him. It is the privilege of all, ministers and people, to put their trust in the Saviour. Let your conversation be heavenly. Reveal by your words that Christ is abiding in the soul. When tempted to speak words that will grieve the Holy Spirit, lift the heart to God in prayer. He will help you to speak right words. Hope thou in God. Be a humble, trusting child of faith. I know that the Lord will not forsake you if you will put your trust in Him.

Have you not brethren in the faith who can help you by their counsel? If so, go to them, tell them just how you are situated, and ask them to pray that the Lord will bless and encourage you. Then you must co-operate with God. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." [Philippians 2:12, 13.]

Lt 105, 1901

Marsh, W.

St. Helena, California

July 28, 1901

Dear Brother Marsh,—

I hardly know just how to answer your letter. I have just written to a young man in Denver who has been conducting a restaurant there under the name of doing medical missionary work. He has been sailing under the colors of the Battle Creek Sanitarium, but he has not been carrying out the principles of health reform. Meat and other things which testify against the principles which Dr. Kellogg upholds were placed on the table. This young man has not had an experience in true health reform.

There is much work to be done. But this work must be done understandingly. Some keep silent when they ought to speak. Others, when they ought to keep silent, speak excitedly and hastily. When we speak, we should keep the Christian life in view, remembering Christ's 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.] Our words should testify that we are partakers with Christ in His sufferings, that we are living in partnership with Him.

Kindly, patiently, interestedly, those in charge of a sanitarium are to give faithful instruction to the workers, that Jesus may always be honored.

Through Paul God has given many wonderful lessons for our instruction. In his visions Paul saw many things not lawful for a man to utter. But many other things which he saw in the heavenly courts were woven into his teachings. The truth flashed from his lips as a sharp, twoedged sword. The impressions made upon his mind by the Holy Spirit were strong and vivid, and they were presented to the people in a way that no one else could present them. Paul spoke in the demonstration of the Spirit and with power.

In his letter to the Corinthians Paul writes, "We are laborers together with God; ye are God's husbandry; ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.

"Now if any many build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he

himself shall be saved, yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." [1 Corinthians 3:9-17.]

I will give you the best knowledge that has come to me on the subject about which you write. Another sanitarium is not needed in Colorado at the present time. We have a sanitarium in Boulder, in College View, in Des Moines. But there is no sanitarium in the Southern field. The Lord has indicated that a sanitarium should be established in Nashville, Tennessee. A good work has been started in that place, but a sanitarium is very much needed. You mention a brother who is willing to invest his means in building a sanitarium. Will not this brother go to Nashville and see what he can do to establish a sanitarium there? I very much desire that this proposition shall be favorably considered.

The building of a sanitarium is the easiest part of the work. It is much harder to find workers who are capable of conducting the institution in a way that will honor God. God will not bless a sanitarium that is conducted in a haphazard manner. He cannot give prosperity to a sanitarium where the patients are fed on the very articles of diet which have made them sick. Those who conduct sanitariums in this way do the medical missionary work great harm. They misrepresent the purpose for which the sanitarium work was started.

Great skill is required to conduct a sanitarium in such a way that the expenses will be met. So many of those employed as helpers have never learned the principles of economy. They do not know the meaning of Christ's words, "Gather up the fragments that remain, that nothing be lost." [John 6:12.] Often enough is wasted in a year to support a family for that length of time.

Then again, unless the institution has a matron who knows how to oversee wisely, money is often paid for work that is not done. There are helpers who do not work faithfully. During their working hours they spend time in talking to one another. They are more interested in their talk than in their work. The lax, dilatory way in which they labor is against the institution. They do not work with expedition. They are not filled with an intense interest to see the institution not only paying its current expenses, but laying by a fund for emergencies.

With complete order and skilful industry, the work in many of our sanitariums could be accomplished with half the number of helpers now employed. Those who have no missionary spirit, who work only for the wages they receive, will not labor interestedly, but lazily. Such helpers are a loss to any institution. The minutes they waste grow into hours, yet they ask pay for all this wasted time.

Let all remember that God is taking their picture, just as surely as the pictures of men and women are today reproduced upon the polished plate of the artist.

In every sanitarium there should be one who will faithfully educate the helpers in Bible lines. It is a great aid to the helpers to be brought to the Word of God, to have their attention called to the fact that they are acting a part in the cause of God, and that He requires each one to be a faithful steward.

Our sanitariums should not receive as helpers young men or young women whose minds are filled with cheap, frivolous ideas, who have no desire to improve the talents which God has entrusted to

them. They should be plainly told that unless they are willing to change, the institution can be no help to them.

I wish that parents could realize the harm they are doing their children by failing to teach them to bear their share of the burdens of the home. Many parents allow their children to grow up with the slipshod education. They have no idea of what is to be done or how to do it. Young men and young women of this class should not be received at our sanitariums. Those in charge of the institutions should realize that they are to act in God's stead, dealing faithfully and truly with the youth placed in their care. Workers who are giddy and inefficient, who refuse to try to improve, should return to their homes and place themselves under training. If they cannot obtain the proper discipline in the home, let them go to someone who can teach them that what is worth doing at all is worth doing well.

Lt 106, 1901

Managers of the St. Helena Sanitarium

St. Helena, California

August 6, 1901

To the Managers of the St. Helena Sanitarium,—

I am impressed that the time has come to say something in regard to the Sanitarium at St. Helena. There is need of the vivifying power of the Holy Spirit being felt throughout the institution. Much has been presented to me during the last fifteen years in regard to this institution, and this I have written out plainly and clearly in many communications. But all that was written to warn, to help, and to encourage Dr. Maxson during his connection with the St. Helena Sanitarium he chose to set aside, following his own judgment and refusing to control his inclinations on the point of appetite. On account of this, he and his wife separated from the Sanitarium.

The Lord has instructed me that all that was presented to Dr. Maxson was for his present and eternal good. But he turned from light and took his case into his own hands. He will receive according to his works. Cause will be followed by effect.

At one time the St. Helena Sanitarium was brought too largely under the control of one family. The members of this family, according to the counsels of divine wisdom, needed to make decided changes. But notwithstanding the light sent by God, Dr. Maxson chose to explain away and make of none effect the instruction given. Had he walked in the light which God sent, it would have been for his physical and spiritual good. And in connection with the Sanitarium at St. Helena, under the guidance of the Lord, he could have been blessed with physical and spiritual power. But he chose to think that Sister White did not understand his case, and his misunderstanding and misinterpretation of the messages of counsel have been the means of influencing others besides himself.

The question is a live one: What is essential to be done for the institution upon the hillside? Its history has been presented to me, and I have written to Dr. Sanderson in reference to his management. He has not shown wisdom in feeling that it is his place to control the management. While he may not acknowledge it, yet he has virtually been manager.

Dr. Sanderson has imbibed Dr. Maxson's ideas in regard to physicians having the management of a sanitarium. But Dr. Sanderson has not the talent of management. If he would give himself fully to the duties of a physician, he would have better success.

He acknowledges that things at the Sanitarium ought to be different, but he has not the executive ability to set matters in order.

If after the light came to Dr. Maxson and Dr. Sanderson, they had received the instruction and had been willing to entrust the business to a capable manager, they would have opened the way for God to work, and the Sanitarium would be much further advanced than it now is. If the plan had been heartily adopted of placing a capable manager in charge of the business of the institution,—a man of understanding with the qualifications of a manager, a man who could take general oversight inside and outside,—had such a man been placed in charge of the Sanitarium, meeting with the support of the physicians, thousands of dollars would have been saved and the institution would have been furnished with conveniences which it does not now possess.

Dr. Sanderson has always been opposed to this plan; he has desired to have a manager who would manage under his control. In this the Lord has not been honored. His name has not been glorified. The Sanitarium has always needed an able and responsible manager. Then Dr. Sanderson could have devoted more time to his patients. They have needed more attention than they have received.

The spiritual atmosphere of the Sanitarium has not been of a character to leave the best impression on the patrons. In a sanitarium, of all other places, a heavenly influence should be exerted, that the patients may see that God's presence is in the institution.

All connected with this institution should realize the important responsibilities resting upon them. They should ever remember the purpose for which the institution was established,—that the light of reform might shine forth clearly and distinctly. A healing, spiritual influence should be felt through every department of the institution.

Bible lessons should be given in a way that will leave the very best impression on human minds. The patients should realize that God's presence is in the institution. This instruction should not be given tamely, as though an essay were being read, but in a bright, earnest manner, in such a way that the hearers will be convinced that the teacher has a store-house of precious treasures from which to draw, and is presenting from the Word of God jewels of the highest value.

The work of training nurses should not be undertaken unless it can be carried forward without failure. A mistake has been made in admitting young people to the Sanitarium to receive a nurse's training when the institution did not possess talent to do this work properly. The youth in the Sanitarium must receive a more thorough education and training. The teachers need to feel the deep moving of the Holy Spirit. Those in charge of the institution should know whether the young men and young women taking the nurses' course are growing in grace, obtaining a fitness to do a work which will save souls ready to perish.

The helpers in our sanitariums must be men and women of substantial characters. Loud talking and laughing is not to be heard in the Sanitarium, else the patients will testify that it is more like a house of pleasure than an institution for the care of the sick.

Youthful workers are not to be accepted in the Sanitarium merely because they present themselves. We must inquire, Are they fitted for the work? Are there those in the Sanitarium who can give them proper instruction, teaching them to guard against all frivolity, so that their conduct will not have an unfavorable impression on the patients?

It is no honor to our sanitariums to admit young people who will not develop into nurses that can be recommended as competent and faithful, understanding how to treat the sick. Rattle-brained, frivolous young people who know not how to dress properly or how to behave properly are a detriment to an institution. Will it pay for the Sanitarium to educate such young people? Could it conscientiously send them forth to represent the truth? This subject should receive careful study.

Frivolous persons should be advised to return to their homes and take up the practical duties of home life. Their parents should awaken to the fact that the most important lesson for their children to learn is that they must act their part in bearing the burdens of the home. If parents desire the future happiness and usefulness of their children, they should teach them how to dress healthfully and how to use brain, bone, and muscle in a way that will make them useful. Parents should teach their children to take a common-sense view of life, to realize that they are to be useful in the world. In the home, under the supervision of a wise mother, boys and girls should receive their first instruction in bearing the burdens of life. Then, when of suitable age, they should be placed where they can receive special training for some branch of the work.

The young physicians in a sanitarium need the very best instruction. This they are to receive from those in charge of the institution. These men should be sincere followers of Christ. They should constantly seek the Lord for wisdom. They should be all-round physicians. Half-and-half work will spoil the pattern. Those connected with the Sanitarium are to work in such a way that blessing will come to those with whom they associate, and glory be given to God.

The Board should work wisely and intelligently to provide helpers for the Sanitarium. Neither physician-in-chief nor manager should feel at liberty to select helpers to fill responsible positions without counsel from their fellow laborers. Neither should the instruction of younger workers be entirely under one man's control. If it is, their progress in usefulness will be retarded.

Those in our sanitariums should be closely connected with God. Dr. Jones is young. He needs all the wisdom that he can obtain from wise instructors, that he may climb the ladder of progress round by round, ascending to the throne of God. I will say that Dr. Jones should be situated where the influences are making sanctifying impressions on the soul.

Brother Bowen needs a different experience from that which he has obtained in connection with the Sanitarium. There has been a lack of executive ability, a waiting to see done that which needed to be done.

God has committed to each one of us sacred trusts for which He holds us accountable. When we see that something needs to be done, let us do it, whether it comes under our special line or not.

The mind is a trust from God. The powers of the mind are to be cultivated. They are to be so wisely used that they will increase in strength. Each one is to use his entrusted talents in a way that the greatest good will be done. The mind is to be so educated that the best energies of the soul will be

brought out and every faculty be developed. We must not be content with a low standard. We are to move onward from one advanced line of work to another.

A resolution was passed by the Sanitarium Board to invite Dr. Mary Sanderson to connect with the Sanitarium. She did not accept this invitation. From the light God has given me, Dr. Mary Sanderson is not in a proper condition spiritually to connect with the Sanitarium. I wish she were converted. If her heart were humble, if she were living the truth, she could be a blessing. But her heart is in a state of rebellion. God has a controversy with her. When she was in the Sanitarium, she was not a blessing to it. Her spirit was not humble and gentle. She did not feel the sanctifying power of the grace of God. I sincerely hope that her heart may be changed. But at present the domineering, overbearing spirit that has control of her mind, the pride that works in the children of disobedience, disqualifies her for a position in the Sanitarium. Doctors and nurses who are not under the influence of the Spirit of God must not be connected with the Sanitarium.

Dr. Brighthouse is one who loves and fears God. But she must not keep herself attached to one who will not help her to do the very things she ought to do and could do. This is taking the life and courage from Dr. Brighthouse. She has a responsible work to do in the Sanitarium, but there is one who is as a weight to keep her burdened. There should be some other provision made whereby Sister Brighthouse shall be relieved from this burden.

If placed under different circumstances, Dr. Sanderson could accomplish much good, working more successfully and satisfactorily than he has during the years that he has been connected with the St. Helena Sanitarium. It would be for the best interest of Dr. Sanderson to be placed in connection with physicians of a different cast of mind. But he ought not to be placed at the head of another institution. If he will unite with others, if he will be anxious to improve, he will learn the lessons that he needs to learn. The light given for him is that if he will associate with Christian physicians, he will learn lessons altogether more beneficial than those learned from his brother-in-law, Dr. Maxson. The less connection Dr. Sanderson has with Dr. Maxson, the better it will be for his eternal welfare.

Associated with other physicians, Dr. Sanderson can learn many lessons which he needs to learn, and he can be a channel through which God will impart blessings to His people. But if he stands alone, relying upon his own judgment and wisdom, he will lose much.

God leaves with His people the light He sends. If they will to understand, they can understand. If they refuse to accept the light, darkness comes upon them; and how great is that darkness!

The perils of the last days are thickening around us. Because iniquity abounds, the love of many waxes cold. Upon every one rests the responsibility of saving, not only his own soul, but the souls of others. God calls for wide-awake men and women to come to the front. Enoch walked with God when the earth was so fearfully corrupt that God declared that if man did not repent, He would utterly destroy him off the face of the earth. If Enoch walked with God in that polluted age, we can walk with God today.

Dr. Sanderson, do not look upon me as your enemy. Let me tell you that Satan will make every effort to lead you astray. I can not speak words other than those given me to speak to you, but I have nothing but love for your soul in my heart. If years ago you had acted in accordance with the light

given you, you would have been placed on vantage ground. You would have learned many precious lessons from the great Teacher.

Jesus loves you. He has shown me beneath the surface, and I tell you in the name of the Lord, that you have had too much connection with Dr. Maxson. I am sorry for him and his family. He and his wife are reaping the result of their actions in walking in the imagination of their own hearts. "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [Isaiah 50:11.]

The Lord has shown me the precious experience that Brother and Sister Maxson could have obtained had they followed the Lord's instruction. But Dr. Maxson was stubbornly determined to walk after the imagination of his own heart, and he cut off the testimony the Lord in mercy and love would have given him; and I am sorry that his wife has followed his leading.

I send these words to you until I shall have time to take up the case more fully, presenting it in a more extended form.

In love.

Lt 108, 1901

Johnston, J. O.

St. Helena, California

July 27, 1901

Brother Johnston,—

A few weeks ago I sent a letter to Elder Shireman. He was presented before me as worried and suffering in mind. I was given instruction regarding the course you are pursuing toward him, a course which is not dictated by the counsels of God. You are causing Brother Shireman suffering. It is not your work to go into another man's field of labor and take up a work which by much labor and sacrifice he has established. There are plenty of fields as barren and as needy as was this one when Brother Shireman first entered it. Why should you not go to these fields and there give evidence of your capability, tact, and ingenuity? Do not, I beg of you, act the part of a usurper or an accuser of the brethren, for the Lord will not justify any such course of action. This is not the work you are appointed by the Conference to do.

What has led you, my brother, to locate in a place where another man, by patient labor and hard wrestling and with great self-denial and self-sacrifice, has established a good work? The Lord is not pleased with you for stepping into another man's field after he has done all the pioneering, to criticize and condemn, leaving the impression upon other minds that the work has not been done right. It is not the work of a minister of Christ to go to another man's field of labor and ignore the worker, showing no appreciation of his work. How much nobler to go to some unworked part of the vineyard and show there what can be done to make a beginning.

From the light the Lord has been pleased to give me, there are many openings just as promising as was the place where Brother Shireman began his work. And you have the advantage of possessing physical strength. Seek a hard place, and go to work. Labor with humility and earnestness as Brother Shireman has done. Learn how he has accomplished his work, and then begin as he began, showing your zeal by making earnest efforts to establish something. Cultivate a part of the Lord's vineyard where nothing has been done. Thus you can consistently show what capabilities you possess. Thus you can show that your work is genuine.

Brother Shireman has taxed his energies in a way that many of our younger ministers would shrink from doing. He has opened the Scriptures to the people and has erected buildings, and the Lord has blessed him and gone before him. To some his work may appear crude, not elegant enough to suit their taste, but he has worked according to the ability given him by the Lord. God will bless any man who does this. You should be careful not to dishonor God in the person of His saints. Let the aged minister of God work in the place where he has accomplished so much, till the Lord by His Holy Spirit moves upon him to work in another place.

The Conference should understand that it has no right to send a man to take the work out of the hands of one who has done the hard labor, gaining his way little by little, the Lord working with him, and giving him hire, in souls, for his labor.

Study the action of Christ, as recorded in John 4:1-3.

In regard to the property which Brother Shireman has built up, let no selfish greed force him to make it over to the Conference. There may be other places where he should work, and he should have something with which to operate. If he were called away suddenly, he could make this property over to someone he could trust. He should be allowed to control his own property, the results of his hard labor. He should never be allowed to feel himself destitute.

Brother Shireman will always need helpers, but not men who will seek to set him aside and supersede him. His helpers should be men of fine perceptions and delicacy of feeling, who will give credit where credit is due, who will not ignore the one used by God to do the hard, pioneer labor.

How dare any one, minister or lay member, bar the way of God's servants by unjust, unfeeling speeches. But this has been done, and thereby some laborers have been discouraged and many souls lost who might have been saved. Those who do this work are not prompted by the Spirit of God, but by another spirit. Scornful criticisms and discourteous remarks are from Satan. Abraham was a courteous man. If teachers, ministers, and people would practice Bible courtesy, they would find hearts open to receive the truth and the Lord would be glorified.

He who comes into another man's field of labor to scoff at his work is not fitted for ministerial labor. He might better, far better, use his powers in some other work. Those who search for something with which to find fault have taken the enemy's side of the question. Can Christ say of them, "Well done, good and faithful servant"? [Matthew 25:23.] Are they giving the trumpet a certain sound? Are they proclaiming to a perishing world the last message of mercy?

For years the Lord has shown me that He uses many gifts in the work of saving souls. All who can should do personal labor. As they go from house to house explaining the Scriptures to the people in

a clear, simple manner, God makes the truth powerful to save. The Saviour blesses those who do this work.

For many years Brother Shireman has done a good and unselfish work. While others have sought rest and comfort, he has toiled in poverty, earning means to carry forward God's work. He is now worn with labor, and God desires him to be sustained. He should lay off some of his burdens, but the cause of God needs his experience. It needs his words, which have a comforting, soothing influence on sin-sick souls.

Brother Shireman should not allow his spirit to be grieved by the course which others pursue toward him. He should not allow a combative spirit to take possession of him. He should not feel called upon to defend himself. He has no need for self-justification. His work speaks for him. Those with whom God works are not to be at all intimidated by the criticisms of men who need to understand what it means to build up an interest in a new and barren field, who might far better use the talent of speech in warning those who know not the truth than in criticizing those who are doing their best.

Treat Brother Shireman with the tenderness with which you would wish to be treated were you in his place. Remember that workmen for God will spring up in many places. He who forsakes all that he has in order to advance the work of God is doing that which must be done. Every weight, every besetting sin, must be laid aside. God's watchmen are to lift up the voice, saying, The morning cometh, and also the night. "Come out from among them, and be ye separate, ... and touch not the unclean thing." [2 Corinthians 6:17.] "Be ye clean that bear the vessels of the Lord." [Isaiah 52:11.]

The church cannot measure herself by the world, nor by the opinions of men, nor yet by what she once was. Her position in this world is to be compared with what it would have been had she continually pressed forward and upward, from victory to victory.

Lt 109, 1901

Johnston, J. O.

St. Helena, California

August 6, 1901

Brother Johnston,—

I am greatly troubled in behalf of Brother Shireman, whom I know the Lord loves. God will be his friend and helper and his exceeding great reward.

The Lord presented the situation before me. I was shown Brother Shireman in great sorrow, suffering from the criticisms of those who had done nothing to build up his work. I immediately wrote a letter of encouragement to Brother Shireman, and I wrote a letter to you also, and thought I had sent it, but I find that I did not. I will now write a little more to send with it.

The Lord is no respecter of persons. He who wounds the feelings of an aged brother needs the converting power of God. How ashamed he ought to be, with his young strength, to slight one who has grown gray in serving God. How different his course would be could he see how highly Christ estimates the humble, earnest worker!

Christ accepts and communes with the most lowly. He does not accept men because of their capabilities or eloquence, but because they seek His face, desiring His help. His Spirit, moving upon the heart, arouses every faculty to vigorous action. In these unpretentious ones the Lord sees the most precious material, which will stand storm and tempest, heat and pressure. God sees not as man sees. He judges from appearance. He searches the heart and judges righteously.

God is displeased with the spirit you have manifested. Your insinuations and criticisms are most unbecoming. When you ought to be a teacher, you have need that one teach you. Do you know that you are criticizing the work of a man who has been visited by the angels of the Lord? Who has sent you to a field where a good work is in progress, to show your zeal by tearing it in pieces? If this is working in the "regular lines," it is high time that we worked in irregular lines.

No minister should dishonor his position as a Christian worker by being severe, critical, and overbearing, riding rough-shod over men whom the Lord is using, men whom He loves because they appreciate His grace and do not abuse His mercies. Those who desire to be dealt with in mercy and compassion must show mercy and compassion when dealing with their brethren.

It is acting the part of a thief and a robber to step into another man's field of labor and destroy his harvest. Paul, the greatest preacher among believers, did not desire to go upon another man's ground. His desire was to preach the gospel to those who had never heard it. He writes, "Yea, so have I striven to preach the gospel, not where Christ was named, lest I should build upon another man's foundation; but as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand." [Romans 15:20, 21.] And of Christ it is written, "So shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see, and that which they had not heard shall they consider." [Isaiah 52:15.]

There is true honor among those who have the love of God in their hearts. Our object in working for the Master should be that His name may be glorified in the conversion of sinners. Those who labor to gain applause are not approved by God. The Lord expects His servants to work from different motives.

There are many who will spend and be spent to win souls to Christ. In obedience to the great commission, they will go forth to work for the Master. Under the ministration of angels ordinary men will be moved by the Spirit of God to warn people in the highways and byways. Humble men, who do not trust in their gifts, but who work in simplicity, trusting always in God, will share in the joy of the Saviour as their persevering prayers bring souls to the cross. We should say to them, Go forth, brethren. Do your best humbly and sincerely, and God will work with you. They should be strengthened and encouraged, and as fast as possible fitted for labor, that success may crown their efforts. They harmonize with unseen, heavenly instrumentalities. They are workers together with God, and their brethren should bid them Godspeed and pray for them as they labor in Christ's name. No one is authorized to hinder such workers. They should be treated with great respect. No one should speak a disparaging word of them as in the rough places of the earth they sow the gospel seed.

Christ will be with these humble workers. The angels of heaven will co-operate with them in their self-sacrificing efforts. By the power of the Holy Spirit, Jesus will move upon hearts. God will work

miracles in the conversion of sinners. Men and women will be gathered into church fellowship. Meeting houses will be built, and institutions of learning established.

These workers are trees of the Lord's planting. In a peculiar sense they bear fruit equal to the fruit borne by the apostles. They receive a reward in this life, and a glorious reward awaits them in the future life.

It is time that church members understood that everywhere there is work to be done in the Lord's vineyard. No one is to wait for a regular process before they make any efforts. They should take up the work right where they are. There should be many at work in what are called "irregular lines." If one hundred laborers would step out of the "regular lines" and take up self-sacrificing work such as Brother Shireman has done, souls would be won to the Lord. And the workers would understand by experience what it means to be laborers together with God.

Can it be that our brethren think that their criticisms are the productions of the Holy Spirit? It will be found that those who are criticized have more to show for their efforts than those who criticize. The names of the humble workers are stamped on the books of heaven with the words, "Well done, good and faithful servant; enter thou into the joy of thy Lord." [Matthew 25:23.] But opposite the names of the critics stand the words, "Thou art weighed in the balances and found wanting." [Daniel 5:27.]

You have had educational advantages. But God has not imparted His gifts to you to be used in disparaging another man's work. The Lord has not told you to enter into another man's field, to rob him of the influence God has given him, to show how wise you are as contrasted with him. I pray that you may be converted. Unless you are changed in disposition and spirit, the gates of heaven will be closed against you.

Life's best things—simplicity, honesty, truthfulness, purity, unsullied integrity—are not to be bought or sold; they are as free to the illiterate as to the educated, to the white man as to the black man, to the poor man as to the king upon his throne.

Read and study the first chapter of first Corinthians, and see if you cannot get back into right lines of work. God is leading out a people, preparing them for translation. Are we who are acting a part in this work standing as sentinels for God? Are we seeking to labor unitedly? Are we willing to be servants of all? Are we following in the footsteps of Jesus, our great Exemplar?

In the field of life we are all sowing seeds. As we sow, so shall we reap. Those who sow self-love, bitterness, jealousy, will reap a like harvest. Those who sow unselfish love, kindness, tender thoughtfulness for the feelings of others, will reap a precious harvest.

Lt 110, 1901

White, J. E.; White, Emma

St. Helena, California

August 7, 1901

Dear children Edson and Emma,—

We received your telegram but it was delayed, so that at the time you mentioned we were scattered as a family. But we remembered your petition and asked the Lord to save you from the sad calamity of losing one of your faithful workers. May this pain be spared you. We have deep sympathy for the suffering one who has been so faithful in doing her missionary work. I know that the Lord will not suffer you to be afflicted without giving you the consolation of His Holy Spirit. He can save. His arm is not shortened that it cannot save, neither is His ear heavy that He cannot hear. He will save to the uttermost all who come to Him in sorrow. He is a present help in every time of need. Let us have increased faith. Let us trust the Lord to work in our behalf. Our necessity is God's opportunity.

May the Lord draw very near to Brother Rogers and save him from the severe affliction of losing one who has been heart and soul and mind united with him in the work. O, how precious our God is to us in suffering and affliction! May temptations and sorrow not come unto you in the Mission. The words of encouragement from Christ are, "I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." [Luke 22:29, 30.] What a promise this is. We are to be made sharers with Christ in the kingdom He has received from His Father. This is a spiritual kingdom in which those who are the most humble and active in serving their brethren are the greatest.

"Eat and drink at my table"—that is, be admitted to near communion with Me, as are those who are favored with the distinction of being placed in a position of honor near the king. Christ's faithful ones are to administer under His authority the affairs of His spiritual kingdom. "Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first." [Matthew 19:28-30.]

Until men co-operate with Christ, they are represented as being idle, as far as His business is concerned. They are doing nothing to promote the interests of the kingdom of God. Could the scenes of the judgment be enacted before them, they would see that they entertain erroneous ideas regarding that which the Lord values. He places no value on outward display or boasting. Many who in this world are first, many who are looked upon as above others, will one day see that God estimates man according to their compassion, love, and self-denial. Those who help and bless their fellow men, trying always to lift them up, are in God's sight far above the selfish ones who exalt themselves; for they follow the example of Him who went about doing good.

Those who thirst for worldly distinction and glory for their children make a sad mistake. It is those who do all they possibly can to secure the virtues of Christ's character, who will sit nearest to Him on His throne, because they are wise and good, denying self, giving to others the preference and honor. He who looks into the heart sees the true virtues of character possessed by His lowly, self-denying, self-sacrificing disciples, and He places them in positions of distinction because they are worthy, though they never realized it and would never place themselves in an exalted position.

Christ knows how His faithful ones relieve the suffering of the needy, and He is pleased when they apply to Him for help that they may help others. God will hear your prayers. Do not be discouraged. He knows just what is best for all of us. He will strengthen us in a good work. He will honor all who honor Him. I hope that too much dependence will not be placed upon human help. Look unto Jesus.

He will be our strength. He is acquainted with our necessities and is touched with the feelings of our infirmities.

I have read your letter to Brother Gowell, and the answer from Brother Evans. All these things will be. We need to take all things to God in prayer, and to look unto Jesus, the author and the finisher of our faith. I do not advise you to make any more appeals direct to the Review and Herald. They are just now very much tried in regard to an article that I have sent for publication—not an appeal for help, but a setting-forth of some things in regard to the purification of the office and the advisability of those in positions of responsibility not being held in their positions until they feel they are a fixture. We must not look to man or trust in man. We must look beyond man to God. He is our helper. Are we not under the divine theocracy? I feel a great peace in trusting in the Lord God of heaven. The promise is, “Lo, I am with you alway, even unto the end of the world.” [Matthew 28:20.]

Troublous times are right upon us. The signs of the times reveal that the day of the Lord is soon to come. The daily papers are full of indications of intense, serious conflict in the future. Strikes are common. Thefts and murders are committed on every hand. Men possessed by demons are killing men and women and little children. The taking of human life is a matter of daily occurrence. All these things testify that the end of all things is at hand. The powers of earth are stirred with an intensity from beneath; and the Lord sends to His people the warning: “Heaven and earth shall pass away: but my word shall not pass away. And take heed to yourselves, lest at any time your hearts be overcome 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.” [Luke 21:33-36.]

This entire chapter (Luke 21) is a representation of what we may look for.

“But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe 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. ... Watch ye therefore: for ye know not what hour your Lord doth come.” [Matthew 24:37-39, 42.]

Be assured the plagues are already beginning to be poured out. But notwithstanding Christ’s warning, notwithstanding what is taking place in the world, even those who claim to be expositors of Bible truth do not take in the situation. Well indeed is it that sanitariums are established among us to be as lights shining in a dark place. The calamities that come as the result of wrong eating and drinking have little effect upon the people. We are to mark the fulfilment of the words of Christ, “As it was in the days of Noe, so shall it be also in the day of the Son of man.” [Luke 17:26.] By searching the Scriptures we shall form the habit of drawing spiritual instruction from the common occurrences of life. The signs of the times give evidence that the threatened judgments of God are being permitted to do their work. Indulgence of pride, selfishness and covetousness, thefts and bold robberies, are common; but the world is not being warned as it should be. Thousands are perishing in their sins, and the last message of mercy to a fallen world is to be proclaimed. But how little is being done! Genuine benevolence will lead those who have been entrusted with the Lord’s money to place this money where it will advance His work. Souls are perishing, and hundreds of workers are now needed. Men will be moved by the Holy Spirit to leave their ordinary employment and enter the

barren fields that have never heard the last message of mercy. Many will be endowed with power from on high. They will work wisely, not expending means lavishly, but studying how souls can be brought to the knowledge of the truth by the opening of the Scriptures in house-to-house labor. This work men and women will take hold of for the love of Christ.

God's workers do not receive in this world much reward for their labor, but they are laying up treasure in heaven. A gracious reward awaits them there. Those who think that they must use means in making a display will lose many precious opportunities, and unless they change their course of action, they will at last be weighed in the golden balances of the sanctuary and be found wanting.

Be not dismayed. The Lord is your helper. Pray, believe, and never fret. Wait patiently, all the time working to advance the Lord's work, and He will not disappoint you.

I must now close this letter. We leave for Los Angeles this afternoon. God bless you all is our prayer.

Mother.

Lt 111, 1901

Hoover, W. L.

August 13, 1901 [typed]

Brother H.,—

I am instructed to say that you should not be director or superintendent in any of our institutions. You are self-conceited, and it is dangerous to place responsibility upon a self-conceited man. If you had the intelligence you think you have, would it not make you wise unto salvation? Would it not lead you to reach a higher standard?

“Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.” [Ephesians 5:1-4.]

“Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light. ... proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done by them in secret. But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. ... Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves to one another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own

husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." [Verses 8, 10-16, 18-27.]

I advise you to study this Scripture carefully. It contains lessons for the guidance of every married man and every married woman. Search your heart as with a lighted candle.

How long will your wife be happy and contented if you continue to do as you have done in the past? Will she not see that something is wrong? It is your duty to show your wife special favors. Be a faithful husband.

You are warned in the Word of God to avoid the very appearance of evil. If it is necessary for you to have a private secretary, employ a young man instead of a young woman. Your employment of a young woman is a snare to you and to her and a reproach to the cause of God. Why do you thus taint your good? You are misusing the skill God has given you. By your lax conduct you are setting a wrong example before the other workers in the institution.

Lt 112, 1901

Kellogg, J. H.

St. Helena, California

July, 1901

Dr. J. H. Kellogg

Dear brother,—

Sister Druillard has just read me your letter from John Wessels. I have not received a word from either Brother Wessels or his wife since they left Australia. Yes, I had one letter from Brother Wessels expressing the belief that Brother Daniells is a bad man. Just as though I do not know Brother Daniells! After Brother Wessels, during his visit to America, made statements which did not bear the slightest semblance of truth, I felt so perplexed that I did not know how to write to him. I am glad that I received no favors from him during his stay in Australia. I was only too glad to receive him and his family into my home. They stayed with us six weeks, and I had no thought of taking anything from them, neither did I take a penny.

I think I can understand something of the situation of the Sanitarium work in Africa. But I do not think it necessary for me to advise you in this matter, for you fully understand the difficulty. As I heard your letter read, I was convinced that you have done the only thing that you could do. I see no way but for you to keep out of the jam. It will come, and somebody will be hurt.

I think you have answered the perplexing questions asked by Brother Wessels as they should be answered. The money the Wessels have in their possession at the present time will be used in such a way that neither themselves nor the cause of God will be in any way benefited. When the Wessels are soundly converted, they will be prepared to know that their human wisdom is foolishness. It is folly for them to attempt to manage a sanitarium, for this they cannot do. The only reason why I was

instructed to invite and urge John Wessels to come to Australia was that he and the other members of the Wessels family might be helped. I knew that if John would move away from Capetown, to some place where the Lord could guide him by His Holy Spirit, there would be a chance for the rest of the family to be properly adjusted so that they would not mismanage one another.

But John turned away from the Lord's plan, and this has left him where he has developed his natural, unsanctified traits of character. I do not think, I know, that after he reached Capetown on his return from Australia, he was under the control of satanic agencies. Under these circumstances, the less you weave yourself into the web, the better it will be for you.

According to the light God has given me, sore and troublesome annoyances will come. I have been instructed that for a time your presence is needed at the Sanitarium in Battle Creek. There are trials to come to the Sanitarium. Its help is not all that it should be. Look not to human beings for wisdom. If we trust in the Lord, nothing can prevail against us. There is a tree of life in Battle Creek to which all have free access. All may pluck and eat of it. My brother, look constantly to Jesus. Eat His flesh and drink His blood. Draw nigh to God, and He will draw nigh to you. If you will walk in the light, your heart and your mind will be under the supervision of God.

I must now say to you, my brother, that the work done at College View regarding the Bakery does not bear God's endorsement. Work of this character will prove a great injury to you and to all who unite with you in it. On both sides things were done that grieved the Spirit of God and the heavenly angels. Some of the brethren manifested great anger. But was there not something to provoke this manifestation of passion? Not all on your part was right nor correct. They had made mistakes, but matters could easily have been adjusted if all things relating to this experience had been handled in an unselfish, benevolent, Christian manner.

I am instructed to say to you and your associate physician: Keep yourself in the love of God. We are all working in the vineyard of the Lord. This one may argue and that one may argue. When we are filled with love for God and for our fellow men, when we are controlled by the sweet Spirit of Christ, we shall remember that we are working in the Lord's vineyard, and that we must strengthen one another's hands. Your brethren, whom you have handled so roughly and in so unchristian a manner, are doing the work God has appointed them, just as verily as you should be doing the work He has appointed you as His physician. One worker is not to supersede or get in the way of and hinder another worker. All parts of God's work are to advance, and part meet parts in God's own Christian brotherly way.

God has imparted light and knowledge and skill to His workers to build up His work in one part of the world. He has the same knowledge and skill to give to those who work under His supervision in other parts of the world. He will teach His workers in different localities how to put to the best use the supplies He has provided for the sustenance of life. And while there should be an understanding among the workers, there should never be any superiority, there should be no strife, as was seen at College View. Mercy and justice were not revealed in this transaction. This has left a miserable blot against you, which must be removed.

Such things as this hurt your own Christian experience. The Lord has greatly honored you by making you His helping hand. You are to honor Him who has exalted you, not as a tyrant, not as a God. You are to do His work with great carefulness, showing much consideration when dealing in business

lines, so that none will be tempted to think that the testimony God has given regarding you, to encourage you, cannot be true. Though your Christian brother may not occupy a position equal to yours in prominence, yet he fills a place of usefulness according to his ability. God has come very near you, guiding you and holding your hand. This should lead you to show Christian courtesy in all business matters. You are to be a man of God's opportunity, acting in His place. You, a cedar of the mountain, are to remember that God has cedars of the vale. You have no right to treat your fellow workmen as you did at College View. There was not the least excuse for it. Human attributes lead you astray, and you misrepresent your Redeemer. If you suppose your influence and exalted position justifies you in acting in the way you did, you do not reveal a nobility of soul. You have no wisdom to use authority.

I write thus plainly because I know of what I am writing. God has presented to me His view of the transaction. I do not want you to have any wrong upon your soul. I want you to come off more than conqueror. God wants you to stand on the high platform of eternal rectitude. Let not your good be evil spoken of. You have a living Saviour. Cling fast to Him. Pray, O pray that the Lord will reveal Himself to you, and will maintain you ever to work for Him. You must often feel the necessity of dying to self. Then you will not yield to [any] influence but the influence of the Lord Jesus Christ.

I have the greatest interest in you. I understand you <much> better than you understand yourself. It is not only your privilege, <but> it is your duty to seek a character so consistent that sin will find no place in <your> words or actions. Walk wisely in your home. Walk wisely before your patients and your students, that when you bow in prayer, the Lord can hear and answer you. Walk wisely in a perfect way. Let your words be seasoned with the grace of Christ. Let the Christlikeness of your words and actions be a sign between you and Christ's followers that you walk with God. Let the peace of Christ rule in your heart. Let its power strengthen and mellow your disposition. In all your associations, reveal the uplifting principles of heaven, that when your work here shall close, only the fragrance of your good works and words may be remembered.

I felt that I must write this now, because at any time I may be called upon to lay off my armor. I am watching and waiting. You need to feel the softening, subduing influence of the grace of Christ. You are certainly in danger of exaggerating your power of authority. <This you have done many, many times.> This is your danger.

Lt 113, 1901

White, J. E.; White, Emma

Los Angeles, California

August 13, 1901

Dear children,—

I have received the letter in which you speak of the prunes sent to you. We bought these prunes before we went to Conference. They were very cheap then, for everyone in California expected to have a plentiful harvest of prunes. Willie and I sent them to you. I paid the freight.

I have very little fruit on my place this year. There are no prunes and very few peaches. From my place on the hill I shall get some prunes and some almonds. We had some fine apricots. We have had to buy most of our fruit, peaches, blackberries, and strawberries. We shall have plenty of grapes. I wish we could send some to you. I do not know how to enjoy these good things when I know that you all need them so much.

Brother James planted a large patch of sweet corn. But the weather was so dry that we decided that the corn would be no good. I told Brother James that he could give it to the cow for green feed. He left it for a few days, and we began to think that a few ears might develop. And then all at once to our surprise we found bushels of ripe corn. Our family and Brother James' family and Willie's family had all we could eat. We dried about a bushel and W. C. White dried about a peck. It seemed almost like a miracle to have this corn. O, how I wished that you could be here to enjoy it with us. I will send you some of that which we have dried when I hear of some one going to Nashville.

I called for means here for the work in the South, and it seemed almost like stealing; for they are trying to gather means to establish a sanitarium somewhere near Los Angeles. Dr. Moran, his brother, and their wives have worked diligently at the Restaurant, and great success has attended their labors. They tell us that over seven hundred people are fed daily at the Restaurant. This work will be continued, and a site will be at once found for the sanitarium.

It was on Sunday afternoon that I made an appeal for your work. Ninety dollars were raised. This afternoon, Tuesday, I stood again before a large congregation in the tent, and the power of God came upon me. I spoke from the first six verses of the seventeenth chapter of John. Many not of our faith were present, and I was led out in a marked manner to speak of the selfishness and covetousness seen in the world. I spoke of the way in which the great buildings which are being erected will collapse at one touch of God's hand, and how the great ocean steamers will be swallowed up by the waves. All idols will perish. Men are piling up treasures for the last great day when their robbery, theft, and fraud will be swift witness against them. I felt the power of the message upon me.

I told the people just a little of what you are trying to do in Nashville. I told them I felt perfectly free to call upon the trustees of the Lord's money to help in that needy field. I asked them to be God's helping hand by giving of their means to advance His work. I called upon believers and unbelievers to do something for Christ's sake.

We may get something from this appeal. If twenty-five dollars are raised, this will help a little. The amount may be less than this, but I hope that it will be more.

Unto the poor the gospel is to be preached. Never does the gospel put on an aspect of greater loveliness than when it is brought to the most needy and destitute regions. To men of every station it delivers its precepts, which regulate their duties, and its promises, which nerve them to the discharge of their duties. Then it is that the light of the gospel shines forth in its most radiant clearness and its greatest power. Truth from the Word of God enters the hovel of the peasant and lights up the rude cottages of the poor, both black and white. Rays from the Sun of Righteousness bring gladness to the sick and suffering. Angels of God are there, and the simple faith shown makes the crust of bread and the cup of water as a banquet of luxury. Those who have been loathed and abandoned are raised through faith and pardon to the dignity of sons and daughters of God. Lifted

above all in the world, they sit in heavenly places in Christ Jesus. They have no earthly treasure, but they have found the pearl of great price. The sin-pardoning Saviour receives the poor and ignorant, and gives them to eat of the bread which comes down from heaven. They drink of the water of life.

The Lord give you all courage to work on in the Southern field. I call upon you all to have faith in God. I am sorry, so sorry that you have to be delayed in your work. There is plenty of money in the hands of the Lord's stewards. Will men continue to cherish selfishness? Will this great evil never be completely eradicated? Will it be allowed to grow into idolatry, deforming those whom the Lord has called to co-operate with Him?

In the eyes of the Lord the Southern field is a most distressing spectacle, a deformity in the midst of a Christian nation, bearing testimony before angels and before men to the neglect of a people who might be helped were it not for the selfishness and covetousness of professing Christians, who will be called to account for their neglect in the day when every man is judged according to his works. The colored people of the South, who have been left in degradation, will then bear witness against the Christian world.

The Lord is watching to see whether those who have had great light, before whom the needs of the Southern field have been kept, will now rally and do their appointed work. God brings His people to the test. He calls upon them to study the case of the man who, robbed and beaten, was left to die by the wayside. A priest and a Levite came that way, but instead of helping the wounded man, they passed by on the other side. O, how much better it would have been if they had shown sympathy and compassion. A Samaritan as he journeyed saw the suffering man and had compassion on him. He showed that he had a heart which was touched with the infirmities of his neighbor.

Today God gives men opportunity to show whether they love their neighbor. He who truly loves God and his fellow man is he who shows mercy to the destitute, the suffering, the wounded, those who are ready to die. God calls upon every man to take up his neglected work, to seek to restore the moral image of the Creator in humanity.

Wednesday, 11:00 A.M.

This morning I was called into a committee meeting to give the light the Lord had given me in regard to the sanitarium which is to be established in Los Angeles. Some of the brethren have held one view in regard to the way in which the work should be carried on and some another. I gave them the light God had given me, and I think that now they will all work on right lines. I spoke for over an hour, presenting the necessity of blending together in medical missionary work. I had some very plain things to say.

After I had spoken, I was requested to drive out to see a location at which the brethren are looking as favorable for the sanitarium. It is a good site. There are about five acres. Tomorrow we go to Long Beach, about twenty miles away, to see another site. I do not think Long Beach would be a good place for a sanitarium because there is a great deal of fog there. This afternoon I speak again in the tent. I have already spoken four times during this meeting.

I learn that seventy dollars were raised as a result of my appeal on Tuesday afternoon. One man gave twenty dollars. His wife is a believer, but he himself is an unbeliever. I made the call because I saw that there were many unbelievers present.

The money which has been raised will be sent to you today. I shall not dare to make another call. It would appear like selfishness when the means is needed so much for the establishment of a sanitarium. But I think I shall draw again on the Pacific Press. I shall do all I can to help you through your straight places.

It made me very sad to learn that Sister Rogers is not expected to live. We have entreated the Lord to spare her life.

Willie says that he does not think you ought to live right in the office, but that you ought to have a little cottage by yourselves. I wish you could. The Lord may open the way for this. What is the price of that little building close by you?

We receive most distressing calls from Australia. The Sanitarium building is still unfinished. There is a great dearth of means. Those who are working on the building have sacrificed all they possibly can. Some are working only for their board.

Wednesday afternoon

I have just returned from speaking to the people in the tent. The Lord gave me a message of consolation. I encouraged the people to offer praise and thanksgiving to God. The Lord desires us to keep our lives free from sinful indulgences. If we sit in meekness at the feet of Jesus, we cannot fail to have right views of God's character. The precious Saviour was ever lifting up the bowed-down, and if we work in union with Him, we shall reveal His compassion. Then will ascend the prayer, "Father, I thank thee for thy goodness. Not my will but thine be done." [See Luke 22:42.]

O, what great favors God has granted us! We may have the mind of Christ. We may be partakers of the divine nature. When the will of God becomes our will, the peace of Christ makes music in the soul. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of infinite Love.

When Christ abides in the soul, cherished prejudices are swept away. O, what a forgiving, compassionate Saviour we have! Why do we not speak forth His praises? "Like as a father pitieth his children, so the Lord pitieth them that fear him." [Psalm 103:13.]

O, there is a reality in religion. Unwise, impulsive movements will be checked by watchfulness and prayer. Let us think of Jesus more often. As we behold Him, views will break in upon the mind akin to those which the Saviour enjoyed in His humanity. Let us try to bring the fragrance and beauty of Christ's life into our lives. Let us strive to reveal the fruit of the Spirit. This we do when we repay with kindness the neglect of others.

Let us bring all the pleasantness possible into the sacred work of God. This will make our words precious. Christ said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] We need more faith, more hope, more courage, more thanksgiving. We may hold genuine communion with Christ. This blessedness expands, becoming the joy of a glorified experience, helping all to better understand the words, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." [Revelation 2:7.]

I must now stop writing. I wish I could step in and see you. I should be pleased to meet you all, to converse with you and pray for you. I want you all to keep of good courage. I think I will write my

next letter to Brother and Sister Palmer. You are all placed where you can obtain a good experience. I have told the brethren here to send you at once the money which has been raised. It is a severe trial for you to be short of funds when you are so anxious to be in full working order.

After I left the tent this afternoon, a sister handed me a square box containing a neck shawl of a pretty light-gray color. I am going to give it to my daughter Emma. You will be pleased with it. This sister's little girl brought me a present of two pure-white pond lilies. They look so lovely. I wish you could see them.

This has been a very busy day for me. I praise the Lord for His goodness and love. We will not fail nor be discouraged. Willie did not come with me to this meeting. The book work and the work on the new office and on his house kept him at home.

May the Lord give you all His rich grace is the prayer of your mother.

Lt 114, 1901

Hopkins, H. E. S.

Los Angeles, California

August 19, 1901

I have words to speak to Brother Hopkins. My brother, the Lord has not been leading and teaching you. You do not hear your message from the Lord, for He does not work in this way. There are false impressions upon your mind. The erroneous ideas that you have entertained—that you would preach Mrs. White's funeral sermon and that you would be her successor—are falsehoods, originated by the great Deceiver to destroy your soul and to deceive the Lord's people through your words and claims. The enemy is seeking to injure the cause of God by your foolish, presumptuous presentations.

The Lord will have mercy upon you if you will heed advice and counsel. There is no need for you to allow your brain to be made a workshop of the enemy for the invention of strange and utterly inconsistent things. There are no less than five with whom Satan has worked as he is working with you. These delusions are to increase as the end draws near. The members of the church are not to give the least encouragement to these reports, for they are without any true foundation. Brother Hopkins' heart has not been cleansed and purified by the Spirit of God, and therefore he has these vagaries. Listen not to them; give no place to them in your assemblies. I call upon this deluded man, who is giving a false message, to be converted. He has not a sound mind, and let not his statement be for a moment believed; for they are the falsehoods of the enemy.

The claims that Mr. Nelson made regarding his work had no foundation in truth. He reads the Bible and claims portions of Scripture as a message to him from God that he, Nelson, is to be exalted as leader. But he is entertaining the veriest falsehood. Were he guided and controlled by the Spirit of God, he would not be insubordinate, bringing confusion and distress to the people of God.

I shall have more to say in the future in regard to those who claim that they are to succeed Mrs. White. God works in no such way.

Lt 115, 1901

Santee, C.

St. Helena, California

August 22, 1901

Dear brother Santee,—

In our Board meeting, Wednesday morning, August 21, we gave some consideration to the matter of holding one teachers' institute instead of two. You will remember that this matter came up at Los Angeles and that I gave it a hasty consideration. You told me of the extra expense that would be brought upon the Conference if the teachers in Southern California attended the institute to be held in Healdsburg, and suggested the holding of two institutes, one at Healdsburg and one at Los Angeles.

I assented to this at the time, but on further consideration, it is my judgment and the judgment of the Board that it will be best to carry out the first plan—to have the teachers assemble at Healdsburg, and there employ the best talent that can be obtained to make this important meeting a success.

We looked at the matter from all sides and decided that it would be much better for the teachers to assemble in one place. Let one table be spread from which all can partake of the knowledge imparted.

We think that it will take less time and effort to hold the institute in one place. To hold the meeting in two places will call for double time and labor on the part of the workers. It is not advisable to spend time and labor in this way when there are so many calls for help from the field.

The work in both places will be weakened if two institutes are held. We talked the matter over with Brother Ballenger. He says that if two institutes are held at the time now appointed, he would have to leave Healdsburg a week before the close of the institute there.

W. C. White, Miss Sarah Peck, and I will attend the institute at Healdsburg from the commencement to the close. Sister Peck has been asked to act a part in the meetings, and her help will mean much to the whole field.

I leave this matter with you, asking you to arrange for the teachers in Southern California to assemble at Healdsburg. We sincerely hope that at this institute the teachers will receive a fitting-up which will place the church work on a higher, more perfect platform. This work should go forward with the strength and grace and efficiency of heavenly enlightenment.

I would say much more, but I am called to the consideration of other matters.

Love to all your family.

Lt 116, 1901

Healey, W.

Los Angeles, California

August 21, 1901

Elder Healey

Dear brother,—

I cannot sleep after one o'clock. I have words to speak to you. For many years I have been instructed that you are in danger of looking at things in a wrong light. This places you where you are not a wise counsellor. You have traits of character which need to be entirely changed, else you will be a hindrance to the work, leading some to entertain suspicions, and to strike out in independent lines of action. Such a course of action is surely a mistake, and if followed will bring difficulties not easily managed.

It is not according to the light which the Lord has given for you to link up with our institutions. There is work for you to do in new fields. When you act as a supervisor, you hinder the work, placing the stone in front of the wheel instead of behind. Your ideas are not always after the order of God. Should they be carried out, precedents would be established which would bring in a state of things difficult to manage. Difficulties would arise which would be charged to the separation of this Conference from the Conference in the northern part of the State. This separation is right, and it will be a great blessing if unwise minds do not create suspicion, saying, "But," and "Suppose," bringing up this and that danger, making a mountain out of a molehill.

If you seek the Lord with the whole heart, He will abide with you. But your temperament is such that it is hard for you to work in Christian union with your brethren. You have a great variety of negatives of your own creating, which, introduced into other minds, set in operation a train of thought opposed to the Lord's plan. Be careful how you drop into the hearts of your brethren the seeds of suspicion and questioning. It is not profitable to keep questions and suppositions as a stock in trade. Do not by your criticisms throw a mist over the path in which God desires to lead His people.

This is the drawback in your make-up. Your mould must not be placed on the work. The Sanitarium must be under the supervision of men of far-seeing judgment.

When you drop in other minds your seeds of suspicion, these seeds, springing up, bear fruit of a very objectionable character. O that you could see the necessity of separating from all suspicion. There is nothing in it which advances the work. If you would stand apart from it, you would be far better fitted to handle responsibilities. You have often stood on the negative side, and you will continue to stand there as long as you think that you must invent something of a different order from the work of your brethren. If you would drink from the [fountain] of living water, this would quench the thirst to have your wisdom regarded as superior.

It is not in accordance with the mind of the Lord to encourage suspicion, jealousy, envy, and evil surmising. The Lord desires His people to unite and to look constantly to Jesus. They are to work in sympathy and love, with entire confidence in one another. Christ declares, "All ye are brethren." [Matthew 23:8.]

My brother, the Lord desires you to come into line. Learn to place yourself not on the negative side. Unless your plans are followed, it is as natural for you to do this as to breathe.

Your suppositions regarding the position and work of Elders A. T. Jones and E. J. Waggoner were incorrect. Your letters to Elder Butler, to warn him against something, were entirely misleading. He burned these letters so that no one should learn the source of his light. These letters resulted in retarding the work of God for years and brought severe and taxing labor upon me.

One such experience as that [which] we had in Minneapolis, as a result of your unwise letters, is sufficient. This experience has left its impress for time and for eternity. O my brother, I beg of you for Christ's sake to be careful how you plant in other minds the seeds of unbelief, to bring forth results as sad as those we have seen in the past.

The Lord desires this Conference to sustain the same relation to the California medical missionary association as the northern Conference sustains to it. Inspired with one purpose, it is to be in perfect unity with the other parts of the work.

There has come into the California Conference a spirit of judgment, an inclination to draw apart. There are some who, unless things appear right to their human judgment, draw apart from their ministering brethren. Thus God is dishonored. You think you see danger that may be at some time, and you speak words of criticism, sowing seeds which like mustard seeds become great trees. Give your mind up to unifying rather than to drawing apart. God desires this criticism, which produces tares resembling wheat, to be entirely done away.

"Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." [Mark 13:35-37.] "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." [Luke 12:35, 36.]

Let every soul note the importance of having a supply of oil. Fill your lamps with holy oil from the two olive trees. This oil is the symbol of the Holy Spirit, which is poured into the minds of believers, that they may be co-workers with heavenly agencies. The wise virgins, the waiting ones, had their faith and love and patience nourished by the oil of the Spirit of God. Thus it must be with each one who is saved. It is by the Spirit, the gracious agency of heaven, that the lamp is kept from flickering.

Believers must shine as lights in the world, in readiness for the Lord's coming. Readiness for the Lord's appearing is now to be earnestly sought for. The church of the living God is to put on her beautiful garments—the white robe of Christ's righteousness—that she may be ready and waiting for the summons.

Lt 117, 1901

Sanderson, Sister [A. J.]

St. Helena, California

August 23, 1901

My dear sister,—

I have been alarmed for you because you are not a practical Christian. Your salvation depends upon a change, not a spasmodic change, but an entire, lasting change of heart. You cannot be a child of God unless this change takes place. If serious thoughts and a study of God's Word are distasteful to you now, would they not, unless you change, be distasteful to you should you be admitted to heaven?

You are not fitted to take charge of classes. This work should not be given to you. You might have qualified yourself through reformation of the spiritual life to bear responsibilities, but in your education you have served and pleased yourself, and you have not the qualifications which would warrant the institution's employing you as an instructor. You must reform before your connection with any institution will have satisfactory results. For many years you have been a professing Christian, but you are so deficient in religious experience that you cannot be accepted as a Christian teacher.

You do not make a success as a teacher because you have not patience or adaptability. You do not know how to deal with human minds or how to impart knowledge in the best way. If your expectations are not met, you are impatient. You have had every advantage of education, but nevertheless, you are not a wise teacher. It is very disagreeable to you to inculcate ideas into dull minds. In your youth you needed discipline and training. But the spirit which you manifested under correction has spoiled your life.

The parable of the wise and foolish virgins should be prayerfully and carefully studied. The wise virgins represent those whose hearts are filled with the grace that comes from Christ. They have an increasing desire for peace and joy.

At times you have a great desire to be that which God can bless. But these feelings are of short duration. You have not brought into your life the sweet savor of goodness, the fragrance of the righteousness of Christ. You are self-centered. You expect everyone to help you, to hold you up. You must look away from self to a higher power than humanity.

It is possible to keep busy at that which is not profitable. You fritter away time in the pursuit of pleasure, but you derive little pleasure from that which you obtain. Time is wasted to no purpose. You show great enthusiasm and earnestness when planning for an entertainment. You rise to the occasion and exercise your capabilities. This is your happiness. But it is not true happiness. You need to search the Scriptures. You will not gain eternal life unless you give the soul food altogether different from that which it has received in the past. Let the books you read be those that will teach you how to speak and act in a way that will secure for you the life which measures with the life of God.

As hurried eating of temporal food is detrimental to physical health, so the greedy swallowing of everything bearing the semblance of pleasure dwarfs the mind, causing it to refuse the spiritual food which is presented. The mind is educated to crave pleasure as the inebriate craves the glass of liquor. It seems impossible to resist the temptation. Sober thinking is distasteful because the presentation is not satisfying. There is nothing pleasing in the idea of reading and studying the words of eternal life.

Is it not time that you put away childish things? Your first consideration should be, How is it with my soul? You are lacking in spiritual experience because you do not live with an eye single to the glory of God. You are anxious to have many cisterns from which to draw selfish happiness. But you have no desire to crucify self. You long for indulgence in worldly pleasure, and in this you show an enthusiasm which you do not bring into religious things. You seek for happiness in many ways, but not by serving God in singleness of heart. Your mind does not delight to dwell upon Him who gave His life for you.

Hitherto self has been the mainspring of action in your life. You have lived to please and magnify self. You have a desire to mingle with the world. You do not keep your eternal well-being in view. When self is crossed, you are despondent and complaining. You find no pleasure in beholding yourself in the mirror of God's law. Therefore your life is full of inconsistencies.

"Upward to God be the soul's adoration, from whence are flowing pure streams of salvation." God's grace and power, if earnestly sought for, will make the soul the possessor of comfort and peace and joy in the Holy Ghost.

Personal religion is of the highest importance. John wrote to Gaius, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." [3 John 2.] Health of body depends largely upon health of soul; therefore whether you eat or drink, or whatsoever you do, do all to the glory of God. Personal religion is revealed by the deportment, the words, and the actions. It causes growth, till at last perfection claims the commendation of the Lord, "Ye are complete in him." [Colossians 2:10.]

Religion is a principle of the heart, not a magical word nor a trick of the mind. Look to Jesus only. This is your only hope and your husband's only hope of gaining eternal life. This is the true science of healing, for body and soul. The mind must not be centered upon any human being, but upon God.

The road leading heavenward is straight and narrow. For this reason many choose the wide road of the world. In it they find room for self-gratification. They pick up by the way those things which please temporarily, casting longing glances at the attractions which the world holds out. They refuse to hear Him who, desiring to save them from death, points to the strait gate and the narrow path, saying, "This is the way; walk ye in it." [Isaiah 30:21.] O, how many there are who say, "What need is there to hurry? Sometime in the future I will make a decided change." There is a positive dislike to turn from selfishness. Thus the poor lover of pleasure is borne along in the wide road of destruction.

No one can reach heaven by the broad road. The narrow way alone leads to the city of God.

It is not what you profess but what you are that has weight. God sees that you and your husband are in great danger, because you have not lived for His glory. Beware how you allow human wisdom to satisfy you.

Once formed, habit is like an iron net. You may struggle desperately against it, but it will not break. Your only safe course is to build for time and for eternity.

Many neglect to make their calling and their election sure, comforting themselves with the thought, God is merciful. But this assurance is for those only who know their Master's will and do it. Those

who know His will and do it not will be beaten with many stripes. When men accept the conditions of salvation and depend upon God's mercy, He will work out their salvation for them.

Do not the wrecks by sea and by land, the earthquakes, the wars, and the famines show that the end is near? Are not disease and death multiplying as a result of the indulgence of appetite, the letting loose of passions? The cruelty of Satan is seen in every town and city. Will God overlook the violation of His law to save the lawless? Let all beware of thinking that God will serve with sin. He presents His love and mercy to those who will appreciate them. He gave His only begotten Son up to death to secure eternal life for every one who will accept His holy law as the rule of life. By this sacrifice He showed the universe that His law is holy and unchangeable. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." [Psalm 19:7.]

God's promises are made to those who keep His commandments, those who with a broken and contrite spirit accept His conditions and bear witness to the world that they are loyal subjects of His kingdom.

Reconciliation between man and God comes when man reveals true penitence. He who trusts in Christ with living faith is protected from all danger, for he is under the shadow of His wing. When you confess and forsake your sins, you have touched the golden scepter of mercy and assurance, and your life is safe.

Watch and pray. Be suspicious of your judgment, your motives, your words, your influence. Accept nothing in your faith without the challenge, "Watchman, what of the night?" The answer comes, "The morning cometh, and also the night." [Isaiah 21:11, 12.]

Constant, critical self-examination is your safety. Bring yourself to task. Ask yourself, What am I bringing to the foundation? Are you bringing wood, hay, and stubble? All this will be consumed. Only gold, silver, and precious stones will remain unconsumed by the fierce fires of the last day.

Lt 118, 1901

Sanderson, Sister [A. J.]

St. Helena, California

August 24, 1901

My dear sister,—

The past night has been one of labor, and it concerned you. I have words to speak to you. Your connection with your husband, as his wife, places you in a responsible position. Both you and your husband are standing in a position of the highest responsibility. Will you look upon this as you should? Will you ask yourselves from day to day, "What is my record in the books of heaven?"

My sister, I have in my mind a distinct history of your life. Your life has been one of selfish indulgence. Your heart has not been in harmony with the One who gave His life for you. Your life on the whole has been a mistake. You have lived to do as you pleased. You are wide awake when amusement is presented. Scenes of pleasure fill you with enthusiasm. But the truth that purifies the

soul from all defilement does not receive your attention. So long have you consulted self that it has become second nature for you to do this.

The Lord has not been glorified by the train of your thoughts, by your words, or by your life-practice. You have not done that which is for the health of body and soul. Your will has never been surrendered for any length of time to the Lord Jesus Christ; therefore you know not the joy of Christian self-control in obtaining victory after victory over the impulsive passion which rises when self is crossed.

My sister, you have had opportunity to know the truth. But you have not gained that which you might have gained by studying the life of Christ. You enter into the falsities of the world because the peace and joy of Christ are not abiding in your heart. You should lose no opportunity to obtain soul culture, that you may be an example of good to others. Christ said to His disciples, "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." [Matthew 5:14, 16.] Truthfulness of character in Christian service is immortalized.

There is no excuse for religious defection or religious despondency, because all the promises of heavenly grace are for those who hunger and thirst after righteousness. Christ declares, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." [Verse 6.] "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." [Isaiah 45:22-25.]

Standing in the righteousness in Jesus Christ, the sinner is justified by faith. "Israel shall be saved ... with an everlasting salvation; ye shall not be ashamed nor confounded world without end. ... I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye me in vain; I the Lord speak righteousness, I declare things that are right." [Verses 17, 19.] "I will bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory." [Isaiah 46:13.]

"Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." [Isaiah 48:17.]

"He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." [2 Corinthians 5:21.] The righteousness promised is free to all who hunger and thirst for it. Those shall be filled who feel their spiritual need. To hunger and thirst for righteousness means the continual subjection of self to God's requirements; it means entire conformity to His will, obeying the law from the heart. This will all be fulfilled in us when we crave for spiritual blessings. The intensity of desire, represented by hungering and thirsting after righteousness, is a pledge that the coveted supply will be given.

The appetite must be educated to long for spiritual blessing. Those who become enthusiastic over worldly pleasure, who willingly use their qualifications and talents in planning for that which will minister to selfish gratification, who find their happiness in preparing entertainments for worldlings or for professing Christians are hungering and thirsting for that which will give no strength to the character, that which brings only weakness, dwarfing the religious experience.

My dear sister, you have at times felt a desire for righteousness, but this desire has not been lasting. A reformation must take place in your character. Hitherto in your selfishness you have thought that everybody should help you. This should not be. You must overcome this helplessness. You are not to think that you are to be helped step by step to heaven by your friends, like a cripple who is helped over a rough pathway. You must make persevering efforts to obtain righteousness.

You have always had capabilities, but you have become so self-centered in your desires that you have not shown the perseverance necessary to stablish, strengthen, and settle you in the truth. You are not bound up with God. If you were converted, He would use you as His helping hand, but though you know your Master's will, you refuse [to] break up the customs which keep you a sinner.

My sister, I have been instructed to say to you, God has given you capabilities. If you improve these capabilities in His service, turning away from that which cheapens your character-building, God will receive you and will pardon you for the defective service which you have in the past offered him. Thus saith the Lord, You must be converted; for your past experience is misleading to others and is fastening you in a deception. Your spirit and your habits of life must change decidedly. Unless there is a change, your soul will be lost.

You have done very little in trading upon the talents entrusted to you. You need to learn as an apprentice what it means to follow in the footsteps of Christ, living in the light of His countenance and under the influence of His example. Your life can now be reformed, but you alone, in the strength of Jesus Christ, can do the work necessary to be done.

Says the psalmist, in language which stretches far beyond the present, far away from all earthly attractions, "Deliver me, ... O Lord, from men of the world, which have their portion in this life. ... As for me, I will behold thy face in righteousness. I shall be satisfied when I awake in thy likeness." [Psalm 17:13-15.]

When your dormant spiritual faculties are awakened to action, when you are filled with a determination to overcome through the power of Christ, you will begin to live the new life of which Christ spoke to Nicodemus, saying, "Ye must be born again. ... Except a man be born again, he cannot see the kingdom of God." [John 3:7, 3.] Then you will experience not only a spiritual revival, but a spiritual reformation. You will reveal new desires, new tastes. You will cast away the unprofitable selfishness which has kept you in your own guardianship, expecting everyone to help you. You will work perseveringly to obtain that which no human being can obtain for you.

Overcome the passion that often arises to spoil your physical and spiritual health. You have a work to do which you can do if you will die to self and hide in Christ. When you are converted, you will appreciate the beauty of Christ's character. You will see the necessity of cultivating gentleness.

All last night I was laboring with you, giving you instruction from the Lord. You must now make a break. You have played long enough at serving God. You now have an opportunity to come under

the sweet, saving influence of His divine grace. As you dedicate yourself fully to His service, you will know the fellowship of His Holy Spirit. Give yourself to God without a single reservation. Place yourself under the moulding, fashioning hand of Christ. He is your pattern. Thus you will become familiar with His meekness and gentleness.

Study the tenderness of Christ, His kindness to the poor, His compassion to the afflicted and bereaved. As you think of and care for others, you will yourself receive rich blessing which will flow forth to bless those in need of sympathy and consolation. Your heart-beats will be more healthy. You will be inspired by a new, strong motive-power—the power of faith. You will look above the cheap amusements of this life.

Read and understand the proofs of Christ's sufficiency as our great High Priest and Advocate, and as our tender, earnest, interested Shepherd. He is far above all principality and power and might and dominion and every name that is named. When you trust in Him, you have a power which is above all human power. Yes, as you obey Christ in all things, you will have faith and courage and patience and love. The study of the Saviour's life gives you a constantly increasing knowledge of His power and your weakness. Beholding Him, you cultivate every Christian virtue. Sin appears to you in all its terrible deformity.

Will you seek the Lord while He may be found? Will you as far as possible redeem your spoiled life? Will you awaken to your possibilities and improve them before it is too late to heed the invitation Christ has given?

Read the first four verses of the first chapter of second Peter. The apostle says, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Study this Scripture and see in it the possibilities before you. As you work for God on the plan of addition, He will work for you on the plan of multiplication. And "so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Verse 11.]

Lt 119, 1901

Sanderson, Sister [A. J.]

St. Helena, California

August 26, 1901

My dear sister,—

I am up at one o'clock, my soul filled with sorrow on your account, because your whole moral taste is diseased by a perverted will. You have never been converted for any length of time. The hereditary and cultivated tendencies to wrong which you cherish place you on the losing side in the battle of life. God pities you. Christ wants to receive you. He desires to sanctify you by His Holy Spirit. Yet you continue in darkness and perversity, and the Saviour says to you, "Ye will not come to me,

that ye might have life.” [John 5:40.] Repent and be converted, else in the great day when every case is brought up in review before God, when it is too late for anything to be changed, you will see your unlikeness to Christ. You will say, “I did it all myself. No one else is to blame. I did it. I did it,” while around you will be heard the joyous shouts of those who have washed their robes of character and made them white in the blood of the Lamb.

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.” [Revelation 19:6-9.]

My sister, through this message I give you, the Lord Jesus is calling you. I beg of you in the name of the Lord to heed this message. You may find a certain satisfaction in worldly pleasure, in entertainments and the singing of worldly songs, but wherein is God glorified? Wherein is He honored? This is helping the enemy to seduce souls, helping to keep God and eternity out of their reckoning. The joys of earth are not the joys of heaven. The joys of earth are polluted, unsatisfying, of short duration, while the joys of heaven are pure, satisfying, and eternal. God will supply the needs of His people, satisfying the soul with His righteousness, filling it with His joy. His blessings never grow old; they never satiate. They are ever fresh. Through the ceaseless ages of eternity they will grow more and more precious.

Time is short. The last message of mercy is to be given to the world. Should not this show us the importance of using every gift of God in a way that will honor Him?

I call upon you in the name of the Lord to fall upon the Rock and be broken. I know that you are unprepared for the great events that are right upon us. Unless you change your attitude, you will be a great hindrance to your husband. You are a lover of pleasure more than a lover of God. This is a great drawback to a growth of spirituality in your life. You choose to associate with unbelievers. Your character-building is of such a character that you divert minds from the only true source of strength. Unless you seek the Lord with all your heart, you will become less and less sensitive to the convictions of the Spirit of God, and you will be a tempter to your husband, imperiling the salvation of his soul.

Your husband does not believe this. He thinks he is fully capable of standing alone. But you are and always have been a great drawback to him. O, how I wish that you could see that your course of action will not only imperil your own soul, but the soul of your husband.

I earnestly pray that you will change. Christ died to save sinners, not in their sins, but from their sins. But the robe of His righteousness, which makes the believing soul whiter than snow, does not cover one sin that is unrepented of. Will you now receive the Saviour’s mercy and love, and act your part in giving to the world His gracious invitation, “Whosoever will, let him take the water of life freely”? [Revelation 22:17.] His service is life and peace and joy and satisfaction.

I have a message to bear to you. Your worldly entertainments are cheap compared with the rich banquet Christ has prepared for you. What is the chaff to the wheat? Do you not desire to partake of the marriage supper of the Lamb? Christ is seeking to draw you to His heart of infinite love.

If you respond to this effort, which the Spirit of the Lord has directed me to make in your behalf, will you not study the Bible, that you may understand it for yourself? If you desire to meet the Lord in peace, you must cultivate the attributes of Christ.

I tell you decidedly that your influence in the Sanitarium on the patients and nurses is not a savor of life, but a snare to them, whereby they obtain wrong impressions of what constitutes godliness. You do nothing outrageous, but you exert a subtle influence which is detrimental to personal consecration.

Remember that you are the wife of one who is under the greatest responsibility to be a light shining amid the moral darkness.

Whatever you do for your own salvation and for the salvation of others, you must do soon; for the end is near. At times your heart has been touched, but you have never given yourself unreservedly to God. You have allowed self-pleasing to quench the Spirit of God. Do you think that the patients you have entertained with popular songs would, if dying, send for you to tell them how to find Christ and be saved? No, no; unless they were thoroughly deceived as to what constitutes pure and undefiled religion.

Lt 120, 1901

Sanderson, A. J.

St. Helena, California

August 26, 1901

My dear brother,—

In no other line of the work is the truth to shine more brightly than in the medical missionary work. Every true medical missionary has a remedy for the sin-sick soul as well as for the diseased body. By faith in Christ, he is to act as an evangelist, a messenger of mercy. As he uses the simple remedies which God has provided for the cure of physical suffering, he is to speak of Christ's power to heal the maladies of the soul.

Through the efforts of the Christian physician, the accumulated light of the past and the present is to produce its effect. Not only is the physician to give instruction from the Word of God, line upon line, precept upon precept; he is to moisten this instruction with his tears and make it strong with his prayers, that souls may be saved from death.

The physician has precious opportunities for impressing minds with the soul's great need. He is to bring from the treasure-house of the heart things new and old, speaking here and there the words that are needed. A failure to speak these words will bring great disappointment.

The physician is never to lead his patients to fix their attention on him. He is to teach them to grasp with the trembling hand of faith the outstretched hand of the Saviour. Then the mind will be illuminated with the light radiating from the Sun of righteousness.

The mind-cure must be free from all human enchantment. It must not grovel to humanity, but soar aloft to the spiritual, taking hold of the eternal.

Physicians who have received wisdom from above know how to treat trembling, guilty, sin-sick souls. As their minds are fastened to the mighty Healer, they understand what it means to have the peace of Christ, and the melody of spiritual health and joy is used as the helping hand of God in restoring the health of the body.

In their work of dealing with disease and death, physicians are in danger of losing the solemn reality of the future of the soul. In their earnest, feverish anxiety to avert the peril of the body, there is danger that they will neglect the peril of the soul. I would say to you, Be on your guard; for you must meet your dying ones before the judgment seat of Christ.

All can see the physician's need of personal religion. The afflicted one leaves himself to the wisdom and mercy of the physician, whose skill and faithfulness is perhaps his only hope. Let this physician be a faithful steward of the grace of God. As an evangelist let him exert a saving influence in spiritual things. He is to be a guardian of the soul as well as of the body. The physician who knows that Christ is his Saviour, who has himself been led to the Refuge, can respond to the inquiry, "What shall I do to be saved?"

What physicians attempt to do, Christ did in deed and in truth. They try to save life. He is life itself.

The physician's mind is to be constantly under the influence of the Spirit of God that he may be able to speak in season words that will awaken faith. The solemn scenes of the death-bed require that the physician shall be as far as possible removed from secular duties which others can perform. His mind is to be prepared to deal not only with the bodies, but with the minds of the afflicted ones.

If anyone needs a personal Saviour, it is the physician, because the sick and the suffering need the help which God alone can give and the prayers which are indited by His Spirit. The physician who has accepted Christ as a personal Saviour can tell the story of the Redeemer's love. He can speak savingly of the power of repentance and faith in Christ. As the Christian physician stands by the bedside of the sick, striving to speak words that are appropriate for the sufferer, the Lord will work with him and help him.

No word of creed or controversy is to be spoken at the bedside of the dying. Point to the Saviour who is willing to receive all who come to Him in faith. There are those who have a genuine sickbed repentance. And it is our duty to do all that can be done for the spiritual welfare of the dying, with a keen sense of what is appropriate when a human soul is hovering between life and death.

The Christian physician should be an evangelist in every sense of the word. No unnecessary burdens must be laid on him. He should be released from all the cares that it is not essential for him to bear. His soul is to be freed from perplexities, that he may have time to become acquainted with the spiritual needs of the patients. Constantly he is to sow the seeds of truth, not presenting doctrinal subjects, but the love of the sin-pardoning Saviour.

When it is possible, the physician should occasionally escape from the heavy pressure upon him. The burden of a sensitive evangelist-physician bears with a weight which others do not understand or appreciate.

Great care should be exercised in regard to criticizing the physician, for criticism places an unnecessary burden upon his mind. He has heavy cares, and he needs the sympathy of those connected with him in the work. He is to be sustained by prayer. The realization that he is appreciated instead of disparaged will give him hope and courage.

The intelligent Christian physician has an increasing knowledge of the connection between sin and disease. He is constantly striving to perfect his knowledge of the relation between cause and effect. He sees the necessity of educating those who are taking the nurses' course, to be strictly temperate in all things, because carelessness in regard to the laws of health, a neglect to properly care for the body, is the cause of much of the disease in our world. A failure to care for the living machinery is an insult to the Creator. There are divinely appointed rules which if observed will keep human beings from disease and premature death.

Drunkards, maniacs, those who are given over to licentiousness—all appeal to the physician to declare clearly and distinctly that suffering is the consequence of sin. How can we know these things and not be more decidedly in earnest to counteract the cause which produces the effect? Constant contact with suffering caused by disease, seeing the continual conflict with pain, can our physicians hold their peace? Can they refrain from lifting the voice in warning? Are they benevolent and merciful if, as they treat bodily disease, they neglect to prescribe strict temperance as an antidote for disease?

Study the warning which Paul gave to the Romans: "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 minds, that ye may prove what is that good and acceptable and perfect will of God." [Romans 12:1, 2.]

When a physician sees that the ailment which has taken hold of the body is the result of improper eating and drinking, yet neglects to tell the patient that his suffering is caused by a wrong course of action, he is doing the human brotherhood an injury. Present the matter tenderly, but never keep silent as to the cause of the affliction.

Lt 121, 1901

Sanderson, A. J.

St. Helena, California

September 12, 1901 [typed]

Dr. Sanderson

Dear brother,—

I have said many things to you by letter, but I am so weighed down in your case that I must continue to write to you, lest in your blindness you will not see where you need to reform. I am instructed that you are entertaining ideas with which God has forbidden you to deal. I will name these as a species of mind-cure. You suppose that you can use this mind-cure in your professional work as a physician. In tones of earnest warning the words were spoken: Beware, beware where your feet are placed and your mind is carried. God has not appointed you this work. The theory of mind controlling mind is originated by Satan to introduce himself as the chief worker to put human philosophy where divine philosophy should be.

No man or woman should exercise his or her will to control the senses or reason of another, so that the mind of the person is rendered passively subject to the will of the one who is exercising the control. This science may appear to be something beautiful, but it is a science which you are in no case to handle. If you do handle it, it will finally handle you. There is something better for you to engage in than the control of human nature over human nature.

I lift the danger-signal. The only safe and true mind-cure covers much. The physician must educate the people to look from the human to the divine. He who has made man's mind knows precisely what the mind needs.

In taking up the science you have begun to advocate, you are giving an education which is not safe for you or for those you teach. It is dangerous to tinge minds with the science of mind-cure.

This science may appear to you to be very valuable, but to you and to others it is a fallacy prepared by Satan. It is the charm of the serpent which stings to spiritual death. It covers much that seems wonderful, but it is foreign to the nature and Spirit of Christ. This science does not lead to Him who is life and salvation.

The poor, afflicted souls with whom you are brought in contact have needed more of your attention than they have received. You have it in your power to encourage them to look to Jesus, and, by beholding, be changed to His image.

The true knowledge of Jesus Christ will lead your mind and the mind of your wife in a safe direction. It gives the inspiration of true worship. It is the fellowship of the soul with Him who is its life. Coming in contact with Him, the mind is drawn to His heart of life and is inspired with the essence of His sanctification.

Be careful, my brother and my sister, in regard to where your faith is tending. Jesus lives to make intercession for you. Let your minds be one with the mind of Christ. Having His mind, you will not soar to heights which will at last bring you down to the lowest depths. Dabble not in those things which now appear to you so attractive, but which do not lead to Christ. Let your ambition ascend higher, to pure, true fellowship with Him in whom you may safely glory. Then your religion will be a power for good. You will not then communicate that which will prove a snare unto death.

Our Saviour understood all about human nature, and He says to every human being, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] As God is perfect in His sphere, so man is to be perfect in his sphere. Those who receive Christ are among the number to whom the words, so full of hope, are spoken, "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.] These words

declare to us that we should be content with nothing less than the best and highest character, a character formed after the divine similitude. When such a character is possessed, the life, the faith, the purity of the religion is an instructive example to others. "Righteousness exalteth a nation; but sin is a reproach to any people." [Proverbs 14:34.]

"The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the gift of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of this world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, things which are not, to bring to nought things that are; that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption; that according as it is written, He that glorieth, let him glory in the Lord." [1 Corinthians 1:18-31.]

"I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." [2 Corinthians 11:3.]

"You hath he quickened, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But 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." [Ephesians 2:1-9.]

"Finally, my brethren, be strong in the Lord, and in the power of his might. 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; and 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." [Ephesians 6:10-17.]

At the beginning of my work I had the mind-cure science to contend with. I was sent from place to place to declare the falseness of this science into which many were entering. The mind-cure was entered upon very innocently—to relieve the tension upon the minds of nervous invalids. But, how sad were the results. God sent me from place to place to rebuke everything pertaining to this science.

I wish to speak plainly to you. You have entered upon a work which has no place in the work of a Christian physician, and which must find no place in our health institutions. Innocent though it may appear, this mind-cure, if exercised upon the patients, will in its development be for their destruction, not their restoration. The third chapter of second Timothy describes persons who accept error, such as one mind exercising complete control over another mind. God forbids any such thing. The mind-cure is one of Satan's greatest sciences, and it is important that our physicians see clearly the real character of this science, for through it great temptations will come to them. This science must not be allowed a particle of standing-room in our sanitariums.

God has not given one ray of light or encouragement for our physicians to take up the work of having one mind completely control the mind of another, so that one acts out the will of another. Let us learn the ways and purposes of God. Let not the enemy gain the least advantage over you. Let him not lead you to dare to endeavor to control another mind until it becomes a machine in your hands. This is the science of Satan's working. Thus he works when he entices men to sell the soul for liquor. He takes possession of body, mind, and soul, and it is no longer the man, but Satan who acts. And the cruelty of Satan is expressed as the drunkard lifts his hand to strike down the wife he has promised to love and cherish as long as life shall last. The deeds of the drunkard are an expression of Satan's violence.

Now, my brother, I consider you to be in positive peril. I present this because I know that you are in great danger of being seduced by Satan. We are living in a time when every phase of fanaticism will press its way in among believers and unbelievers. Satan will come in, speaking lies in hypocrisy. Everything that he can invent to deceive men and women will be brought forward.

Just in proportion as men lose their sense of the need of vital religion, so they become filled with common, earthly ideas, which they exalt as wonderful knowledge. Physicians who lose their hold on Christ become filled with ideas of their own, which they look upon as some wonderful science to be brought into the medical profession as something new and strange.

I have been awakened at the early hour of twelve to write out these things. Let me tell you plainly that you are in an uncertain condition of mind, and that the efforts you put forth to rescue yourself are in vain. No man can serve two masters. If you try to serve the world and the Lord at the same time, the result will be that worldly policy and worldly schemes will become supreme in your life. Why? Because the Word of God will become uncongenial; for the heart is not committed to the moulding and fashioning of the Holy Spirit. The will is not given up to God, and therefore enmity to God is revealed. The natural impulses of the heart, ministering to the natural man, are chosen to control.

If, realizing your danger, you would humble yourself before God, you would see that circumcision is an inward work of the heart, "in the spirit, and not in the letter; whose praise is not of men, but of God." [Romans 2:29.]

You need, as verily as did Nicodemus, to be born again. You are a man with a diseased mind, having an egotism which gives a very feeble representation of the saving power of the godliness which is the fruit of heart holiness—heart wholeness to God. This egotism is not a virtue, but an evil which needs to be discerned and thoroughly forsaken. We do not need the vanities of men, but we all need insight into character. The best sentiments of egotism are at times apparently interesting, but they have no depth of virtue, and the material from which the egotist draws his supply soon becomes exhausted. He has only his own experience and feelings to use, and those with whom he communicates soon become weary.

A man must have good material from which to draw in order to refresh other minds by his ideas.

Egotism is a weariness, because the egotist has no sense of discrimination in estimating the value of things. He has not the power of self-measurement. He thinks that his ideas are of the highest importance, and he disparages those who do not think in harmony with him.

My brother, while you cherish your own suppositions as truth, God cannot enlighten you. With your present phase of character, you are not capable of understanding the best course to pursue in introducing principles which rest upon a solid basis. Your greatest consideration is, "Is my proper position recognized? Am I called upon as I should be to decide matters?"

Your selfish ideas must never become the ruling power in any sanitarium. You are to blend with other men and women who have understanding.

My brother, I wish you would take time to look yourself squarely in the face. You claim that you are not responsible for all that takes place, that the failures made are chargeable to the influence of someone else. If the enterprises with which you are associated prosper, you think it is because you would not allow certain conditions; if they fail, you think it is because you were not allowed to manage, because your ideas were not carried out. This is the way in which matters have stood for years at the Sanitarium here. But if you will look at yourself in the mirror of God's Word, you will see there the reflection of a character that God does not commend. You yourself have shaped the policy of the institution so that the men and influences that stood in your way were ruled out. The lessons you might have learned, you have not learned, because Dr. Sanderson was standing in his own light.

The Lord wants Brother Sanderson to be converted. He wants him to be honest with himself and with every line of work connected with the Sanitarium. My brother, so long as you deceive yourself, you deceive others, and you fail to cherish the truth that works by love and purifies the soul. Without the truth abiding in your heart, you are an unsafe, unwise guide. You must not regard your judgment as supreme. Christ is the Rock upon which we are to build.

If you only had a sense of how greatly you need a new heart, a new mind, you would search God's Word with diligence. You would not trust your own mind, your own ideas. You would study the Scriptures carefully and prayerfully, and would build upon the sure foundation.

O what a work you need to have done for your poor mind by the virtue of a living belief in Christ. What good sense there is in the Lord Jesus, whose praise is not of men, but of God. What higher education can the human family find than that contained in the gospel. The more fully you yield your mind to the divine light of the gospel, the more earnestly you study the truths uttered by the Holy Spirit, the less satisfied will you feel with your deficient experience.

Our physicians must not rest content with a half-conversion. They need to place their whole trust in Christ. Then the healthy beats of the new heart will change the atmosphere surrounding the soul. Make sure that you are accepted by Christ because you rely on the merits of a crucified and risen Saviour. His righteousness must be your righteousness. He wrought it out for you, and when you receive it, you stand justified in the presence of God.

You are in danger of being satisfied with an atmosphere of worldliness. In your religious exercises you are inclined to be tame and unmoved. Brother and Sister Sanderson, the truth must be presented in the spirit and power of the gospel with such earnestness that sinners will realize that they cannot longer delay seeking the Lord. Put on zeal as a cloak. Take yourselves to the Lord just as you are. Humble yourselves before Him. Show a lively interest in the precious truth—an interest revealed by words spoken with an earnestness proportionate to the object of which you are in pursuit—life, life, eternal life.

It is the converting power of God that you both need. Never suppose, my brother, my sister, that it is not best to show that the heart is touched by the Spirit of God. The Lord takes no pleasure in your ideas of stoicism. He desires the heart to be softened before Him. Let the soul melt in tenderness as the truth is spoken. Let light flash from the inspiration of the Spirit of God. The messengers of truth, God's workmen, are to be revived and quickened by His Spirit.

At this time tame, weak work will not succeed. The Lord calls men to do a special work. In order to do this work, they must hide themselves in Christ. Let Him who is mighty to save appear as the One altogether lovely. Let the heart be imbued with the love of Him who was ever meek and lowly, although He knew that He was the Son of the Most High. Never exalt self. Walk in humility of mind and be teachable.

I am glad that the Sanitarium can have the labors of Brother Taylor. We hope that he will be a great blessing, both to the helpers and to the patients. Unite heartily with him. Show the believers and unbelievers in the institution that you are in harmony with this brother who is God's worker.

The Lord speaks to human beings in imperfect speech, in order that the degenerate senses, the dull, earthly perception of earthly beings may comprehend His words. Thus is shown God's condescension. He meets fallen human beings where they are. The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God, for infinite ideas cannot be perfectly embodied in finite vehicles of thought. Instead of the expressions of the Bible being exaggerated, as many people suppose, the strong expressions break down before the magnificence of the thought, though the penman selected the most expressive language through which to convey the truths of higher education. Sinful beings can only bear to look upon a shadow of the brightness of heaven's glory.

We need to know how to pray. It is not tame, spiritless prayers that take hold of the divine attributes. Prayer is heard by God when it comes from a heart broken by a sense of unworthiness. Prayer was instituted for our comfort and salvation, that through faith and hope we may lay hold on the rich promises of God. Prayer is the expression of the desires of a soul hungering and thirsting for righteousness. Any human being who prides himself upon his calmness, his unmoved tenor of mind, when conversing with God, who does not in his petitions breathe forth an intensity of desire, needs to have a new heart, a heart conscious of all that is included in approaching to God. "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 will not dwell longer on these matters. But I desire to say that he who strives for eloquent language when praying is entirely out of place. The eloquence that God accepts is the earnest, longing cry of the soul which feels that it must have help.

Long prayers are not essential. Those who labor in the right spirit will pray in the right spirit. He who labors as Christ labored will be in earnest when he prays. And the Word of God assures us, "The effectual fervent prayer of a righteous man availeth much." [James 5:16.]

Open your heart to God. Commit the keeping of your soul to Him as unto a faithful Creator. I would be pleased to say more, but I am brain-weary. My brother, my sister, I pray that you may both take the right course. Make this time a time that will be long remembered. Take your stand firmly that you will be laborers together with God.

Lt 122, 1901

Kellogg, J. H.

St. Helena, California

September 11, 1901

Dr. Kellogg

Dear brother in Christ,—

I wish to write you a few lines. Be assured that I feel the same interest in you and your professional work that I have always felt. The matters of which you write to Sister Druillard are of great interest to me. I would have written to you before, but since leaving Battle Creek, I have had no time for repose. I have been urged to labor in different places, and I have ventured far beyond my strength. Again and again I have begun a letter to you, written four or five pages, and then have been called to attend a committee meeting in Healdsburg, San Francisco, or Oakland.

The taxing labor brought upon me does not end with the messages given me by the Lord for those in our important institutions. I am called upon to answer questions regarding details. The whole burden seems to be rolled back upon me when I am called upon to define and explain this and that and the other matter. I have had no time to give rest to my tired brain; and when I have looked for your half-finished letters, they could not be found.

Since my return from the Conference I have been trying to adjust matters at the Sanitarium. But this is the hardest labor in which I have engaged in my entire experience. When it seems impossible to make an impression that will cause the wrong ideas to change, what reform can be hoped for? I have met with the Sanitarium Board, and in the plainest words have told what should be done, presenting the high object for which the institution was established. But still no real reformation is made.

I attended many meetings on my return journey from Battle Creek, and when I reached home, I was so physically and mentally weary that I could not converse with any one. I feared that I had been presumptuous in doing so much. I could not converse with Dr. Sanderson.

But I felt that I must see Dr. Sanderson before I went to the Los Angeles camp-meeting, though I was still in a very debilitated condition. I felt that I could not leave matters in such an uncertain state. Board meetings and council meetings were being held, but no business was brought before me; for my heart pained me if matters requiring taxing thought were presented to me. But I was weighed down as a cart beneath sheaves. I knew that if I attended the Los Angeles camp-meeting without seeing Dr. Sanderson, I should carry the burden of the Sanitarium on my soul throughout the meeting; therefore I must relieve my mind. I went up to the next Board meeting and bore a straight testimony, stating how far short the Sanitarium was falling of meeting the standard God desired it to meet. I said that the spirituality <of many> of those connected with the Sanitarium seemed to be dead; that unbelievers were employed as nurses, and that the influence of this in the Sanitarium is not <at all> profitable. To employ unbelievers as nurses does not please the Lord or fulfil the purpose for which the Sanitarium was established.

I said that unless a decided change should be seen in the spiritual atmosphere of the institution, there must be a decided change in its working. The Lord helped me to present the matter in a clear, straightforward manner, and then I left.

But no change has been made. Dr. Sanderson is and has been the virtual manager. Although he will not acknowledge this, it is nevertheless so. Just what he says is done. He is the underlying power. He keeps a firm, steady, silent hold on everything. His fear is that some one will be brought into the institution who will be above him in control.

When I heard that a resolution had been passed inviting Dr. Mary Sanderson to connect with the Sanitarium as lady physician, I said, This must not be. Dr. Mary Sanderson is not spiritually prepared to be a blessing to the institution. She is authoritative and domineering, and unless she is converted, her services cannot glorify the Lord. She needs a transformation of character. Unless she sees herself as she is and humbles herself before God, unless she overcomes the pride of her heart, she will not honor the Sanitarium.

Our sanitariums are established as places where the sick can be treated without drugs. The physicians connected with these institutions are to be men of sterling principle; men <and women> who feel that they are to act in the stead of the great Medical Missionary to all who come within their reach; men who are filled with an intense desire to serve as God's helping hand. They are to be men <and women> who realize that our medical institutions require the most judicious workers, who have ability and religious training and experience, and who will give the right kind of education and care to the suffering ones with whom they are brought in contact.

The Bible is to be made the textbook from which is explained in practice the simple theory of Christian instrumentality. Its words are as the leaves of the tree of life to the suffering who believe in Christ, inspiring them with hope. Their treatment is of the highest value to them when they have confidence in those who give the treatment. And the Word of God is the grand instrument which convicts the unconverted, convincing them of their need of the sin-pardoning Saviour.

The plan of salvation combines the holy influences of past and present light. These influences are bound together by the golden chain of loving obedience. Receiving Christ by faith and bowing in submission to God's will constitutes men and women sons and daughters of God. By the power which the Saviour alone can give they are made members of the royal family, heirs of God and joint-heirs with Christ.

What a responsibility rests upon the physician! As he sees the sick and afflicted before him, subdued by suffering, it is his duty and privilege to lead them step by step to the great Physician, who gave His life for the life of the world. The character of the physician is to be purified, refined, and sanctified. Constantly he is to strive to reach the high standard of perfection in Christ. If our physicians will see their need of constantly improving, they will, in God's hands, be the means of leading many to give their hearts to Christ. This kind of missionary work is the greatest recommendation to any sanitarium.

Those connected with our sanitariums should realize that they occupy a position of sacred trust and that God expects them to carry forward the medical missionary work which is to be done in our health institutions. They are to maintain the ennobling Christian principles which are as essential for the saving of the soul as for the saving of the body. Christ enjoins upon them to sow the very best seed. Life, eternal life, is to be kept before every soul, according to his ability to understand. It is to be shown that the affliction of the body may be permitted in order to insure the salvation of the soul.

To love God with all the heart, to be a partaker with Christ in His humiliation and suffering, means more than many understand. The atonement of Christ is the great central truth around which cluster all the truths which pertain to the great work of redemption. The mind of man is to blend with the mind of Christ. This union sanctifies the understanding, giving the thoughts clearness and force. He who is thus united with Christ can do medical missionary work that is excellent in God's sight.

The world is our field of missionary toil, and we are to go forth to our labor surrounded with the atmosphere of Gethsemane and Calvary. Those in our sanitariums are to take advantage of the opportunities given them to set before the sick and suffering the restoring efficacy there is in Christ for the salvation of soul and body. How carefully should these precious opportunities be improved by nurses, matron, and physicians! They are to hold up the privilege which all have of becoming children of God by surrendering all they have and are to the keeping power of Christ. We have been bought with a price, and what a price!—even the blood of the only begotten Son of God. Shall we not, then, strive to bring our lives into conformity to His will?

We are losing the great advantages provided in our sanitariums if we permit nurses to <serve who are> cheap in their ideas of the qualifications of those who act as medical missionary attendants upon the sick. By faithful teachers the nurses should be taught how to minister to the physical and spiritual maladies of the sick. Those who give the nurses this instruction must themselves be learners of the Great Teacher before they can teach others how to labor acceptably.

Inefficient, frivolous youth are not fit to be entrusted with the care of the sick. The nurses employed in our institutions should clearly understand that they are to be representatives of the saving truths of the gospel. Realizing that they are laborers together with God, they are to do all in their power to pay the debt they owe to Christ. Let them remember that the patients will carry with them to their

homes the knowledge of God they gain in the institution. There are Christian men and women who should become nurses. They have stores of experience peculiar to themselves which they could impart for the spiritual benefit of the afflicted.

I fear and tremble for the Sanitarium on this hillside. It needs a deeper work of grace. The power of the principles of true religion needs to be felt among the workers. Then a pure, holy atmosphere will pervade the institution.

Our sanitariums are medical missionary institutions; and in their behalf there should be enlisted not only the means necessary for their support, but talent and capability of the first class. The physical and spiritual needs of the patients are to be supplied. If those connected with our sanitariums improve the opportunities which come to them, there would be many more conversions to Christ.

There are young physicians here seeking to advance in medical missionary work, who need to be surrounded by the very best influences. I would say to Brother ----- and his son, This Sanitarium is not the proper place for a young physician to receive the finishing mould. It is a solemn thing to be fitted to care for the sick.

There needs to be seen in this Sanitarium that which is not now seen—a deep spiritual experience on the part of the workers, that by the strength of their example they may represent the great Physician.

Many who are living without recognition of God come to our sanitariums to obtain relief from bodily infirmities. O, shall not such find in our sanitariums the light which, shining from God's Word, enlightens darkened minds? All the workers connected with the Sanitarium should be bright and shining lights. They should be true Christians, skilled in the care of the soul as well as the care of the body, revealing in word and deed the pure and undefiled religion which draws men to the cross.

O that the workers in our sanitariums would appreciate their privileges and opportunities! O that they would strive to understand what they must be in order to be Christ's helping hand! Let them educate the voice, so that they can raise to God the melody of spiritual joy and encouragement. "Make a joyful noise unto the Lord, all ye lands. Sing forth the honor of his name; make his praise glorious." [Psalm 66:1.]

To our young physicians I would say, May God open the way so that your experience shall not be so purposeless that Christ will call you neither cold nor hot. Even more than God abhors infidelity, he abhors indifference in religious matters because religious pretension without genuine religion is a continual stumbling block to sinners. The more cold and formal men are in the religious life, the more they are filled with egotism, and egotism always works against Christ. You may have much knowledge, but unless you are the possessor of true, pure religion, your knowledge is worthless to Christ. He looks upon you and calls you lukewarm.

God forbid that of you should be spoken the words, "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.” [Revelation 3:15-19.]

Every soul may become rich in spiritual treasures. Amid the terrible iniquity of this world men may serve God so faithfully that He can bestow on them eternal riches. He will work for those who serve Him faithfully. He can humble the most bitter persecutors of His people, making them friends through a belief of the truth, or removing their power to harm.

The Lord desires His young physicians to unite with the very best influences, that they may reach a higher and still higher standard. Be sure that you are walking humbly with God. Do not think that you can step right into a practice that will bring you a large income to keep up an outside show. Men can read beneath the surface. They place little confidence in aspirations for elegance and ease. Take the Saviour as your example. He was the King of glory, but for the sake of fallen human beings, He stepped from His high command to become a man among men. Yes, for our sakes He became poor, that through His poverty we might come into possession of the riches which will be enjoyed through the ceaseless ages of eternity. Then shall physicians think that in order to have influence they must give the impression that they are well off? Those who think thus make themselves very foolish by their extravagance. God’s people have no time or money to waste on show or pretense.

Lt 123, 1901

Sanderson, Brother and Sister [A. J.]

Healdsburg, California

September, 1901

Dear brother and sister Sanderson,—

Your letters have been received and carefully read. I will now write a few lines in reply. I thank you for writing, for your letters have taken a heavy weight off my heart. I greatly desire that you shall both so will and so do that God will be honored and glorified by your service in the Sanitarium. I know that changes must be made, and we shall help you in every way possible.

I felt like weeping when I read Sister Sanderson’s letter. I thank the Lord, my sister, that you are resolved to open your heart to the Saviour. I would not speak one word to discourage you. I will try to help you in every way that I can. My heart is drawn out to pray for you, not to depress you. My prayer is, “Lord, increase Sister Sanderson’s faith. Let the operation of the Holy Spirit be felt on her mind. Take her into a sacred nearness to thine heart of infinite love.”

God alone can lead you to so recognize His mercy, love, and forbearance that you will have the faith that works by love and purifies the soul. This is the gift of God. It is the opening of the heart to receive the Word which is as the leaves of the tree of life. May God fill your heart with His love so that it may be said that you, my sister, have purified your soul by obeying the truth. Believing in Christ and receiving His transforming grace is not guess-work, but a work which causes Christ’s virtues to be reflected in mind and character. When you gain this experience you will say, “I have tasted and seen that the Lord is good. The Lord Jesus shall be my portion forever.” [See Psalm 34:8; 73:26.] The power of the cross will move in you the mysterious springs of hope and fear, adoration,

and love. Angels are watching and waiting and will witness to the fact that the world has you not. Jesus has found you sitting at His feet to learn from Him, the Way, the Truth, and the Life. Henceforth, surrendering your will to the will of Christ, you are drawn into a region where the cross is the central object. The world fades from your view. The glory shining from the threshold of heaven is the all-attractive influence. The riches of the grace of Christ hold you in willing obedience. You delight in the precious blessings of your allegiance. You are only too glad to impart to others the gift you have received.

I long to see you improving the capabilities given you by God so that you can respond to the inquiry, "What must I do to be saved?" Let the words fall from sanctified lips, "Be saved by accepting Christ by faith as your personal Saviour." God is love. The sinner need not perish if he will exercise faith in the wonderful efficacy of the cross of Christ. The cross is the stupendous expedient by which is harmonized the love and justice of God. It is the sinner's only means of salvation. "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] The image of His love may be so stamped upon the mind that it can never be effaced. Then Jesus Christ will be so evidently set forth crucified before you that you will be a partaker of the dignity of His suffering. I have such an intense longing that you may look into the heart of this great mystery and find that its interpretation is Love.

"Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." [1 John 2:24-29.]

I want to see Sister Sanderson standing on vantage ground as one who has spiritual dominion over the powers of darkness. Cultivate love. "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world." [1 John 4:7-14.]

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. ... We love him, because he first loved us." [Verses 15-17, 19.]

"By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not

grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" [1 John 5:1-5.]

Sister Sanderson, I am pleading with God for your soul's salvation. I feel an intense desire to see you free and happy in Christ Jesus, your heart full of the grace of God. I cannot endure the thought that you shall remain where you are. I cannot let you go. I long for your soul in Jesus Christ. I want to see you obtaining victory after victory. I have been conversing with you in the visions of the night. I saw your countenance changed by the reflection of the Spirit of God, and I was made joyful in the Lord.

What you expressed in your letter gave me hope and courage to believe that you will be truly converted and be a help to your husband. Your letter was an encouragement to me, and though the enemy may tell you that I do not care for you, do not believe him. I do care for your soul. I have spoken plainly to you by letter because I wished to tell you the truth and arouse you to make the determined effort you can make if you will. I want to see you and your husband free in God right here in the Sanitarium. Then you will not move under false impressions.

Never was there a time in your experience when you were so much in need of a whole-hearted conversion as you are now. You have not yet sufficiently touched the vital springs of happiness. When you know your Saviour, when you realize that He is precious to your soul, you will have found your way to the wellspring of life and will be able to rejoice in the hope of the glory of God. Let your mind come fully and habitually under the belief that Christ loves you. As you make a full surrender of your will to God's will, your way to God's way, you will learn of Him who is meek and lowly in heart, and will find rest unto your soul. A calm confidence will preside over you. Your heart will possess a dignity to which before it was a stranger. You will experience more and more clearly the sense of an ever-present, all-pervading Saviour. This will give the soul power to hold its stability, power which the changing circumstances of earth cannot undermine. It plants the feet upon a solid rock. Then you can sing with the spirit and with the understanding also. Under all discouraging circumstances your heart will rejoice in your Saviour.

You will find opportunity to speak words of hope to the weary and the desponding. When you are converted, you can give instruction to many disheartened souls. As you contemplate God and heaven, you will love to minister, and you will feel a sacred, solemn awe as you realize that you are ministering in connection with the hand of God, which opens only to do good.

In love,

Lt 124, 1901

Sanderson, Brother and Sister [A. J.]

St. Helena, California

September, 1901

Dear brother and sister Sanderson,—

We hope and pray that the Lord will let His light shine into the chambers of your mind and into your soul-temple, that you may understand the divine mind so clearly that you will will to do the will of

God. I know that if you realized how much more useful your life would be in doing the Lord's service in His appointed way, you would surrender all to Him. Then you would find rest and peace, comfort and assurance.

The light given me by God about three weeks ago was plain and decided: Help Dr. Sanderson to see himself in the light of the Word of God. The only power that can quicken the heart into activity is the power which will give life to the dead—the Holy Spirit of God. Say to Dr. Sanderson, Hold fast to your only hope—the precious privilege of access to God through Christ. Hang your helpless soul upon your Mediator. In and through Him and Him alone, you can come to God. There is no atoning efficacy apart from the provision made. Human rites and methods are of no avail. Anything but Christ alone is nothingness.

The Holy Spirit is your hope. As you lift the cross of Calvary, it lifts you. Bearing the cross after Jesus, following in His consecrated, self-denying footsteps—only thus can you find salvation. The Word of the living God is your guide and counselor. Jesus Christ is the way into the holy of holies—the way without a screen. The sinner is humbled; the Saviour is exalted as all and in all. This is your refuge.

Nothing that you can present to God is of any value but self crucified to the world. This will deliver you from the snare of the wily foe. Let nothing divert your mind to human devising, human methods, or expedients. Use the means of grace which heaven has provided. Look to Jesus to help you, to bless you. Take not a leaf, pluck no fruit, from the forbidden tree of knowledge.

Prayer is not a penance; it is a petition to the heavenly Father for the wisdom and grace which He alone can give. It is the most sacred privilege that can be bestowed on needy human beings. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] But eat not of the leaves of [the] fruit of the forbidden tree, lest you die. You are living in an age of great knowledge. But much that is called science is opening the way for the wisdom and arts of Satan to be easily introduced. Many do not see this, and exalt false science as the great power of God. This is now your danger. Give no place to the devil in your methods of relieving the sick. Let the sinful, afflicted soul be taught, yes, educated, to look to Christ and live.

Pray for the presence of Christ with you in the sickroom, for you need His presence as the One who alone can relieve suffering humanity. He will speak through you words inspired by the Holy Spirit. The presence of Christ is everything to a physician.

Rejoice evermore. No one but a true Christian is truly happy. God is life and light and joy to the soul. With the sense of an ever-present, abiding Christ, you may rejoice all the day long. You may sing aloud and shout His praises. Your joy in and through Christ Jesus is as the eating of the leaves of the tree of life, which are for the healing of the nations. Rejoice all the day long that you may have the companionship of Christ, assured you by the promise, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.]

The joy that is fed from inexhaustible springs is constantly breaking forth into more refreshing abundance. When the power of the destroyer presses surely and heavily, trust in Jesus. Looking to Him, you can say as a child of God, "Although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off

from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I joy in the God of my salvation." [Habakkuk 3:17, 18.]

As a Christian physician you are to be a blessing to the sick by giving them leaves from the tree of life—the promises of God's Word. Your own heart may be so oppressed that all seems dark and dreary, but look to Jesus constantly. The way will brighten as you think, The blessed presence of Christ is with me in my ministrations for the suffering. I should not be depressed, for Christ has left me the promise, "Lo, I am with you always, even unto the end of the world." [Matthew 28:20.] Hope and faith take the place of sadness and despair. Faith is the substance of things hoped for, the evidence of things not seen. It becomes more than a mere expectancy, even an earnest assurance, a hope big with immortality, and full of glory.

My brother, you need to improve the talent of speech, that you may impart comfort to souls physically and spiritually sick. You need soul-consecration. You must make a determined effort to give more of your time to the sick. Speak encouraging words to them. Let them see that you have an interest in them. When your wife is converted and takes up the work of ministry, she can exert an influence for good. The Lord will help her and help you. But you must work in Christ's lines. The Lord is beginning a good work in your wife, and I am eager of soul that she shall not fail nor be discouraged.

Two or three weeks ago I could not sleep through the night. After my bath, I was thinking, thinking, as I lay down to rest. I had a short nap, and in my sleep I was conversing with One who was giving me directions for you both. The heavenly messenger informed me that I must lift up the hands that hang down and strengthen the feeble knees, that Brother and Sister Sanderson might walk in the straight and narrow path cast up for the ransomed of the Lord, pressing into the kingdom of God. The messenger said, "There are impressions upon Dr. Sanderson's mind which are not true and healthy. But as his self-esteem grows less, as he humbles his heart before God, he will not be seeking for methods whereby he will be regarded with the highest esteem."

Every soul who is hid with Christ in God is clothed with the robe of Christ's righteousness. The gift of Christ is the measure of God's goodness. God so loved the world that He permitted His Son to die for a race of rebels. This is the donation of the heavenly Father. This is the expression of God's infinite love. He so loved us that He gave His Son to die for us. Christ is not the cause of God's love for us; He is the expression of God's love for us. I would have Sister Sanderson understand these expressions. The death of Christ is not only a channel which makes it possible for God's love to reach her case; it is an evidence that God has loved her from her birth, and that He will love her to the end if she will comply with the laws of His kingdom. Let her, then, respond to this love.

Lt 125, 1901

Haskell, Brother and Sister

Healdsburg, California

September 1, 1901

Dear brother and sister Haskell,—

I am so glad that you write to me. And after I receive a letter from you, I thankfully begin to answer it. I write two pages, and sometimes three or four, and then a call comes for me to go to Healdsburg, Oakland, or Los Angeles. My writings are packed up, and I have no heart, with so many things on mind, to continue the letters begun. The fact is, lately many perils have arisen; questions have come up which required a great amount of wisdom and grace and the love of Jesus to answer. The fear that the cause of God would be wounded and bruised kept me in a state of constant burden and taxation. At times my head has been so weary that it seemed as though I would not think at all. I have suffered severe pain in my left eye and cheek bone; nevertheless I must do the things I am expected to do.

You know the hard strain I had at the General Conference. At that time I did some things which I ought not to have done. I needed complete rest, but there were some things I had to write, yet many of these same things confront me, half finished and uncopied.

After the Conference I went to Indianapolis and spoke to the church there Sabbath morning and Sunday morning, and on Sunday afternoon took the cars for Chicago.

I should mention here that after my work of speaking in Battle Creek was finished, I called upon Judge Arthur, who had been injured and was sick in bed. He had been desirous that I should meet him and his family, and when I came He sent to the school for his children. We had a season of prayer, and the Lord blessed me with great peace and restfulness of spirit. This was just before I took the cars for Indianapolis. This blessing was greatly appreciated by me. I was as if shut in with God, in perfect quietude and rest.

After we changed cars at Niles, we took a train which stopped at every station. This generally wearies me, but on this occasion I felt not at all disturbed, though the train might have been likened to a milk wagon delivering milk to customers. The people got in and out of the car constantly, but my peace was perfect; I was resting in the Lord.

We found the brethren Ross at the station with a hack to take us to the Sanitarium. Here we were very nicely treated. On Sabbath a brother came with his horse and carriage and took us to the church where a large number of people were gathered. The Lord gave me special freedom in bearing my testimony. The presence of God was with us. The next day, Sunday, I spoke to the people very decidedly regarding the fanaticism which had greatly injured the cause of God in Indiana. I told them that those who claimed to have holy flesh were under a delusion of the enemy. At this meeting we had the help of the brethren who had heard my testimony at Battle Creek.

After the meeting on Sunday afternoon we went directly to the station to take the cars for Chicago, arriving about six in the evening. Here we met Brother and Sister Palmer and Edson and his wife, and we had a season of prayer together. At eleven we took the train for Des Moines. Willie had taken a berth in the sleeper, hoping to get a little rest; but at the station he was met by a brother who had asked him to allow his sister to go to Des Moines with our party, saying that she was not in very good health and did not like to travel alone. On meeting her at the station, Willie found that she was an insane woman who would not speak a word. All night he had to sit with her, and part of the time he had to hold her hands to prevent her from getting out of her seat.

We reached Des Moines at eight thirty Monday morning and found that a meeting had been appointed for the afternoon. I spoke with the Spirit and power of God upon me, laying out plainly the mistake the brethren of the Iowa Conference were making through their neglect to do the very work God had given them to do, the work of seeking most earnestly for those outside the fold. The people assembled seemed deeply impressed. W. C. White spoke in the evening. I spoke again the next morning. We had a praying season, and the Lord gave me the spirit of intercession and strong pleading. I then bore a decided testimony. I could not withhold it, for I felt the peril of the lukewarm, murmuring condition of the people.

These meetings were a success. The melting Spirit of God was present.

After the meeting on Tuesday morning, I met the Sanitarium workers and had a pleasant interview with them, giving them words of counsel and encouragement. The Lord blessed us as I offered prayer. Our party then stepped into the hack and were driven to the station. We took our seats in the chair car, but the tobacco-poisoned air and the emanations from the bodies of the closely-packed company so affected my heart that I had to change to the sleeper. A berth was prepared so that I could lie down; for when I left the chair car I was almost unconscious. I did not sit up till we arrived at the station in Lincoln. I was greatly exhausted. Early the next morning I spoke to the workers in the Sanitarium at College View. Meetings were held both forenoon and afternoon in the church. I bore my testimony twice. These meetings were just what the people needed, and they seemed to be much helped. We remained here two days, and our meetings were marked by the presence of the Spirit of the Lord.

From College View we went to Denver where I spent Sabbath with the church. There again the Lord was present in our meetings, and we knew that good was accomplished. On Sunday we went to Boulder where we were well cared for in the Sanitarium. I spoke twice to a large congregation in the Boulder church. The day before we left I was up late writing. Then we rose at three in the morning and drove to Denver, a distance of forty-seven miles. Here we took the train for Waitsburg where we attended a camp-meeting. At this meeting I spoke in all seven times.

From Waitsburg we went to Walla Walla where I met a sister who was dying with consumption. In her wheel-chair she was brought to where I could speak to her from the carriage, but I got out of the carriage, knelt beside her chair, and prayed with her. This comforted her a great deal. She lived only a few weeks longer.

At Walla Walla we spent some hours with the family of Brother Armstrong, whose unmarried daughter was just about to leave for Australia. We had many words to say to them. We had a most precious season of prayer, and the Lord came very near. The daughter leaving them, who came with us to Portland, is Dr. Armstrong, who is to be married to Dr. Keller. Dr. Keller has been working in Australia for several months. He is an excellent man and a good physician. We think they will both do good work.

We next attended the camp-meeting in Portland. This was a meeting of deep interest. The Lord gave us His blessing. We were obliged to try to do in one week work that required two weeks, for we had to be in Oakland in time to see Brother Irwin before he left for Australia. I spoke several times in Portland, and the people listened with earnestness. We had many things to consider in regard to the Sanitarium established in Portland. May the Lord take charge of these institutions is my prayer; for

the medical missionary institutions must stand on an elevated plane, pure in their spiritual working. They are to be representatives of the great Medical Missionary, who is a restorer of physical and spiritual health. What a work before us! How careful all connected with our institutions should be not to make crooked paths for their feet, lest the lame be turned out of the way.

Coming over the mountains on the way from Portland to California, I contracted a severe cold. There seemed to be a stricture across my lungs. I coughed constantly. My head and lungs were congested. I would have been glad to go straight to my home in St. Helena, but we were obliged to go to Oakland to see the brethren who were just about to start to Australia.

When the time came for the Los Angeles camp-meeting I decided to go. But before leaving, I went to a Board meeting at the Retreat and bore a clear, forcible message in regard to what our sanitariums should be as educating schools. The power and Spirit of God was upon me, enabling me to lift up the standard which all in our institutions should reach. The Lord strengthened me to speak for about an hour. I presented the high state of spiritual efficiency which must be brought into the Sanitarium if it accomplished the purpose for which it was established. The Lord desires physicians and helpers to place themselves in right relation to Him. All who act a part in our health institutions will confess Christ if He is abiding in them. O how greatly we need Jesus Christ every moment!

After this came some letters that greatly pained my heart. I knew that to respond meant more work for me, work which would require much thought and cause much sadness of spirit. I felt more like hiding away in a corner, where I would have some repose of mind, where I could read my Bible and pray, than going to Los Angeles. But I finally took my seat in the car, and as I did so, I felt the sweet influence of the Spirit of God. It was as though I were in a compartment alone with God. I had this peace all the way. Even on this earth I should ever be happy with such a comfort as the presence of God. I thank God that this very earth, purified from all the defilement that sin has brought, is to be the abode of the saints of the Most High. Yes, take away sin and the earth would soon be restored to its original loveliness, when God and all the heavenly host looked upon it and said that it was very good, when the morning stars sang together and all the sons of God shouted for joy.

We were well located in Los Angeles. A brother who had just purchased a new house kindly gave it up for the use of myself and my workers. We were very thankful to be thus favored. And even now as I recollect their kindness, I feel like saying, Thank you, my brother and sister. I felt that the angels of God were very near me in Los Angeles, and I am grateful for the strength given me all through the meeting. I did not think that this camp-meeting would be so large. I am informed that the interest was excellent. About forty were baptized. After the meetings closed there were some matters of interest to be considered, and I was urged to stay; but I knew that I ought to go home where I could have quietude and rest. There were many important questions to be considered in regard to erecting a sanitarium and establishing a school. The brethren in Southern California are growing too ambitious. They want to do too much at once. They will surely be involved in debt unless they are careful and economical, unless, before building their tower, they sit down and count the cost, whether they be able to finish.

On the way home I went to Oakland and attended two Board meetings, talking an hour at each one, setting forth the importance of consecration to God's work. I had much to say regarding the religious interest in the Pacific Press. Let every man stand in his lot and in his place, working with earnestness, decision, and power to advance God's cause, bearing aloft the standard on which are inscribed the

words, "The commandments of God and the faith of Jesus." [Revelation 14:12.] God will be with His workers in the publishing house if they will be with Him. If they will expel all selfishness and follow Bible principles, keeping separate from worldly policy, the glory of the Lord will be revealed. We may teach the Bible ever so zealously, but if we do not honor the truth by efforts proportionate to its greatness, we shall form ideas of Christ which do not honor the self-denying, self-sacrificing Redeemer. We need Christ every moment. We need to look upon and study His character. What would Christ do were He in my place? is to be our measurement of our duty. It is possible to preach the Word and walk directly contrary to its teaching, showing in the home life and in business life a form of godliness without the power.

Vague suppositions regarding Christ are not enough. We need an abiding Christ. We need to eat His Word. He is the bread of life. The revealed Word is our photograph of Christ. The world can only be expelled from the soul by filling the soul with Christ. Just as the life of the body is produced by the temporal food eaten, so the life of the soul is produced by the spiritual food eaten. He who would have spiritual life and vigor must eat the flesh and drink the blood of the Son of God. Christ declares, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. ... 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." [John 6:35, 54-57.]

O that the workers in every line of the service of God would eat of the leaves of the tree of life which are for the healing of the nations!

But I cannot write more now. I will try to write again soon. I could not sleep after one o'clock this morning. I have had many things to think of. Today Willie and Dr. Sanderson go to San Francisco to attend a meeting of the Medical Board, where some important matters will be settled, we hope, after the mind of Christ.

Do not be disappointed if I do not write. I will try to write as often as I can. My head now says stop.

In love.

Lt 126, 1901

Santee, C.

St. Helena, California

September 3, 1901

Dear brother Santee,

The other day I received your last letter, for which I thank you. I verily hope, my brother, that all this may result for the best good of the cause of God. Let us work to this end, that God may be honored and glorified. Let us work with an eye single to His glory. The day before yesterday, Sunday, at two in the afternoon, Willie and I left Healdsburg for St. Helena. Important writings demanded our presence at home. I worked diligently all day, from two in the morning till eight at night. This morning I am up at three o'clock, writing again. We leave at six this morning for Healdsburg.

Last Sabbath Brother Mills drove us to Santa Rosa where I spoke to a good congregation. I had much freedom in speaking from the first chapter of second Peter. Every time I speak from this chapter, the instruction it contains seems more precious, and I never felt this more decidedly than when I spoke last Sabbath. Brother Mills requested that the discourse be written out and published.

On our return we called upon a family by the name of Lighter. They live about half way between Santa Rosa and Healdsburg and seem to be in limited circumstances. Sister Lighter's father, a very old man, is quite feeble. The physician thinks that he will only live a short time. A few months ago he accepted the truth, but he has not yet been baptized.

We were glad to do an errand for the Master by visiting this family. Willie read the comforting promises of God's Word to the sick man, and I presented the afflicted one to the Great Physician, who is able to heal both soul and body. The family were very thankful for our visit. I know that they were comforted.

Arrangements will be made to fulfil the aged man's request for baptism. He is not strong enough to go to Santa Rosa or to Healdsburg, and the only way in which the ceremony can be performed is by getting a bath-tub and letting him into the water.

May the Lord comfort and bless this afflicted family, is my prayer. I must now answer your question regarding my coming to Los Angeles. I do not know that this is my duty. We wish to help all we can in Healdsburg. Next Sabbath and Sunday there is to be a general meeting there. The brethren and sisters will come from all round. The next Sabbath I speak at Petaluma, a place which has been strangely neglected. I wish to help those who most need help.

If the Lord directs us to go to Los Angeles, we shall not object; but if other duties are presented, we shall heed the voice of God through them. We do not want to guide ourselves. We want to know what the Lord would have us to do. We think of you all, and pray that in this most important time, human wisdom shall not gain the mastery of any soul. Let us hide ourselves with Christ in God. Then we shall not make false paths. If we are constantly guided by the grace of Christ, we shall not make mistakes. If we follow the leadings of the

Holy Spirit, we shall move wisely in these hours of peril, because we shall [walk] humbly, placing our feet in the footsteps of Christ. Then we shall gain a rich experience. To us will be given the blessing which maketh rich and addeth no sorrow.

We all need humility. We all need to learn of Him who is meek and lowly in heart. If Christ is our constant companion, self will not be exalted.

We should show an intensity of earnest zeal as we seek to save souls ready to perish. I think our efforts are altogether too tame. We need to be aroused from sleep. When we put earnestness into our work, because we realize that we are co-operating with God, our words and actions will be a savor of life unto life. The great Medical Missionary will bless us as we work with Him in seeking to restore diseased souls and diseased bodies.

It is not seeking to honor self that will bring honor to God. Wealth, learning, self-exaltation, will not save one soul. A willing mind and a consecrated heart give us the precious fruit of our labor. Thus we may accomplish great things for God. Our record will be, "He ceased not to warn every one day and

night with tears." [See Acts 20:31.] Let our hearts be so filled with Christ's love for perishing souls that there will be no room for selfishness. God bless you and your family.

In love.

P. S. We are now just ready to start to Healdsburg.

Lt 127, 1901

Sanderson, A. J.

"Elmshaven," St. Helena, California

September 1, 1901

Dr. Sanderson,—

This morning I have read the report of our interview, and I see there are some things that are liable to be misunderstood. In what I said about Dr. Rand's being a capable manager, I did not have in mind the management of business affairs. That is not the work of a physician. But in the medical work, the educational work, and the spiritual work of the medical association throughout the State and at the Sanitarium, I think he would be a real helper and use good managing ability.

At the Sanitarium you need help. There must be in the Sanitarium a greater power of influence that will be constantly uplifting, constantly purifying from all cheapness, all commonness, and all frivolity. There should be in the Sanitarium an education and a management that will encourage and strengthen the hands of all the friends of truth, and leave a sweet, fragrant influence upon the minds and hearts of all who shall become connected with the institution. We must so labor and instruct that all the workers who go forth from the institution shall fully understand the ground on which their feet are planted.

Christ is the pattern of what constitutes a medical missionary. The Sanitarium is to do practical work in uplifting and making apparent, through its medical missionary work, the principles of Christianity. Its work is to be upward and onward. The light of the past and the present is to be collected and cherished in the soul-temple, and then it will shine without and beyond.

There must be a different atmosphere pervading the Sanitarium. There must be a capable, dignified management of the youth who are being educated and trained for nurses. It must be manifest that God is moulding and fashioning the teachers and the students.

I am confident that Dr. Rand's influence and management will be good and helpful in laboring for the spiritual welfare of those connected with the institution in maintaining a high and elevated standard of faithfulness and righteousness, and in helping to educate nurses, and those fitting for the work of physician, so that they will work in right lines and carry with them a decided influence when they go forth from the institution. You need help along these lines.

Lt 128, 1901

Hoover, W. L.

May 12, 1901 [circa]

My brother,—

You need to view things in an altogether different light. You need to guard yourself carefully, for you do not manifest that wisdom which is so precious in the sight of God. You feel that you should be the judge of your own actions; but when your actions are a snare to young women, this shows that you need purification of soul.

Sister ----- was so much drawn to you that her infatuation became noticeable. Her mind was dazed by your supposed scientific wisdom, which hurts the imagination of young, inexperienced people.

If you could discern matters in the light of the Word of God, you would see that you are not making straight paths for your feet, lest the lame be turned out of the way. It is best for you not to be connected with any of our institutions as manager, for you yourself need to be managed. You desire to teach others, but you yourself need to be taught. It is time that with your family you went apart from our institutions until you understand that you need to watch and pray lest you enter into temptation.

Our institutions should be kept so pure, so refined, so elevated that they will have the commendation of all. Do not bring into any institution the evil of familiarity with young women. Be determined that you will shun the very appearance of evil. Remember that others place their own construction on the attentions you pay to young girls.

Do not employ a young woman in your office as your associate in labor. There are young men whom you can employ. Use your ability in educating them to be true, useful, and trustworthy.

It is not right for you to be so free with young women. Thus you bring reproach upon the cause of God. Reports are made of what has been seen. And the appearance justifies the suspicion.

Is it not time for wisdom to be exercised in this matter? Change your course of action. Purify your soul through the love of the truth. You have a wife. Give her an opportunity to ride by your side, an opportunity to hear your talented opinions and to appreciate your affection.

God calls for converted men to take charge of His sacred work, for men whose lives are hid with Christ in God. The time has come when all foolishness and self-serving is to be cut out of the experience of those connected with the Lord's institutions. God desires men to understand that the principles of stern integrity are to be followed in small matters as well as in larger responsibilities. You need the ministration of the Holy Spirit in order to show sanctified accuracy in your business dealing.

My brother, you need to practice economy in all lines. You see many places where improvement could be made, and you are inclined to grant the wishes which are expressed for this and that. Be careful. We cannot supply every supposed necessity. Those connected with our institutions cannot grant every wish that is expressed. In a sanitarium there will always be those who have never learned how to make a little go a long way. If they had been obliged to work hard and often go hungry, their ideas concerning the use of money would be more reasonable.

I have known a family receiving twenty dollars a week to spend every penny of this amount, while another family of the same size, receiving but twelve dollars a week, laid aside one or two dollars each week, managing to do this by refraining from purchasing things which seemed to be necessary, but which should be dispensed with.

I write you this because you are so ready to see places to invest money in improvement. Before making improvements, you should sit down and count their cost. But your way is to make the improvements without considering how much money you have to invest. Thus debts are accumulated which are altogether unnecessary.

Lessons in economy are of the highest value to those connected with a sanitarium. Use your ability in curtailing all unnecessary expenditure. Be sure that good fare is provided for the table, but let there not be a large surplus of food. Keep a strict account of the income and the outgo, and study how the leakages can be stopped. Those who do this are a blessing to any institution. They bring restfulness of spirit to the ones who are anxious to keep within the limit of the means on hand.

Only as many helpers as the work requires should be employed, and only the right kind of help should be employed. Unless care is shown in this matter, workers will be employed who are consumers and not producers. The helpers should be interested in keeping the institution out of debt. They should not seek to multiply the expenditures, but to subtract from them. They should be educated to guard the expenditure so that debts shall not be piled up. The need of economy must be drilled into the cooks and into the workers in every line. Thus they learn lessons which are of the highest value.

At stated times the workers in a sanitarium should assemble together and study the financial situation of the institution, deciding what amount of money can be laid aside each week for any emergencies that may arise. Let what is produced exceed what is consumed.

The workers should be educated to economize time. Those who do not faithfully employ the minutes are all day accomplishing a piece of work which should only take half or two-thirds of the time. Listless, indolent workers are not accepted by God. He will not work through slothful servants.

If the matron sees that a worker is slow over the dishwashing, let her educate her to use her hands more quickly, yet so gently that not a dish is broken or marred. Work can be done in half the time if thought and will-power are expended on it.

The work in a sanitarium should be so arranged that the institution is an educating school for the workers. Let a quick, skilful helper be appointed to work with one who is deficient in this respect. The example of the quick worker will be an inspiration to the one who is dilatory.

It may be necessary, in order to reform workers who are very slow, to make their wages proportionate to the amount of work accomplished.

We have reached a time when our work must embrace more territory. The end of all things is at hand, and in order to carry out the plans of God, we must put all our capabilities into the work. Let the helpers in a sanitarium be educated to take up their work in a happy, holy frame of mind, confident that they are in the right place, and determined to do their best. Let them study the relation of personal religion to practical usefulness, discussing the question, "What can I do

personally for the advancement of the work of God?" Earnest energy in God's work is constantly to increase.

Work is a deep-seated necessity of man's nature. Stagnation is the result of inaction of mind and body. And stagnation brings selfishness. Happiness is found only in unselfish activity.

Let there be careful consultation regarding the work, and let each one be given the line of work to which he is best adapted. Then let him make constant improvement, living on the plan of addition and constantly increasing in efficiency. He should ask God for guidance, because God is the One who is to be glorified.

To every man and woman God has given his work. Each one has been given the stewardship over himself. If he is faithful in this stewardship, if he employs the powers of mind and body to the glory of God, he will receive rich blessings from on high.

Lt 129, 1901

Hoover, W. L.

September 25, 1901 [typed]

My brother,—

A Christian is to use his influence aright. Closely examine yourself with unprejudiced eyes and unbiased judgment. You are too free with young girls. This is your weakness. You should be particular to avoid even the appearance of evil in your association with young girls. The fact that you are in danger of losing your soul through carelessness in this respect should be a serious matter with you.

When talking with young men, and especially with young women, you should be circumspect in your words. A married man should keep his soft, flattering words for his wife.

You are making your own record, but it does not end there. You are making upon other minds impressions which are either a savor of life unto life or of death unto death. Remember that you are in the service of God, and that you are to set a Christlike example, acknowledging the Lord in all your ways. Leave praise of your work to come from others when you really deserve it because of your prudence, because you ask the guidance of God.

Your ideas are not correct, and the Lord is not pleased with your seed-sowing. You are a burden of self-trust. When you are willing to be a humble, dependent child of God, and to be saved in His appointed way, He will be able to bless you.

The workers in our institutions are to be picked men and women. When after test and trial a worker fails to reach the standard required, he should never be sent to another institution to avoid the disagreeable task of telling him his faults. If he is too free with young girls, he should be plainly told that his conduct is injuring the reputation of the institution and that it cannot be tolerated.

Again, the workers in our sanitariums are to be taught the value of economy and forethought. They are to learn how to bind about the edges.

Lt 130, 1901

Sanderson, Brother and Sister [A. J.]

St. Helena, California

September 27, 1901

Brother and sister Sanderson,—

I am greatly burdened in mind because you are so tempted by the enemy that you do not know what is for your peace and rest in Jesus. I cannot sleep past one o'clock. I cannot endure the thought of Satan obtaining the victory by blindfolding you as he has been doing for years. You have had some victories, but many defeats. The Lord desires you to study your Bibles. He has not given any additional light to take the place of His Word. This light is to bring confused minds to His Word which, if eaten and digested, is as the life-blood of the soul. Then good works will be seen as light shining in darkness.

If, while you have been studying the science of mind philosophy, you had diligently studied the science of true godliness, your Christian experience would be very different from what it is. Why have you turned from the pure streams of Lebanon to drink of the murky waters of the plain—the deceitfulness of human inventions? The heart needs a power that is found only in the Word of God. This power is the bread of life which, if a man eat thereof, he shall live forever. He is not merely to taste occasionally of the bread which comes down from heaven. He is to live on the words which are spirit and life to the receiver. The earnest grasp of truth, the personal appropriations of the words of Christ, work a transformation in the character.

“Verily, verily, I say unto you, 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.” [John 6:53-57, 63.] Pardon and sanctification come as a result of receiving and practicing Christ’s words.

Writing to Titus, Paul says, “Paul, a servant of God,”—not a master—“and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began.” The apostle presents no human fountain from which to draw godliness. “But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour: to Titus, mine own son after the common faith, Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” The Word of eternal life was to be

preached in such a way that many would be made sound in the faith. “For there are many unruly and vain talkers and deceivers, specially they of the circumcision.” [Titus 1:1-10.]

Two classes of men are presented in these words. It was the work of one class to present the truth in its purity, as contained in God’s Word. The other class was composed of unconsecrated elements who brought in a spurious religion to counterwork the work which God had said must be done.

It is not enough to profess to believe in Christ. True faith will lead to good fruit. We read in the second chapter of Titus, “Speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience.” [Verses 1, 2.] This is the fruit borne on a good tree. He who is imbued with Christlike faith produces works of righteousness. He has more than a creed. He places himself under the Holy Spirit’s guidance. An acceptance of the truth of heavenly origin brings the mind into subjection to Christ. Then the health of soul which comes from receiving and following pure principles is revealed in words and works of righteousness.

The faith which leads to this is not the faith which believes in mind controlling mind till one person acts out the will of another. Church members having confidence in this science may be called sound in the faith, but it is not the faith of Jesus Christ. Theirs is a faith in the work which Satan is doing. He presents gigantic errors and by the miracles which he works, he deceives many. This work he will do more and more. A healthy church is composed of healthy members, of men and women who have a personal experience in true godliness, who eat Christ’s flesh and drink His blood.

Clear spiritual eyesight is needed to distinguish between the chaff and the wheat, between the science of Satan and the science of the Word of truth. Christ, the great Physician, came to our world to give health and peace and perfection of character to all who will receive Him. His gospel does not consist of outward methods and performances through which the science of an evil work may be introduced as a great blessing, afterward to prove a great curse.

In the second chapter of Philippians is found a presentation of true godliness. “Let this mind be in you, which was also in Christ Jesus: 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. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure.” [Verses 5-13.] This is true co-partnership—not man depending on man, but man depending on God.

“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”—following the science of mind-cure by which mind is merged in mind? No, “holding forth the word of life,” continually striving to help and bless others, “that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.” [Verses 14-16.]

To hold forth the word of life is to present and practice the principles of the gospel of Christ. Thus every soul is to reap the benefits derived from Him who is the great Physician of both soul and body.

To advocate the science of mind-cure is opening a door through which Satan will enter to take possession of mind and heart. Satan controls both the mind that is given up to be controlled by another, and the mind that controls. May God help us to understand the true science of building on Christ our Saviour and Redeemer.

Christ is the greatest of all physicians. He is a physician of the soul as well as of the body. Had He not come to this world to redeem us from Satan's hellish power, we would have had no hope of gaining eternal life. Shall we then teach the sick to look to human beings for the cure of soul and body, or shall we direct them to the One who can save to the uttermost all who come to Him? Let us not point minds to erring human beings. Let us say, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.]

Christ in human nature was the lowly Son of man. He came to this earth and took the position of a servant. This was His humiliation. When He ascended on high, He led captivity captive and gave gifts unto men. God highly exalted Him, giving Him a name which is above all other names. Then let that name be on our lips. Let His character be revealed in our lives. Let us be representatives of the sin-pardoning Saviour.

I speak to you, my brother and sister, telling you to look and live. This is your only hope. You are encrusted with Phariseism; you can see <little that is> imperfect in yourselves. Is this because the science of mind controlling mind leads you to believe that if you have faith that you are perfect, you are perfect? Satan has taken you both captive. If you had been willing to see your defects of character, you would have felt your need of a personal Saviour. You would have seen your weakness and your terrible danger, and in your weakness you would have come to Christ, accepting Him as your strength, your front guard and your rearward.

Lt 130a, 1901

Kellogg, J. H.

"Elmshaven," St. Helena, California

September 29, 1901

Dr. J. H. Kellogg

Dear brother,—

I cannot sleep past two o'clock A.M. I have been sleeping short hours for many weeks, though occasionally I get an hour or two extra. My head has been very weary, and I fear to answer the many calls for help. I did not respond to the earnest invitation to attend the Teachers' Institute at Santa Ana. I did not feel, either, that I could unite with Elder Corliss, Brother Sadler, and others in the reconstruction of some parts of the work in San Francisco. When I am away from home for weeks at a time, my workers are greatly hindered in their work. It is necessary also that W. C. White remain at home. He is the best help I can have, and he must not be called away from me.

We are now in a dilemma. We must go to Oakland and plan how to meet the perplexities of the work at the Sanitarium here.

Our mail comes at a late hour at night, and my letters are placed under my door. This morning I found your letter of September 25, with others demanding attention.

Dr. Sanderson has hired rooms in San Francisco. His wife left the Sanitarium last Thursday. He says he is going into private practice. I hoped that Dr. Sanderson would not go, but he has decided to go, and we have no one to take his place. We said all we could to induce him to stay, but he says that he cannot work with any other physician unless he stands at the head.

I have sent you copies of the letters I have written Dr. Sanderson and his wife. They will speak for themselves.

We must if possible have a man and his wife to stand at the head of the Sanitarium here. I am opposed to the idea of an unmarried physician performing operations before the nurses. It is better for a man and his wife, both physicians, to be present in this work.

We would gladly have taken Dr. Place and his wife had this been presented to us. In this emergency they would have been the ones for the place.

You propose Dr. Moran and his wife. We would be glad to have them, but this cannot be; for he has his work where he is. The establishment of a sanitarium in Los Angeles is being considered, and Dr. Moran is needed there.

Dr. Heald and his wife have gone to Healdsburg to work in connection with the school. If Dr. Heald would serve us here we would have him, but in some respects he is deficient.

Dr. Willie Jones has gone to New York to complete his studies. We have one lady physician, a good, trustworthy woman. At present she is the only physician we have.

In regard to Dr. Sanderson, the man does not know himself. I am surprised that he has been kept here so long as the head physician in the Sanitarium. He has not the qualifications necessary for such a position. He does not give the patients sufficient attention. He cannot do justice to the students he seeks to educate. I have this testimony from those who are good judges. I determined to find out, if possible, how the classes at the Sanitarium were conducted. I was informed that Dr. Sanderson's ideas are so scattered as to give the impression that he does not know what he is talking about. I asked, "What teachers can you understand?" The answer was, "Dr. Brighthouse and Dr. Jones." In his instruction Dr. Sanderson has dwelt largely on the science of mind-cure. He has brought into the lessons he has given his ideas on this subject. One of the students said, "This is to me something that makes me shudder. I see in it Satan's special devising."

Recently Dr. Sanderson and his wife have been putting into practice their ideas regarding mind-cure. Mrs. Sanderson's mind is much the stronger of the two. I know not how long they have been practicing in this line. I have spoken distinctly regarding the dangerous science which says that one person shall give up his mind to the control of another. This science is the devil's own.

This is the character of the fanaticism we had to meet in 1845. I did not then know what it meant, but I was called upon to bear a most decided testimony against anything of the kind.

I have told Brother and Sister Sanderson of the experience I had at the beginning of my labors in regard to the science of mind-cure. But they think their regarding this science is wonderful, and Dr. Sanderson has been so infatuated with the subject that he has woven his ideas on it into his lectures. This is his great theme, and he has not been able to take his mind off it. He intimated to me that he had discovered something which would be a very interesting and successful feature in the treatment of the sick. I did not at first comprehend his meaning, but afterward the whole matter was opened to me. I saw that this science is one of the greatest evils that can be introduced into any line of work carried on by Seventh-day Adventists. You will see from my letters how I treated this matter.

For years Dr. Sanderson has stood as virtual manager and director in the Sanitarium. And it is a fact that the amount of meat used in the institution has been steadily increasing. Dr. Sanderson has not done the first thing to limit it. When a patient takes his place in the dining room, he is told by the waitress what kinds of meat are served and is asked which he will have. When new patients come, this surprises them. They say, I did not know that meat was served here.

Dr. Sanderson has not educated the patients with regard to the danger of meat-eating. In fact, the patients and students do not receive half the benefit they should from his lectures because he talks so rapidly.

There are quite a number of unbelieving nurses in the institution who are constantly influencing the patients against the truth. I am fully convinced that it is not wise to take into a sanitarium unbelievers to be educated as nurses while the power of religious influence is no greater than it has been in the Sanitarium here. These unbelievers are not convicted or converted, but, confirmed in unbelief and hardened against the truth, they go forth to work against it.

Brother Taylor is working discreetly. He is not trying to get up an excitement, but is trying to lead all in the right way. For some reason Dr. Sanderson spoke two Sabbaths in succession two or three weeks ago. But there was nothing in what he said to enlighten or impress the congregation. His religious exercises are tame and lifeless. They do no good, only putting the conscience to sleep.

I wonder now why the Sanitarium has kept the doctor so long. During his stay here he should certainly have been associated with a physician of altogether higher spiritual experience.

Dr. Sanderson's wife has made no pretension of being a Christian. From the beginning of her connection with the institution her influence has been detrimental. She has been the one great mover in getting up entertainments for the patients. And in these entertainments the patients laugh and clap their hands and make a great fuss over the nonsensical performances. There can be no reforms, no conversions, while such influences are at work.

One week ago last Sabbath I bore a most solemn message in the Sanitarium chapel. Both Dr. Sanderson and his wife were present. But as soon as the Sabbath was past, there was an entertainment in the parlor for the patients. It is these entertainments that counteract all that is done in religious lines.

Brother Taylor is hard at work. The patients like to hear him speak, and some are feeling serious as a result of his presentation of truth. But the spirit of "I don't care" has an evil influence. Mrs. Sanderson's position in standing in harmony with entertainments and amusements is working harm to the institution.

I have written the foregoing to show you how things are here, and I am sure you will use discreetly what I have written. I am much surprised that Dr. Sanderson would not heed an earnest request to begin the work of reformation right here; but he would not, and this ends the matter.

A lady physician, however good, will not fill the bill here. I think we shall ask Dr. Coolidge to come to the Sanitarium for the present. He is sound and will do his best.

What impression Dr. Sanderson and his wife will leave on the minds of patients and nurses regarding their leaving, I do not know. But I know that the unbelieving nurses express to the patients under their care their disrespect for the testimonies. An unbelieving nurse was asked, "Were you at the meeting?"—the meeting a week ago Sabbath, at which I spoke. "Yes," she said. "Well, what did Mrs. White say?" "Oh," she replied, "it was the same old chestnut." Then the unbelieving patients and nurses and even some of our nurses laughed. This is the influence that is being exerted.

Now that Dr. Sanderson and his wife have gone, I would not say one word to have them return. But they were not sent away. They went of their own accord. What excuse they will give as a reason for their going, I do not know. I am confident that the best thing to have done would have been to place Dr. Sanderson in connection with the physicians at the Sanitarium at Battle Creek where he would not be first. Their influence would have been a blessing to him.

I have carried the burden of the institution on the hillside ever since I have been here. This has been a great strain on me. I must have relief. I am wondering what it will be best for me to do if relief does not come. A whole year has gone, and yet no relief has come to us here. I think I shall write to Dr. Craig and ask him again if he will not come. I have thought of several who might come, but each one is deficient in some respect. We must have a physician who is strong enough to carry things in spiritual lines, that souls may be won to the truth. This is the object for which the institution was established.

Lt 131, 1901

Kellogg, J. H.

St. Helena, California

October 9, 1901

Dr. Kellogg

Dear Brother,—

I am not able to sleep after twelve tonight. When I rose, I found your important letter under my door and read it with intense interest. Thank you. At one o'clock I am answering it. I think we shall send for Dr. Loper. The advisability of this begins to be fastened on my mind.

A meeting of the medical board was held at the Sanitarium yesterday evening. I suppose it lasted till a late hour. A. T. Jones came from San Francisco to attend. He will sleep here on the lounge in the sitting room till three o'clock. We expect to start for Healdsburg at four, and he is to accompany us. I wish to be present at the opening of the college, if I have strength.

I have been passing through a severe siege. I have such an intense longing that Dr. Sanderson shall be saved. Last week I attended a meeting of the medical board in San Francisco. Dr. Sanderson's case was considered. He had sent in his resignation thrice, but the members of the board did not wish to take any action on it without further developments. In private interviews we had tried to persuade Dr. Sanderson to remain and unite with us in raising the standard of spirituality in the Sanitarium, which is as a sick child needing a physician.

I had something to present in the Board meeting, and then I said, "I wish I had the Testimonies given me for Dr. Sanderson." He said that he had one with him, and I asked him to let me read it in the meeting. He placed it in my hands, and I read it. I am glad I read it; for it brought light into the meeting. It makes every difference who reads these communications when they are read in a meeting.

Dr. Sanderson then talked, but I could not hear a word he said. You know, he talks fast, and from his throat. Then the noise on the street beneath made hearing difficult. There were ten or twelve present in the meeting, and the room was not properly ventilated. For about four weeks I had been unable to sleep past one or two o'clock a.m. Dr. Sanderson's case has been a heavy weight on me because he can not see. He is like a man lost in the woods.

This burden, together with the close atmosphere of the small room in which we were assembled, brought exhaustion on me. My heart was pressed down as a cart beneath sheaves, and I had to leave the room. A bed was prepared for me in the next room, and after resting for a while, I lost myself in sleep. But ever since, I have felt the exhaustion which always comes when I have been poisoned by impure atmosphere. I have also had a cold.

Before this board meeting Mrs. Sanderson left the Sanitarium and came to San Francisco, and Dr. Sanderson followed her. He consented to return for a while, but she declared that she would never go back—never. However, she is now here, sick, and he is here also. Yesterday a meeting of the board was held at the Sanitarium when Dr. Sanderson could be present. He had several serious operations to perform. He is an excellent physician, but the enemy has sorely tempted him. He says that he has received a letter from you in which you ask him to come to Battle Creek. I think this suggestion is timely and that it would be best for Dr. Sanderson to go to Battle Creek.

I believe that he will endeavor to help you, and I believe that you will be the help he needs until the terrible delusion upon him is conquered. I think this delusion is breaking. He says he sees the mind-cure science in a different light. But it seems singular, seeing his wife is not a whole-hearted Christian, for him to think that her strong mind could be a help to him. I think that you have acted very wisely and that it is very kind [of] you to suggest that Dr. Sanderson come to you. I trust this will be the means of his salvation, and that God will reward you.

I have an intense desire for Dr. Sanderson's present and eternal good. I can not give him up. I feel toward him exactly as I would if he were my son. I feel that we must save him. He must be saved.

I have laid out before him plainly and distinctly the instruction given me for him, pointing out the danger of his course. But he has acted like a man who has given up his mind to the management of his wife. He appears to be dazed, at the same time desirous of doing right.

In mind I am laboring with Dr. Sanderson day and night, seeking to save him from distraction, from making a leap in the dark. Mrs. Druillard tells me she thinks that he is softening somewhat. He seems to feel sad to think he has brought any extra burden on me and is disturbed to hear that I am sick because of the strain brought on me by his case.

Like many others, Dr. Sanderson says that some one has told me what I have written him. But it was this way: Just before going to a meeting of the medical board, Brother A. T. Jones came to my room to talk with me. At this time Maggie had nearly finished copying the matter sent you regarding Dr. Sanderson; and I opened before Brother Jones some things I had kept since the time you wrote me before Conference not to stir matters up. Dr. Sanderson's danger in regard to the mind-cure science was the great burden of my soul. Knowing how difficult it is to handle the phases of this matter, I kept silent until such a time as I could express myself to the best advantage. In dealing with this subject, 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.

I did talk with Brother Jones. He knew nothing of the matter before I spoke of it to him. He was greatly surprised and said that Dr. Sanderson must surely be dealing with hypnotism. I told him to be guarded in regard to his words, not giving the doctor any excuse to think that he was dealt with harshly.

Well, Brother Jones then went to the Board meeting, and there Dr. Sanderson made a declaration that he had some wonderful theories which would be a great help to physicians. He explained in regard to these theories, and after he had finished, Brother Jones told him plainly that hypnotism was of the devil.

Then word was passed round that Brother Jones had told Sister White, and that she had given it as a communication from the Lord. I seemed to be placed where I could do nothing but let the Lord take care of the matter. Thus the case stands at present.

I have not yet learned what steps have been taken at this last meeting. I hope good has been accomplished. I can write no more now, but will say that we shall act on your suggestion. Do not worry. The matter is in God's hands. I have done all I possibly could, and now I hope that I shall be free. I have a Christlike love for Dr. Sanderson and his wife, and I believe they will come out all right. Let us have faith in God.

Sara says, "Mother, put your things on. The carriage is at the door."

Lt 132, 1901

Haskell, Brother and Sister

St. Helena, California

October 7, 1901

Dear brother and sister Haskell,—

I want to tell you not to leave the field in which you are working until some one goes there who is fully qualified to carry the work forward successfully. I have had messages from the Lord, which I

have given to our people over and over again, that there are many monied men who are susceptible to the influences and impressions of the gospel message. The Lord has a people who have never yet heard the truth. Keep to your work, and let the property that shall be donated to the advancement of the truth be so used that a center shall be established in New York City. Let proper persons, who have never revealed the selfish, grasping spirit which withholds the means that ought to be used in the large cities, be selected to carry forward the work, because God acknowledges them as His chosen ones.

It has been presented to me, but I dare not express it or hardly breathe it, that in such cities as New York, Utica, and Buffalo, God will move upon the hearts of monied men, when the Bible and the Bible alone is presented as the light of the world. In these cities the truth is to go forth as a lamp that burneth.

The question has been asked, Why have you made a specialty of laboring for the lowest, most debased class, passing by the men of discrimination and talent? There is a field all ripe for the harvest, and the Lord has means whereby this field shall be worked. There are men of large business capabilities who will accept the truth, men who will believe and obey the Scriptures, who from the treasure house of the heart can bring forth things new and old. Controlled by the Holy Spirit, these men will move in a way that will clear away obstructions, so that the people may be warned of the soon coming of the Lord.

It is not the men who are apparently the most eloquent, it is not the young men who do not reveal the sanctification of the truth, who are the most efficacious in sowing the seed and gathering the harvest. The Lord has placed you in New York as His workman to give the message to the people, saying, "Come, for all things are now ready." [Luke 14:17.]

"A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper." [Verses 16-24.]

In many testimonies I have stated that wealthy men, who have their Lord's money, will be moved by the Spirit of God to open doors for the advancement of the truth in large cities. They will use their entrusted means to prepare the way of the Lord, to make straight in the desert a highway for our God.

Those who work in the large cities are to reach if possible to the high ones of the world, even to ruling powers. Where is our faith? God has presented to me the case of Nebuchadnezzar. The Lord worked with power to bring the mightiest king on the earth to acknowledge Him as King over all kings. He moved upon the mind of the proud king until Nebuchadnezzar acknowledged Him as "the

most high God," "whose dominion is an everlasting dominion, and his kingdom is from generation to generation." [Daniel 3:26; 4:34.]

Is not God to be honored and glorified in the world today?

Nebuchadnezzar set up in the plain of Dura an image of gold to represent himself and the kingdom of Babylon, and an herald cried aloud, "To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." [Daniel 3:4-6.]

Shadrach, Meshach, and Abednego, three Hebrew captives, refused to obey the command to bow before the image. They steadfastly adhered to their loyalty to Jehovah. They were brought to the king, and he reasoned with them, but they answered, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." [Verses 16-18.] In this confession of faith the Hebrew youth were guided by duty and conscience. They had unquestioning faith in God, and they were determined to honor Him at all cost. Standing before the angry king, with the image in sight and the sound of the entrancing music in their ears, they thought of the promise made to the prophet Isaiah more than one hundred years before: "Fear not; for I have redeemed thee, I have called thee by thy name: thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." [Isaiah 43:1, 2.]

When the king saw that his words had no effect on them, he was beside himself with rage. In his fury he commanded "that they should heat the furnace one seven times hotter than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace." [Daniel 3:19, 20.]

But there was a God above the human king, and while the men who executed the command were consumed by the heat of the furnace, the Lord preserved His faithful ones. They were seen by Nebuchadnezzar and his lords walking unhurt in the fire, the flames consuming only the cords which bound them.

But Nebuchadnezzar saw four men walking in the fire, and he said to his lords, "Lo, I see four men walking in the midst of the fire, and the form of the fourth is like the Son of God." [Verse 25.] The Hebrew captives had borne faithful witness regarding the Son of God, who was to come to this world as the Prince of life. And when Nebuchadnezzar saw some one walking in the flames with the youth, he recognized Him as the Son of God.

Too amazed to think of his greatness or his dignity, the king stepped hastily from his throne and went near to the furnace. In a clear, determined voice he cried, "Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither." [Verse 26.] And they came forth, to be honored by the king of Babylon because they had honored the God of heaven. Their deliverance was a grand testimonial to God's power. True to duty, they had been proof against the flames. Only

their fetters had been burned. "The princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." [Verse 27.] And Nebuchadnezzar spake and said, "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their God. Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon." [Verses 28-30.]

Once again God humbled Nebuchadnezzar; for we read, "Nebuchadnezzar the king unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation." [Daniel 4:1-3.] He then recounts the history of the great display he had made for his own glory, and how God humbled him; and ends with the words, "Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase." [Verse 37.]

Dear brother and sister Haskell, I am so glad that God manifests through you His power and His grace in favor of the truth. I hope that you will be sustained and strengthened and blessed. And you surely will be if you walk humbly with God. Be of good courage. God's providence will certainly open your way and give you precious victories. It is our duty to place ourselves where God has signified we should be. He was in your going to New York City, working just as you have been working for those not of our faith.

The time that has been used in preaching to our churches has not strengthened them, but has a tendency to make them weak and helpless, and to be fed with milk and not with strengthening food. God has been calling upon His ministers to leave the ninety and nine and hunt for the lost sheep. Your experience is to be a lesson for all who are hovering over the churches—consumers and not producers. We tell you to put your trust in God. Let Him guide you. The Lord Jesus is answering your prayers. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Isaiah 58:9-11.]

When you can no longer remain in that cold climate, my dear brother and sister, come to us here on the Pacific Coast, where the climate is milder. I cannot begin to tell you how we should rejoice to have your help. We do not think that it is the will of God for you to sacrifice your health. We want you to be in the very best place possible during the winter. Come to us; we can make you comfortable, and you can be a help to us in many ways.

I have not felt like writing to you before. We have been passing through a severe conflict. Ever since we came here, our experiences have been very trying. But the Lord will work matters out all right. I now see with my eyes that which I had been shown regarding the Sanitarium here. We would be glad to see a different condition of things, and we do expect to see the salvation of God.

I have been persuaded to go to Healdsburg this morning to be present at the opening of the school. A. T. Jones, Willie, Sara, and I will drive over. I got up at twelve o'clock tonight and found under my door a letter of great importance from Dr. Kellogg. I had written to him, sending him copies of that which I had written Dr. Sanderson. This letter was a response. Dr. Kellogg has sent for Dr. Sanderson and his wife to come to Battle Creek. Yesterday a meeting of the medical Board was held at the Sanitarium. What the result is I cannot tell until I see Eld. A. T. Jones, who is now asleep on a lounge in my parlor. It is now three o'clock. At four we shall leave for Healdsburg. When I return, if I can get an extra copy of the letters I sent the Doctor, I will send them to you.

Move steadily forward. God will prepare your way. He lives and He reigns in our changing world. We need more faith.

I shall leave this disjointed letter for Maggie to copy and send. Please excuse all imperfections. If you knew one tithe of what we have been passing through, you would not be surprised that I have not been more punctual.

Lt 133, 1901

Sanderson, [A. J.]

St. Helena, California

October 6, 1901

Dear brother Sanderson,—

I beseech you by the mercies of God that you take your position for the right without reference to the will or judgment of your wife. You have allowed her mind to be a controlling power in your life. Yet you do not see this or many other things you ought to see, because you are not prepared to see them in the light of the Spirit of God. For years your wife has refused to submit herself to the influence of the Holy Spirit. She has never been transformed in character. She has a strong mind and a powerful influence over you which confuses your judgment, making you in some respects a weak man. While you allow her to lead you on, while you consent to merge your individuality in hers, anything I may say to you or write to you will be as idle tales.

I have some things to say to you which I shall say when I am at liberty to say them, when your mind is capable of understanding them. At the present time, I know that you could not possibly comprehend them; for spiritual things are spiritually discerned.

No one could take the position you have taken in regard to the mind-cure science without becoming confused and dazed, unable to see things in a true light; for this science is Satan's masterpiece. At present you are strongly tempted; the enemy is guiding your imagination, and you do not understand your own mind. Unless you take your position as a man, unless you consent to be entirely subordinate to the will of God, this spell which the enemy has cast over you will leave its

mark on mind and character, and especially on your physical powers. I entreat you not to partake of the dish of fables which Satan is offering you. Cherish the practical godliness which leads you to sanctify the Lord God of hosts in your heart, and be ready always to give to everyone that asks, a reason of the hope that is in you, with meekness and fear.

You stand in an undecided position, allowing your mind to be molded and guided by your own ideas and the unsanctified counsel of those who have separated themselves from God, who are not sanctified by the Holy Spirit. A spell is upon you. You are dazed. Of what use would be anything I could say to you, until you see the truth of what I have already said?

The less conversation you have with your wife about the science of mind-cure, the better will it be for you both. The only hope for your wife's salvation is for you to refuse to let her influence you for the wrong. She has not the mind of Christ, and you should not allow her to lead or rule you. If she does this, both her soul and yours will be lost. Her religion has never been what it should be. Her life has not been what the life of a Christian should be. This has nearly been your ruin. Your only safety is in realizing that your identity cannot be submerged in hers. For years you have walked uncertainly. Will you not now take a correct position and maintain it firmly, in righteousness working out a character that God can approve? Draw near to God, and He will draw near to you.

Had you and your wife humbled yourselves before the Lord as I hoped you would, the light would have shone into your minds. When you and she make that entire surrender that God requires you to make, you will both see things in an entirely different light. Consistency will then be seen in your lives.

While your wife is making up her mind what she will do, Satan has decided what he will do in order to carry out his purposes. He is seeking a door by which he can enter your mind and take possession of it, to make of it a workshop for himself. If your wife repents and is converted, if in contrition of heart she asks for pardon for her estrangement from God, and as a little child bows in submission before Him, He will receive her and bless her. But repentance must come before conversion can take place. I tremble for her and for you. Unless she is converted, soul, body, and spirit, Satan will use her as his helping hand to mislead others.

If your wife were converted to God, she would be a great blessing in humbly denying herself. But her past experience is misleading. Unless she changes and determines to make a business of serving the Lord, she is not qualified to act as a medical missionary for the Lord in any place. She has not led the nurses away from selfishness and the attractions of the world. If she had any real knowledge of herself, she would know that she is a friend of the world. Her influence leads into false paths. Can we mingle in entertainments, amusements, parties, and suppers with those who have no thought of God or heaven, without slighting God? Is not His Spirit grieved by the worldly, frivolous entertainments to which Christ cannot be invited, to which He would not go unless it were to seek and save the lost?

I have no accusing to do, but I shall make a determined effort for your soul. The whole matter has been laid out before you for your benefit, and it is your privilege to heed the warning, break Satan's snare, and take your position with your brethren, determined to serve on the Lord's side. In the past you have desired to stand as the chief one in the Sanitarium. God has not appointed you to this place. You are wanting in the qualifications essential to success in bearing these responsibilities. You

have been unwilling that another experienced physician should stand by your side. But it would have been highly appropriate for you to have had someone with whom to consult and co-operate.

Before I returned to America, I was given instruction regarding the condition of things in the Sanitarium here. I need not that any man tell me. No human being has the faintest conception of the masterly efforts by Satanic agencies to prevent the doing of the good that should have been done.

Jesus said, "My son, my daughter, give me thine heart, that I may mold and fashion the character." This is all He asks. My dear sister Sanderson, is it not time for you to be disgusted with yourself? Is it not time that you came to your best Friend, your Counsellor? Will you any longer dare to run the fearful risk of losing your soul? The day of God is right upon us. What preparation are you making for it? Do you realize that you are building for time and for eternity? Will you allow the love of amusement and your stubborn self-will to divorce you from God? Will you become married to another instead of being the bride of Christ?

My sister, God pities and loves you. But He does not love your sinful course of action which is leading others astray. Eating and drinking is the order of the age in which we live. Thousands are sacrificing health and life to the indulgence of lustful appetites and sinful practices. Just as far as you associate with such persons, you give evidence that you are not walking in fellowship with Christ.

Dr. Sanderson has known what it means to have an abiding Christ. And had he received from you the help he should have received, you might both now be ascending the ladder which reaches to heaven. God is above the ladder, and His brightness would have guided you heavenward. Had your course been in harmony with the great truths of the gospel, your husband would not have been content with his present spiritual condition. You have qualifications which, if refined, sanctified, and rightly employed, would do much in the Master's service. You might have been a channel for the communication of light for the saving of souls. You might have been a great help to your husband and to those around you. But you have chosen your own way. You have not followed on to know the Lord, that you may know that His going forth is prepared as the morning. Your selfishness works against truth and righteousness. Your interest in gatherings for pleasure has been sufficient to eclipse the light of heaven and to separate your souls from God.

Had you followed the example of Jesus, you would have set a saving example before those with whom you have been associated. But God has been greatly dishonored by your course of action. The truth has not been exalted by your worldly representation of religion, and the Lord has given me His word to speak to you. He desires you to exemplify in your life the truths of the gospel. What you need is personal communion with God. The restlessness you feel can not be cured by mechanical operations.

Should you connect with any sanitarium as you now are, you would dishonor God by your irreligious, worldly aspirations. Self is determined to rule in your life. Your only hope is to crucify self. When the heart is once given unreservedly to God, it will be softened and subdued. You are not your own, for you have been bought with a price. Will you not die to self and consecrate your life to Christ? This will mean a severe struggle, but God will be your helper as you seek to do His will.

When you and your husband left the Sanitarium, it was because you were not willing to humble yourselves before God. In leaving the Sanitarium, you acted very unwisely. What influence will this

have on the patients and nurses who as yet know nothing of the matter? What interpretation will they place on your actions, except that you thought yourself abused? But it is not true that you have been abused. God has been dealing with you, and you have been kicking against the pricks. It is not you who has been wronged, but the Lord Jesus. He has been dishonored by your course of action. Are you willing to meet your record in the judgment?

I have no evidence that it is best for either of you to place yourselves once more where the trial will come more severely than it has in the past, unless a thorough reformation takes place in you both. Your success has not accomplished what it might have accomplished if you had realized that you were connected with the Sanitarium, not to please and glorify yourselves, but to please and glorify God. Had you worked as Christians ought to work, with the fear and love of God ever before you, it would have been seen that God was working with you, and His name would have been glorified.

It is not best for you to use your gifts in teaching, in moulding and fashioning the characters of children, because you have not the patience or longsuffering necessary to deal with children or youth who are to be treated as the younger members of the Lord's family. Your temperament forbids your dealing with children. They are sometimes provoking, and there is cruelty in your manner of administering punishment. You show severity which grieves the Holy Spirit and greatly injures your own soul. But when you are converted, decidedly changed in character, there is a field of labor for you in sanitarium work. In this work you will forget yourself. If you will turn your attention from self to Christ, you can use your capabilities to good purpose. It is not too late for you to repent and be converted. Up then, and be doing. The Master calls for you to work the works of righteousness.

In the name of the Lord I ask you to awaken to your responsibilities and take up your work in the right way, with honest, earnest endeavor. Use your talents for good and not for evil. Christ invites you, "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.] All the Lord asks is a faithful discharge of the duties revealed in His holy Word. From the lowliest to those occupying the highest positions, each one is required to fill his appointed place. The interest the Lord expects is proportionate to the capital entrusted.

Has not Christ a right to your service? What relation have you sustained to Him during the years of your life? You have supposed that you must be waited on, that every attention must be shown you, when, had you exercised yourself judiciously, nerve and muscle would have done excellent work. You have been bought with a price, and you are living in this world on trial, to be tried as gold is tried in the fire. God will strictly examine you, to see what use you have made of His goods. What of your stewardship? Have you faithfully improved the opportunities which have come to you to win souls to Christ? Do you realize that you have not been a faithful steward of your Lord's goods?

Is the matter of gaining eternal life one to be trifled with? With His own life, Christ paid the price of our redemption. He died to secure our love and willing obedience. All the blessings we enjoy come from Him. He calls upon us to remember that the humblest opportunity to serve Him is a consecrated gift. You need to become acquainted with your Bible. You will then see that age after age Jesus has been delivering His goods to men and women. Each generation has its special trust. Your future welfare depends on the use you make of your entrusted talents.

You can do for yourself that which no one else can do for you, if you will give yourself to Christ in loving service. If your husband should spend more of his time with you to please you, it would not remedy the evil of your thoughts and disposition. He is a physician, and he must attend to his work. When you study the precious truths of the Bible, you will drink from the fountain of living water to which Jesus invited every thirsty soul with the same unchanging words of welcome, "If any man thirst, let him come unto me, and drink." [John 7:37.] "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." [Revelation 22:17.] Will you listen to the voice of Christ? Will you break away from self and respond, "We come, Lord, we come. With joy shall we draw water out of the wells of salvation"? [See Isaiah 12:3.] Then will your life henceforth be a continual Feast of Tabernacles, a continual thank offering for unnumbered and unmerited blessings.

Of all the destructive errors which are entering religious bodies, none is so fatal a deception, none so sure to separate man and God, as the one with which you have ventured to experiment. You are not in the right way. I present to you the guide for Christian service—the pure, unadulterated Word of God. This is a treasure house of knowledge. Practical religion rests upon the principles found in this Word. Vague ideas and suppositions have no part nor lot in the matter. In the Word of God there is definiteness, clearness, and beautiful symmetry. Its proportions are harmonious.

God's way, not man's way, is to be taken as the guide of action. He has a plan, well and wisely ordered. He has revealed this plan to us in His Word, and He expects us to take it as our guide in all things, great and small. Man is not to make plans according to his finite judgment. He is to search for and find God's plan. Walk in the way of the Lord. It is plainly defined. A disregard of God's way leads to fruitless efforts. Following unscriptural plans leads to false theories and a false piety.

It is God's design that His name shall be honored before the heavenly universe. The whole earth is to show forth His infinite glory. He is gathering from this earth a people for Himself. His will is the law of the universe. He calls upon every human being to co-operate with Him. But He forces no one. He has placed man's destiny in His own hands, telling him that his future welfare depends on his choice. To be saved, he must co-operate with God in His work of restoration.

The religion of self makes easy conversions. Scripture is perverted, God dethroned, and self deified. The operation of the Holy Spirit on hearts is denied. This is the new, broad way, substituted as an improvement on the strait gate and the narrow way. When self becomes thus prominent, God is lost sight of and the work cannot prosper. The Lord is misrepresented and misjudged. The importance of the truth is lost to view, while human opinions rise to vast importance. Thus the experience is cheapened. Zeal for self takes the place of the higher aims which should mold the life. Egotism develops and strengthens. Religion is used as a means for carrying out selfish purposes. The solemn claims of God are treated as a farce, spoken of with levity and irreverence. A man with such an experience has lost his anchorage and is drifting, without guide or compass.

My sister, the Lord has sent me with a special message to you. In the past your aspirations have been marred by defects. Your efforts to please self have not in any sense honored the truth. You are a woman in years, but I tell you in the name of the Lord that in character you are as a stubborn child. You want to follow your own ideas of what constitutes Christianity. You are as ignorant as a child of an experimental knowledge of what constitutes Christianity. By your influence on your husband you have nearly destroyed his sense of what he is and what he should be. You have almost ruined his

spirituality. He is as a man lost in the woods, unable to find the way. He has lost his bearings, and how to lead him to safe paths seems to be a mystery.

I will not burden you with many more words, but I entreat you to make right decisions; for you are working for time and for eternity. Redeem the time, because the days are evil. You know that what I tell you is true. Will you stand any longer in peril of losing eternal life?

You have erred. By your self-sufficiency you have lost time and wasted precious opportunities. If, when the message came to you, you had humbled yourself under the mighty hand of God, you would have found life and hope and power in His grace. The crisis in your life has come. Will you not fall on the Rock and be broken, to be rebuilt upon the divine plan?

Do not, because I tell you the truth, abandon yourselves to discouragement and despair. Satan may come to you with the cruel suggestion, "It is a hopeless case. You are irredeemable." But this is a lie which he has originated. There is hope for you in Christ. There is no need of your turning away from the Saviour, for He is making every effort to lead you to Him. There is no need of your remaining in the condition that you are now in. You can be free in Christ, if you will refuse to allow the enemy to make you a stumbling block to others. God does not tell you that you must overcome your love of yourself and of the world in your own strength. He asks you to come close to His side. He will be your helper. Will you not lay hold of His power, that your influence may be a blessing, not a curse?

Have I made you my enemy because I have told you the truth? I wish to be your sister, your friend, your helper. But encourage you in wrong-doing, I never shall. I must lay before you that which God has presented to me concerning you. Take heed to the instruction He has given. Doing this, you will find peace and comfort and hope, and a happiness you have never yet experienced. Which will you choose? God asks you to draw near to Him. As you do this, He will draw near to you.

You may wish me to let you alone, to cease to labor for you. But this I cannot do. I must entreat you to heed the voice of the Lord. I want you to see that it is best for you to be an overcomer. I want you and your husband to stand with the redeemed on Mount Zion. My heart yearns after you. I cannot consent to give you up. Though you are now content to be without God and His grace, it may be that you will not delay to become wise unto eternal life.

All the influence you are capable of exerting is now required on the Lord's side. It has been exerted long enough on Satan's side. God asks you to live no longer for self. You may wish to consult your own inclinations, but do not, I beg of you, do this work now. God is calling for your service. Today, if you will hear His voice, harden not your heart. Now is the accepted time, now is the day of salvation. Do not say to the Spirit, "Go thy way for this time; when I have a convenient season, I will call for thee." [Acts 24:25.] Give yourself to the Lord while mercy's sweet voice still invites you.

God bless you, is my most earnest prayer.

Lt 134, 1901

Teachers and Students of the Healdsburg School

St. Helena, California

October 11, 1901

To the Teachers and Students of the Healdsburg School,—

I wish to write to you some things which have been forcibly impressed on my mind during the night season. You have come to Healdsburg to attend school. Most of you have a knowledge of the truth. Let each student remember that as he associates with the other students, he has responsibilities to fulfil. Every one has an individuality of his own. While one may be strong on one point, he may be very weak on others, having faults to overcome. God wants you to be a help to one another.

How many of you will now take your position on the side of Christ, determined that during this term you will not only advance in scholarship, but that you will make advancement in learning of the great Teacher? To each one of you He gives 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.]

If you will accept the yoke of restraint and obedience, you will find that it is of the greatest advantage to you. Wearing this yoke keeps you near to the side of Christ, and He bears the heaviest part of the burden.

"Learn of me; for I am meek and lowly in heart." [Verse 29.] To learn the lessons Christ teaches is the greatest treasure students can find. Rest comes to them in the consciousness that they are trying to please the Lord.

While at school you will be tested and tried. Christ desires you to be like Him in character. He came to our world to live the life which all must live who are accepted as members of the royal family. It is your privilege by the grace of Christ to form a character which will enable you to be an overcomer. And the Saviour says, "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 3:21.] This is the prize to be given to those who overcome. Is not this a matter of living interest to us?

Your instructors in school have every phase of character with which to deal. This is a very difficult, important work, and they need your prayers. Remember that they have continual temptations to meet. You should daily ask God to help them by His Holy Spirit to be a help to you. You can be a continual encouragement to them, for to students as well as to teachers God will give the inspiration of His Holy Spirit. But if you do not seek to overcome as Christ overcame, you will make very hard the work of those who are bearing heavy responsibilities. Satan will tempt you to be thoughtless and inattentive, to fail of putting earnest effort into your school life.

Students, do all in your power to lighten the burdens of your teachers. Pledge yourselves daily to act a noble part by showing your instructors that you mean to do your very best to improve in every way. Use your time as if this term were the last opportunity you would have to attend school. Make the most of the golden opportunity offered you. Do your very best. Be faithful, obedient students upon whom Christ can look with pleasure. Live so that He can speak to you the words of commendation, "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.]

We read in Revelation, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy." [Revelation 3:4.] At that time

the condition of the church was not favorable to the development of Christlikeness. But there were a few faithful souls who were determined to be partakers of the divine nature. Daily they were tested and tried. Continually temptation came upon them. But they watched and prayed, laying hold by faith on the One who is ever ready to hear the petition of the humblest suppliant. And Christ was not ashamed to call them brethren. He declared, "They shall walk with me in white; for they are worthy."

Who of the students in this school will refuse the inducements which the Word of God presents to lead their fellow students to live the life of a Christian? Will you not all bring joy to the heart of Christ by striving to make yourselves worthy of His commendation? Do you not desire to be counted worthy to walk and talk with the Prince of Light and Life? Will you not endeavor to reach the high standard of perfection? Thus you honor your parents, filling their hearts with gladness. As you seek for Christlikeness of character, revealing this in word and action, by your sympathy and love for your teachers and for one another, the citizens of Healdsburg will see that you serve God. It is by striving for the mastery over temptation that God's children show that they love Him and keep His commandments.

I hope that every student will realize that it is his duty to make the most of the advantages given him in school. Let all heed the words of the Saviour, "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." [Verse 5.]

There are some who are an injury to their companions. Unchristlike in character, they have not the approval of God, and they seek to make others like themselves. God forbid that these should continue in sin. Let not the citizens of Healdsburg have cause to say that the children of Seventh-day Adventists are wicked in their practices, worse than the children of those who make no profession of Christianity. Such a testimony causes the fallen angels to exult.

You will go through this world but once. Then do not choose as companions young men or young women who will lead you in wrong paths. Turn away from these tempters, for they are Satan's helping hand, used by him to beguile souls to dishonor God. Remember that it is your privilege to be Christ's helping hand, to aid Him in winning souls to God. Do not give the enemy any advantage. Study the history of Daniel and his fellows. Though living where they were met on every side by the temptation to indulge self, Daniel and his companions honored and glorified God in their daily life. They determined to avoid all evil, to refuse to place themselves in the enemy's path. And with rich blessings God rewarded their steadfast loyalty.

Each one of us is making his or her future. He who desires the life which measures with the life of God must take a firm stand against the depravity which is spreading its loathsome disease over the world. He must reject the wrong and choose the right, bravely resisting temptation in every line. He must overcome small temptations; then he will be strengthened to overcome large ones.

There are those who say, You need not be so particular about little matters. In such, conscience accommodates itself to the suggestions of evil until they are educated to do the work which places them in Satan's army. From small wrongs they are led to large wrongs. The moral powers are prostrated. The lower passions bear sway, holding the entire being in the tyranny of Satanic power. The high, noble purposes which might have controlled the life are swept away by self-indulgence.

God calls upon every youth to cease to do evil by learning to do well. Seek to do your best every day. Fight manfully against hereditary and cultivated tendencies to wrong. Unite with one another in being true to virtue, true to God. Be studious. Reach upward for the highest attainments. The Lord commends earnest, determined efforts to gain that knowledge and understanding which will enable you to take your place in the higher grade in the courts above. He looks with approval on watchful, diligent students.

Here are those who are preparing to enter the ministry. They have an excellent opportunity to begin practical work by overcoming all in the life that is offensive to God. In your school work cherish the purest, holiest principles. Pray as did Daniel—three times a day, alone with God. Confess every sin you have committed, every mistake you have made. If in any way you have injured your fellow-students, confess also to them. God says, “Confess your faults one to another, and pray for one another, that ye may be healed.” [James 5:16.] Thus you build barriers between yourself and sin. You are walking in harmony with God. He has avouched Himself as One who will hear and answer your sincere, fervent prayers. He has assured you that He will pardon and accept you. How powerful you may be in this assurance! The Lord is near to all who call upon Him—near to answer and to bless. Then let every student pray constantly. You may so live that your instructors will feel that they are walled in by the prayers of faithful, loving disciples.

Let every student realize that he is in the school to do missionary work. In sympathy and love help one another to advance in the upward path. Labor for those among you who are unconverted. Keep the missionary spirit alive. Let your hearts be vivified by the Spirit of God. Be eager to give help and courage to others. Those students who receive that they may impart are a great comfort and encouragement to their teachers. The faithful will be tried. But those who endure the trial know better how to help others than if they had not been tried.

Let this school term be a time in which you will be truly prepared for missionary work. In the meetings of the church do your duty faithfully as representatives of Jesus Christ. Much depends on the union of the church and the school. The efforts of the church and the school are to be blended in the advancement of one great interest—the promotion of God’s work.

We have no time to lose. Students are to be prepared to work intelligently for the Master. Wherever it is possible they should, during the school term, engage in city mission work. They should also do missionary work in the surrounding towns and villages. As they do this work, the value of true education will be revealed.

To the parents living in Healdsburg who have sent their children to the school, I would say, For Christ’s sake co-operate with the efforts made by the teachers in the school to raise the standard of spirituality. Hold up the hands of the teachers. Show a deep interest in the work of helping your children to form characters after the heavenly pattern. It is your duty to do all you possibly can to carry out God’s purpose for your children. When the Lord sees that you are in earnest in striving to save their souls, He will give you grace and power to enable you to accomplish this work.

God has given His people great light in His Word. But this light is a benefit to the believer only as he practices the truth, purifying his soul by obedience. Is Satan always to triumph because parents misrepresent God by following worldly plans, failing to show the power of Christ to cleanse the heart? The whole church suffers when the children of one family are unruly. Christ is soon to come.

Our schools are to reach the high standard of dependence on Bible principles. Parents need a much deeper sense of what it means to be Christlike. They need to see the importance of laboring for the salvation of their children. God demands from them much greater consecration than they have ever shown before. Unless they reform in many ways, the school will not accomplish what it should.

The home is the child's first school. God will hold those parents accountable who do not discipline their children in accordance with His instruction. Parents are to seek God earnestly and obey Him implicitly, and they are to require obedience from their children. Do not think that you can neglect your children and then secure their future safety by sending them to school and Sabbath school. God calls upon you to do your neglected work. In the home, practice temperance in all things. And sustain the teachers who are trying to give your children a true education.

God said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." [Genesis 18:19.] If parents desire their children to be educated in accordance with the Lord's plan, they must work in God's way, in the home life, training their children in the nurture and admonition of the Lord.

Parents in Healdsburg, awake, and place your influence on the side of the school, purifying the souls under your special care. Follow the exalted principles of the Word of God. Command your household according to the law of the Lord, else your souls and the souls of your children will be lost.

I tell you in the name of the Lord that if parents and children are saved in the kingdom of God, a greater work must be done than our eyes have yet seen—a work that will endure because it is done in repentance, humility, and contrition. The light which shines from the cross of Calvary shows the work which <God requires to> be earnestly and vigilantly done as long as time shall last.

The third angel is flying in the midst of heaven, heralding the commandments of God and the faith of Jesus. This represents the work which is to be done in these last days. The message loses none of its power in its onward flight. John sees the work increasing in power till the whole earth is filled with the glory of God. The message, "Fear God and keep His commandments; for the hour of his judgment is come," is to go with a loud voice. [Revelation 14:7.] With intensified zeal and energy human beings are to carry forward the work of the Lord. In the home, in the school, and in the church, men, women, and youth are to be prepared to give the message to the world. Our schools should be more efficacious from a missionary standpoint, more like the schools of the prophets. The teachers are to walk very <close with> God.

Now, just now, we need Calebs and Joshuas. We need strong, devoted, self-sacrificing young men and young women, who will press to the front, who, after a short time spent in school, will go forth to give the message to the world. God will help them as He helped Daniel, giving them wisdom and understanding.

Cannot we discern the signs of the times? Cannot we see that Satan is working with intensity of effort, uniting the enemies of God's kingdom in a desperate confederacy that he may gain control of the world? This work is advancing faster than we imagine. Shall we, who have God's Word in our hands, sink into a lukewarm condition?

“Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.” [Philippians 2:12, 13.] Thus divinity and humanity are to unite in the great, grand work of overcoming evil. Those who enter heaven will enter by the blood of the Lamb and the word of their testimony. When the redeemed surround the throne of God, with palms of victory in their hands, it will be seen how they won the battle. It will be seen how Satan linked himself with those who were determined to be first, and that God’s children could not have successfully resisted his power and subtlety unless divine power had united with human effort.

To be saved, a man must gain the victory over himself, his temper, his inclinations. His will must be brought into conformity with the will of God. The glory in heaven is for those only who on this earth work out the righteousness of Christ. Students, read carefully and prayerfully the first chapter of James. Seek to understand your individual responsibility. Move steadily forward, and the Lord will make you more than conquerors. Take hold of the work with your teachers, pressing on from victory to victory. Keep yourselves under God’s discipline. Then this will be the best term of school ever held in Healdsburg.

The knowledge Christ has of His churches, shown by His messages to them, is an illustration of the knowledge He has of each student. Remember His message to the church at Ephesus: “Nevertheless I have somewhat against thee, because thou hast left thy first love.” [Revelation 2:4.] Teachers and students, do not forget that these words may be applicable to you. You may be cherishing ambitions which need close investigation. Apparently you may have excellent qualifications for God’s work, but you may be suffering from a spiritual disease which, if not checked, will prove fatal.

“I have somewhat against thee, because thou hast left thy first love.” [Verse 4.] God regards the loss of the first love as a great loss. It is a fall from a high standard of spiritual life to a low standard. Unless the first love is most carefully cherished, all other qualifications for service are worthless. No outward efforts can take the place of the love which abides in the heart of every true Christian. You may think to supply the place of true devotion by feverish activity, but the salt has lost its savor, the perfume of true, Christlike love is lacking.

He who in selfishness strives for the highest place weaves into the web of his life threads which spoil the pattern. The people of God have had great light. They show by their character-building how far they are walking in the light. “By their fruits ye shall know them.” [Matthew 7:20.] Man may make a high profession, but if he does not practice Christ’s teachings, he will not attain to life eternal.

The religion of Christ never degrades the receiver, never makes him coarse or rough or uncourteous. It never incapacitates him for imparting that which he has received. The truth as it is in Jesus is warm with love and comfort. Day by day the soul is to receive this truth; for it is spiritual food. Knowing that we have a living Christ, we may safely trust the soul to His keeping. He says, “Be of good cheer; I have overcome the world.” [John 16:33.] There is divine power for every one who will receive Christ by faith. In the Redeemer’s power, practicing self-denial, they can walk in perilous places. “He that will come after me, let him deny himself, and take up his cross, and follow me.” [Mark 8:34.] These words are spoken to every one who desires to be a Christian. Shunning self-denial and the cross, you shun the reward promised to the faithful.

Day by day that which takes place in this school is registered in heaven. Day by day the work of each student is recorded in God's books. What shall these books testify regarding your experience during this term?

Lt 136, 1901

Directors of the Pacific Press Publishing Co.

St. Helena, California

October 15, 1901

To the Directors of the Pacific Press Publishing Co.

Dear brethren,—

I have just received a letter from Sister Cudney giving me some particulars regarding her boys. I feel sure that I did not express myself as reported with reference to the dismissal of these boys from the office. I did not say that they should never be taken back again. My heart has ached for these boys. I told Brother Jones that if the inwardness of the working of some who act a part in the Office were known, these persons would be discharged. But they are retained. Why then should not inexperienced boys be retained, compassionately forgiven, and patiently worked for?

I may have said that if the case were as it was represented to me by the brethren, the boys should not be taken back. But this expression has been used with a force that has done me great injustice, as a mother who is working to restore souls, not to destroy them or push them out of the reach of help. I have nought but the tenderest feelings for the lads, who are poor and helpless, without hope unless some of the Lord's missionaries will enlist in the work of saving the souls ready to perish.

After this I shall be very careful not to allow expressions to fall from my lips which can be used as this one has been. Those who quote me as settling the matter ought to know me better. You have done me a great injustice before the widow and the fatherless.

I fear that my brethren exaggerated the matter when telling me of it, in accordance with their feelings and inclinations.

I expected, from what Brother Jones said, that if the boy manifested repentance, he would be taken back, but if he remained obstinate, they would have to wait till some change took place in him.

You have not always been perfect in action. You have done things grievous in the sight of God. But you are in the Office still. Why then should this poor boy be left where he is exposed to such temptation? He needs and desires the change which it is in your power to give him. Certainly, if you wish Christ to pardon your transgressions, you must manifest forgiveness to others.

I have talked with my family about this boy. I said that if he could be given a place in the food factory, I would board him in my home. My heart ached for him. I knew that Satan would do his utmost to tempt and destroy him.

With regard to his failings, forgive the fatherless boy as you hope to be forgiven. Were Christ among you, He would say, He that is without sin among you—you who have had years of experience in the

religious life—let him cast the first stone. The boy is young and he is fatherless. He has erred and he may err again. But if he repent, forgive him. I am surprised that as fathers you do not better understand your duty in this matter.

Should we take the boy back? Yes, indeed, take him back. If you were imbued with the love of Christ, there would be no need for me to suggest this. Encourage him; love him as if he were your own son. God has not forsaken him. Work for him with Christlike pity, that he may be softened and subdued. God pardons our transgressions, which are not few.

Brother Miller, may the Lord help you to have a heart of flesh and not a heart of stone. May He by His transforming power mold and fashion your soul after the divine similitude. Learn from Jesus His meekness and lowliness. Link that fatherless boy's life with your own. Feel that you are responsible as a steward of the grace of God for his salvation.

Do not delay in this matter. Do at once what is necessary to be done. May the Lord bless you all in the work, as you strive to carry out His will without selfishness or covetousness. Be as true as steel to principle, and be full of mercy and good fruits, seeking to save perishing souls. Never, never, never push a fellow being on to Satan's battleground. God help you to be Christ's helping hand, to gather this poor youth close to yourselves in Christian love. Help and encourage him. Educate him thoroughly in his trade.

Lt 137, 1901

White, J. E.

St. Helena, California

September 14, 1901

Dear son Edson,—

I have read your letter, and will make a few suggestions. You mention the three thousand dollars which was appropriated to the Health Retreat from funds which should have been used in the Southern field, and ask whether the brethren of the California Conference are responsible for this misappropriation. I answer, No.

After I present some matters before the coming council, I think things will be changed. But be careful, Edson, not to unduly press this matter yourself. If you individually make calls and demands, you will not stand in the most acceptable light. I wish you to stand before the people as sustaining the right relation to the cause of God.

With reference to the three thousand dollars concerning which you write, I will state that I think the means which has been diverted from its legitimate channel will eventually be placed where it should have been sent long ago. We need to quietly, patiently, and hopefully do our best, and the Lord will do what we cannot do with human minds and hearts.

I have felt sad to think that you have not before had assurance that you would have money to use in carrying forward the work. And I have also felt a most distressing sadness of heart for those who have not dealt righteously as do faithful stewards of the Lord's relief fund for the Southern field. I

am sorry that it has taken so much wearing labor to induce the actors in the wrong done to do justice and judgment and to keep the way of the Lord. Because human agents are so reluctant to make straight all these unfaithful transactions, they will receive unto themselves, as their sure reward, blindness of perception and <not a> fulness of comprehension as to what is righteousness and judgment, truth and equity.

Yesterday I sent you one thousand dollars. This is a loan, with interest at five per cent. I have been offered another thousand dollars, if I wish to use it, and I have expressed to Sister Druillard my desire that this be sent for at once. Please let me know how much more you wish me to obtain in the same way. Or would you rather get along, if possible, with the donations as they come in? Now, my son, I shall not want any donation from the Southern field.

I am glad that Brother Sawyer is with you. I hope you will appreciate him as one who has ever been faithful to the truth.

I am more glad than I can express to you in words that Brother Palmer and his wife and yourself and your wife are so closely linked together in the bonds of Christian unity and love. My prayer to the Lord is that in this bond of Christian fellowship you may constantly be moved by the Holy Spirit of God, that you may be true and faithful to the One who knows your motives and who will co-operate with you.

I am much gratified that you are doing so well financially. I hope and pray that God will give you largely of His Holy Spirit, to strengthen and uphold you, and satisfy the earnest desire of your soul, that prosperity may attend every effort you make.

God lives and reigns. He works with power through all who will be controlled by Him. Press forward from victory to victory. The Lord is good. I praise His holy name.

Our prune crop was a failure. The yield from two thousand trees was only about one hundred pounds. There have been a few apples in the orchard, which have supplied us with the best of applesauce.

We have also had an abundance of sweet corn. The corn stalks were very short. They grew so low that I thought the crop was a failure. You know, we have no rain after May, and when I saw that the sweet corn was growing so poorly, I told Brother James that he might better give it to the cows as green feed. But in one week, we saw that we would have a good crop of corn. It was as though a miracle had been worked. The ears were small, but plentiful, and very sweet. We had green corn for dinner almost every day for two months. Brother James's family had all they wanted, and Sister James dried some. Willie's family had all they wanted, and May dried half a bushel. We dried about a bushel.

We feel that we have much to be thankful for. We shall rejoice and be glad in the Lord always. I wish you could visit my vineyard now, for the grapes are ripe. The crop is not very heavy, but we have several tons to dispose of. The frost came so late that the first crop was frozen in the blossom. The second crop is not so large, and the grapes are smaller, but the flavor is excellent.

I wish Emma could come and see me. I want you both to make me a visit when the time is most favorable for this.

I send much love to all the workers. Be of good courage in the Lord. Let us always look at the bright side. Then we shall be cheerful and glad in the Lord. Let us make all the sunshine possible in the home, keeping out of the shadow. Trust in the Lord every moment. He will never fail those who trust in Him. Let us rejoice in God because of His wonderful goodness to the children of men. He is our loving Father, and I praise His holy name.

In much love.

P.S. One word more of caution. Do not wrestle to secure means. They will come. Have faith in God. He will open the way before you. He is good, and His mercy endureth forever.

Lt 138, 1901

Managers of Review and Herald Office

October 16, 1901 [typed]

To the Managers of the Review and Herald Office

Dear Brethren,—

God's design in the establishment of the publishing house at Battle Creek was that from it light should shine forth as a lamp that burneth. This has been kept before the managers. Again and again they have been told of the sacredness of God's office of publication and of the importance of maintaining its purity. But they have lost true understanding and have united with the force of the enemy by consenting to print papers and books containing the most dangerous errors that can be brought into existence. They have failed to see the evil influence of such erroneous sentiments on typesetters, proofreaders, and all others engaged in the printing of such matter. They have been spiritually asleep.

By some of the outside work brought into this institution, the science of Satan is being presented to the minds of the workers. The printing of this matter is a dishonor to God. It has all done its part in deteriorating the minds of the workers. The managers have agreed to print it at a low figure. The gain would have been loss if the very highest figure had been asked for the work.

I have received a letter from Elder Daniells regarding the addition of another building to the Review and Herald Office. The answer I make to this is, No, no, no! Instead of making any addition to the buildings already erected, cleanse the office of the trash of satanic origin, and you will gain room in every way.

God is not pleased with the congested state of things in Battle Creek. If the workers were divided and plants made in other places, God would be better pleased, and the standard of truth would be planted in regions which have never heard the message. Before you add another building to the office in Battle Creek, make thorough restitution to the Southern field. This has not yet been done as it should be done.

The five thousand dollars which would be used in erecting the addition to the Review and Herald should be invested in the work in other places.

I feel a terror of soul as I see to what a pass our publishing house has come. The presses in the Lord's institution have been printing the soul-destroying theories of Romanism and other mysteries of iniquity. This is taking all sacredness from the Office. The managers are loading the guns of the enemy and placing them in their hands, to be used against the truth. How does God regard such work? In the books of heaven are written the words, Unfaithful stewardship. Thus God regards the publication of matter which comes from Satan's manufactory—his hellish, scientific delusions.

The Office must be purged of this objectionable matter. I have a testimony from the Lord for those who have placed such matter in the hands of the workers. God holds you accountable for presenting to young men and young women the fruit of the forbidden tree of knowledge. Can it be possible that you have not a knowledge of the warnings given to the Pacific Press on this subject? Can it be possible that with a knowledge of them you are going over the same ground, only doing much worse? It has often been repeated to you that angels of God are passing through every room in the Office. What impression has this made on your minds?

You have given matter containing Satan's sentiments into the hands of the workers, bringing his deceptive, polluting principles before their minds. The Lord looks upon this action on your part as helping Satan to prepare his snare to catch souls. God will not hold guiltless those who have done this thing. He has a controversy with the managers of the publishing house. I have been almost afraid to open the "Review," fearing to see that God has cleansed the publishing house by fire.

The Lord has instructed me that those who cannot see the wickedness of co-operating with Satan by publishing his falsehoods might better seek some work in which they will not ruin our youth, body and soul.

It is high time that we understood what manner of spirit has been controlling matters at the Review and Herald Office for years. I am horrified to think that the most subtle phase of spiritualism should be placed before the workers, and that in a way calculated to confuse and perplex the mind. Be assured that Satan will follow up the advantage thus given him.

The Review and Herald Office has been defiled as the temple was defiled, only the result has been tenfold more disastrous. Overturning the tables of the moneychangers, Christ drove the sheep and cattle from the precincts of the temple saying, "It is written, My Father's house shall be called a house of prayer, but ye have made it a den of thieves." [Matthew 21:13; John 2:16.] Worse even than the defilement of the temple has been the defilement of the publishing house by the printing of matter which should never have been placed in the hands of the workers in God's institution.

God's law has been transgressed, His cause betrayed, and His institution made a den of thieves. The work of printing and circulating stirring appeals for the truth, which should have been placed first, to which the time and the talent of the workers should have been devoted, has received little or no attention. The commercial work, some of it of a most objectionable character, has gradually assumed the supremacy. This work has absorbed the energies which should have been devoted to the publication of literature of the purest quality and the most elevating character. Time has been wasted, talent misapplied, and money misappropriated. The work which ought to have been done has been left undone. Satan's sentiments have been exalted. His theories have been printed by presses which should have been used to prepare the truth of God for circulation. Men have coveted

promotion when their principles were under the ban of God's displeasure. Loss is infinitely better than dishonorable gain.

O, what will God do with the time-servers? Think you that Jesus will stand in the printing establishment to work through human minds by His ministering angels, to make the truth coming from the press a power to warn the world that the end of all things is at hand, while Satan is allowed to pervert the minds of the workers right in the institution? The light I have is, Refuse to print another line of this pernicious matter. Those who have had to do with its introduction into the publishing house need to repent before God in contrition of soul; for His wrath is kindled against them. Let this class of work be forever excluded from our publishing houses. Give more time to the publication and circulation of books containing present truth. See that your work in this line reaches perfection. Do all in your power to diffuse through the world the light of heaven.

I meant to have spoken about this when I was in Battle Creek. I did speak about the apprentices and the other workers being so rushed and hurried that they had no time to pray. The youth in our publishing houses should be educated as were the youth in the schools of the prophets. They should be prepared to take hold of the work in new places.

If the men who heard the message given at the time of the Conference—the most solemn message that could be given—had not been so unimpressible, if in sincerity they had asked, “Lord, what wilt Thou have me to do?” [Acts 9:6] the experience of the past year would have been very different from what it is. But they have not made the track clean behind them. They have not confessed their mistakes, and now they are going over the same ground in many things, following the same wrong course of action, because they have destroyed their spiritual eyesight.

The message of the third angel is to prepare a people to stand in these days of peril. It is to be proclaimed with a loud voice, and is to accomplish a work which few realize.

John writes, “I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto 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. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” [Revelation 14:6-8.] How is this done? By forcing men to accept a spurious Sabbath. In the thirty-first chapter of Exodus we are plainly told which day is the Sabbath of the Lord. The keeping of the Sabbath is declared to be a sign of the loyalty of God's people.

God means just what He says. Man has interposed between God and the people, and the Lord has sent forth the third angel with the message, “If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” [Revelation 14:9-11.]

God's people are to keep His commandments, discarding all worldly policy. Having adopted right principles of action, they are to reverence these principles, for they are heaven-born. Obedience to God is of more value to you than gold or silver. Yoking up with Christ, learning His meekness and lowliness, cuts short many a conflict; for when the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him.

I address those who in accepting positions of trust in the publishing house have taken upon themselves the responsibility of seeing that the workers receive the right education. Seek to realize the importance of your work. Those who show by their actions that they make no effort to distinguish between the sacred and the common, may know that unless they repent, God's judgments will fall upon them. These judgments may be delayed, but they will come. If, because your own minds are not clear and elevated, you give the wrong bias to other minds, God will call you to account. He will ask, "Why did you do the devil's work when you were supposed to be doing a good work for the Master?" In the great day of final accounts, the unfaithful servant will meet the result of his unfaithfulness.

I send you this because I am afraid for you. Your continually increasing force of workers might better be sent into the work in other places. In the night season I have been talking earnestly to you in your meetings, presenting the truth as it is in Jesus. But by some it was rejected. They had passed beyond conviction. They had sinned against great light and knowledge, stifling conscience until it could no longer penetrate the callous heart.

Some have so long sacrificed principle that they cannot see the difference between the sacred and the common. Those who refuse to give heed to the Lord's instruction will go steadily downward in the path of ruin. The day of test and trial is just before us. Let every man put on his true colors. Do you choose loyalty, or rebellion? Show your colors to men and angels. We are safe only when we are committed to the right. Then the world knows where we shall be found in the day of trial and trouble.

If the work begun at the General Conference had been carried forward to perfection, I should not be called upon to write these words. There was opportunity to confess or deny wrong, and in many cases the denial came to avoid the consequences of confession.

How much longer will God bear with your perversity? Unless there is a reformation, calamity will overtake the publishing house, and the world will know the reason. I have been shown that there has not been a turning to God with full purpose of heart. The Lord is dishonored in the institutions erected for His honor. The marked disregard of God's commandments in the publishing house has placed its impress on the workers. God asks, Shall I not judge for these things? I saw heavenly angels turning away with grieved countenances. God has been mocked by your hardness of heart, which is continually increasing. According to their responsibility will be the punishment of those who know the truth and yet disregard God's commands.

During the General Conference I carried a great burden for the souls of those connected with the Review and Herald. Those who have accepted the responsibility of educating those who have come to Battle Creek, to learn the printer's trade, have fallen far below the standard God requires them to reach. They act as though they do not know what it means to have an unselfish interest in those in their charge, doing all in their power to educate and discipline them aright. Those who accept the

position which gives them charge of apprentices, virtually pledge themselves to show them how to do their work in a thorough manner. They should ever remember that they do the Lord's service with acceptance only when they are fully committed to the right. Let them realize the importance of patiently and kindly training those in their care, teaching them to do their work well. Refuse to accept slipshod work. Teach them to do all they do with an eye single to the glory of God. There are some in whose lives defects will always appear because during their apprenticeship they were allowed to do slipshod work.

If the one in charge is defective, he should be so educated by those who know how to teach, that he will treat each apprentice with impartial justice. The self-respect of each apprentice is to be carefully preserved. He is to be shown that for his present and eternal good it is necessary for him to do his best. The thought is to be kept before him that God desires him to advance step by step, increasing in capability and efficiency, in knowledge and understanding. He who learns his trade in a lazy, half-hearted way will carry this laxness into the religious life.

The learner will make mistakes. This is to be looked for. But as he gains insight into his work, he should make improvement. Tell him that accuracy is expected from him, and never fail to show him that the principles of righteousness which are brought into the business life are to be brought into the religious life. "If the Lord be God, follow him; but if Baal, then follow him." [1 Kings 18:21.] The Lord does not want any Baal followers in His army.

Let the youth understand that the principles they adopt in their work will have a molding influence on their afterlife. If their director is a man who loves and fears God, he will give them practical lessons in religion, which will be of great value to them.

Purity and faithfulness are to characterize the work of the learner. Young man, young woman, remember that the habits you are now forming, whether of faithfulness or unfaithfulness, will remain with you as long as you live. The habits of accuracy you form in learning your trade will be of value to you in more ways than one. Keep before your mind the history of Daniel and his companions.

God will accept no unfaithful work from either teacher or learner. In all you do, keep the eye single to the glory of God. If there is one placed over you who himself needs to be taught, lay this plainly before the proper authorities. Tell them that your time is worth something to you, and that you require a teacher who can give thorough instruction. Then when you have such a teacher, cooperate with him earnestly and intelligently. Strive to understand his instruction. Realize that discipline and order are necessary to successful work. Place yourselves under influences which will help you in forming a character for future usefulness. You cannot afford to make false movements. Follow the pure, noble principles which you can take with you into the future life. Make the most of your capabilities. Then you will have the satisfaction of knowing that as you learn your trade, you are improving in spiritual understanding. Place your mark high and then do all in your power to reach it.

Let the learners in our publishing houses realize that they are blood-bought subjects of Christ. Show that you appreciate the sacred trust of life. Adopt right principles, and whatever may be the example of those with whom you are connected, refuse to be cheap and worthless. Let no temptation lead you to do an unrighteous action. Take God's Word as your guide. This is your safeguard. Guard against carelessness and recklessness. Resolve that you will not mar one jot or tittle of God's holy

law. You may be brought into contact with evil influences, but hold fast to your integrity and confidence in the truth.

Lt 139, 1901

Sanderson, [A. J.]

October 16, 1901 [typed]

Dear brother Sanderson,—

I hope you will not refuse the invitation which Dr. Kellogg has given you to go to Battle Creek and spend some time there. I will send you a copy of a letter which I have received from Dr. Kellogg. He seems to be in need of help, and he could set you at work. I think your help would be timely and appreciated. Dr. Kellogg gives you much credit as being a competent and skilful physician. In speaking to me of you, he has always presented you in the most favorable light. No word of disparagement has ever fallen from his lips concerning you.

I hope that you will go to Battle Creek, for I must tell you that the counsel the Lord has given me for you is that you should be associated with other physicians. Located as you have been for the last ten years, you cannot complete your education. You need to be placed where you can co-operate with other physicians of broad and successful experience, else your experience will be defective.

The counsel given me by the Lord for you is that you should connect with the physicians at Battle Creek, regarding yourself as one who needs additional qualifications to those you now have. I have a deep interest in you, and I greatly desire your success. But you cannot be what you should be in all lines until you associate with other competent, trustworthy physicians.

God says of Dr. Kellogg, "He is My physician. Respect him and sustain him." This, you know, was given me before I went to the General Conference. Knowing that you need just such an opportunity as Dr. Kellogg now presents to you, I ask you to allow nothing to prevent the fulfilment of this purpose of God in your behalf. With physicians so few and the Sanitarium so full of patients, you could be a help to Dr. Kellogg, and would be much appreciated.

I hope you will not allow the enemy to make impressions on your mind that will spoil your life. God loves you and He desires you to be free from all impressions that will hurt your work.

I can say no more now. But I urge you to go to Battle Creek without delay. Then give yourself up, body, mind, and soul, to the Lord Jesus Christ, who will be your efficiency if you will accept Him as all and in all.

Lt 140, 1901

Managers of our Publishing Houses

October 16, 1901 [typed]

To the managers of our publishing houses,—

I have a message for all who act a part in the publication of truth for these last days. The Lord has given special instruction in regard to the great work to be done in His publishing houses. He directed that these institutions be established for the publication of present truth and for the transaction of the various lines of business which this work embraces. The managers and directors of these institutions are in no case to think that they are to be devoted principally to commercial work. When this is done, those connected with the publishing houses lose a sense of the sacredness of the purpose for which they were established, and they cheapen their work.

Managers whose spiritual perception is perverted will enter into contracts to publish questionable matter merely for commercial gain. The result of taking in this work is that the purpose for which the offices of publication were established is lost sight of, and these institutions are regarded very much as any other commercial enterprise.

Our brethren in charge of the publishing work need to consider carefully whether anything is gained by taking in a mass of outside work, which requires increased facilities and a larger force of workers than can be properly disciplined. Were Christ on the earth today, He would cleanse our publishing houses as He cleansed the temple at Jerusalem.

In the Pacific Press an objectionable class of work has been taken in—novels and storybooks, which absorbed the minds of those who handled them, diverting their attention from the Word of God. Some of the workers have become so infatuated by this cheap literature that they are mentally inebriated. The introduction of this class of matter destroys the spirituality of the office. The Lord has instructed me that the reading storybooks means death to spirituality.

It is claimed that taking in outside work brings in an accumulation of funds. But One of authority made a correct estimate of the cost of the outside work done at the Pacific Press and the Review and Herald. He presented the true balance, showing that the loss exceeds the gain. He showed that this work led the workers to be driven with a constant rush, and thus caused harsh, unpleasant words to be spoken. The fruit of righteousness did not appear.

The Lord has given instruction that the employees in the publishing houses are to be wisely disciplined and educated in religious lines. This work is of infinitely more consequence than financial gain. The spiritual health of the workers in the publishing house is to be the first consideration. God desires to lead them, through sanctification of the Spirit, to obey the principles of His law. They are to be treated as the members of a family who are in the office for the accomplishment of a definite purpose. Over them those in charge of the work are to keep careful watch, striving in the fear of God to mold them aright, teaching them to discharge with faithfulness their respective duties.

But in our publishing houses there has been harshness, scolding, overbearing. Contempt and ridicule have been seen when patient instruction was needed. God calls upon those in responsible positions in the publishing houses to enter the soul-saving harvest-field, right where they are—connected with the publication of the most solemn truths ever given to mortals. Rightly conducted, your work as instructors and educators in various lines will be to the heavenly universe a pleasant sight. God's miracle-working power will be revealed. The managers and overseers will have the co-operation of God, and His grace will make heavenly things appear more attractive to the workers than the schemes of the enemy.

Take a kindly interest in your apprentices, by the grace of God restraining all hasty words. Unkind criticism brings discouragement, making the working hours sunless and unhappy. Gain the confidence of every worker. Seek to win them to Jesus. Point them to the perfection which it is their duty to seek.

Let all in the publishing houses remember that they are in a school, from which they are to go forth prepared to bear spiritual responsibilities. Let those in charge of the work take up the work of soul-saving, laboring earnestly to prepare workers to enter new fields. Let them present the truth, not only in precept, but in practice, giving in the life a perfect representation of the religion they profess to believe. As they strive earnestly to overcome, they will teach others how to overcome. God works with the faithful steward who seeks to do as Christ would do in his place.

Do not seek to shun responsibilities. To do this is to dishonor the claim of discipleship. In His ministry on this earth Christ represented His Father. We are to follow in His steps.

Women instructors should labor with the young women, not to see how much work can be gained from them, but to win their love and confidence. When this is won, there will be no difficulty about the work, for the workers will be filled with a desire to please.

The Lord calls upon those engaged in the sacred work of publishing the truth to give evidence that they have been purified by His grace. As the disciples of Christ reveal His character, they show forth His miraculous power, bearing a convincing testimony to the truth of His Word. Their lives reveal the fruit of the Spirit. Christ declared that the Holy Spirit would bear witness of Him, and that His people also should bear witness. The testimony borne by the Holy Spirit through the sanctified lives of those who love and live the gospel is a living commentary on the words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [Matthew 4:4.]

The men placed at the head of departments in our publishing work should be carefully chosen. And just as soon as a man reveals a heartless, unfeeling spirit, he should <not> be dismissed, <but labored with kindly, prayed with and seek to reform him,> for he is working against Christ, scattering away from Him. The under-shepherds of the flock of God are to keep their own hearts sweet with the love of Christ, opening the windows of the soul heavenward that the light of heaven may fill its chambers. Then they can reflect light to those with whom they associate, revealing God as the health of the countenance.

God desires to work with power through human beings for the advancement of the gospel of peace. This is the work He desires to accomplish in the Review and Herald. Shall its managers consent to be the agents of Satan by publishing books dealing with the subject of hypnotism? Shall this leprosy be introduced into the Office?

My brethren, God is greatly dishonored by your neglect to feed His flock with pure food. In accepting the position you occupy, you become responsible for the mental food given to the workers while they are in the Office. You will be called to account for the influence exerted by the introduction of this matter which has defiled the Office. Again and again you have been told that angels of God are walking through every room of the Office. Well may it be asked, "How do they regard the publication of the bewitching, seducing heresies of the enemy?"

What confidence can be placed in men who give the workers such matter to handle? They might just as well give them poisoned food. The fewer the apprentices trained by men who have destroyed their spiritual eyesight, the better it will be. And there might better be an overseer over the overseers, to see what kind of light is shining forth from the office of publication, to see who are co-workers with Jesus.

God will not work a miracle to counteract the result caused by the lack of discrimination on the part of men who ought to be awake to the perils of these last days. He declares, "I will punish for the disregard of My honor and My majesty." I am instructed to say that if matters continue to be as they have been, there will be a purification that will bring things to a standstill.

Surely wisdom has departed from the men in responsible positions! Satan's force has held a jubilee over the advantage they have gained. It is as though you had invited the agents of the enemy into the place which God declares should be kept pure and holy and undefiled. You have not given to the apprentices the instruction they need. You have not taught them what is truth. You have invited Satan to come in with his bewitching science, and sow his tares with perfect freedom in the institutions which should be sacredly devoted to the work of God. It will be found that the subtle power of Satan's sentiments will not be so easily cast out. By the specious deceptions which he has brought into the Office, souls will be drawn into his snare. He plants his seeds, and they germinate in minds which should never, never have been tempted in the institutions established by the funds of God's people for the advancement of His work.

There is a great tendency to backslide from God, to refuse to walk in the way of His commandments. Christ declares, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." [Matthew 12:30.] The greater the need of the efforts which God has declared should be made by men in responsible places in behalf of souls, the more guilty will He hold those who do not do this work, whose spiritual eyesight is dimmed, who do not see the need of watching for souls as they that must give an account.

Men are to have the divine mind. Those who embrace Christianity should define the life of Christ in the life, revealing the gospel in word and action. It is an eternal law that in receiving Christ men receive power to become sons of God. No greater influence can be brought to bear upon the youth than to live before them the truth of the Word of God. Then let us use all our power in the advancement of truth and the suppression of error. Let us do all we can for God and the truth.

I have a word to say to the workers in every publishing house established among us. If you love and fear God, refuse to have anything to do with the knowledge against which God warned Adam. Typesetters, refuse to set a sentence of it. If you are asked to handle such matter, call for a meeting of the workers in the Office, that there may be an understanding of what such things mean. It is your duty and privilege to do this. Those in charge of the Office may tell you that you are not responsible, that it is the managers who must arrange these matters. But you are responsible—responsible for the use of your eyes, your hands, your mind. These are entrusted to you by God, to be used for His glory, not to be lent to the service of Satan.

When matters containing errors which counterwork the truth are printed in our offices of publication, God holds accountable, not only those who allowed Satan to lay a trap for souls by bringing in these sentiments, but those who yield to the temptation. All the workers in the Office are

vigilantly to resist the enemy's wiles. He is seeking to beguile men and women today as he beguiled our first parents. God forbid that the workers in our publishing houses should pervert the intellect by using the eyes and hands in preparing Satan's poisonous mixtures.

My brethren, do not harness your workers to the car of superstition and heresy. Why have you allowed them to handle books containing the most subtle, satanic instruction? Why is the publishing house, designed by God to send the light of truth to the world, made an agency for the dissemination of dangerous errors which lead men away from God?

Let the workers ask themselves the question, On whose side am I using my intellect? This is the most important question before you. Arraign yourself before your conscience, and ask yourself, On whose side am I standing, on the side of Christ, or on the side of Satan? Am I gathering with Christ, or scattering abroad?

Our work is to proclaim the third angel's message. Men are needed who understand the truth to be proclaimed, who realize what class of matter should come from our printing presses. We are to adhere steadfastly to the truth for this time, seeking in every way possible to block the wheels of Satan's car.

Satan and his agents have been and are working diligently. Will God give His blessing to the publishing houses if they accept the deceptions of the enemy? Shall the institutions which have been kept before the people as holy unto the Lord become schools in which the workers eat the fruit of the forbidden tree of knowledge? Shall we encourage Satan in his stealthy entrance into the citadel of truth to deposit his hellish science, as he did in Eden? Are the men at the heart of the work men who cannot distinguish between truth and error? Are they men who cannot see the terrible consequences of giving influence to wrong?

If you should gain millions of dollars by work of this kind, of what value is this gain when compared with the terrible loss that is incurred by giving publicity to Satan's lies, by making it possible for the world to say that books containing errors were published at the Seventh-day Adventist publishing house, to be scattered broadcast to the world?

Awake, and realize that your presses have published the devil's lies. Let the men who know the truth act like wise men, placing the whole weight of their influence on the side of truth and righteousness.

The foundation of many generations is to be raised, and God calls for men who will use every power of the being in combating Satan's falsehoods, in breaking down his strongholds; men who will co-operate with Christ, not in a half-hearted way, but earnestly and wholeheartedly; men who are constrained by the love of Christ, whose hearts are surcharged by the Holy Spirit, whose spiritual muscles and sinews are strengthened by the cords of "Thou shalt," and "Thou shalt not." He calls for men who have a keen sense of the sacredness of His work, who, with intellect purified, ennobled, heaven-inspired and heaven-directed, will discern between the sacred and the common. God is seeking to lead men heavenward. He desires the aid of every helping hand in building the old waste places, raising the foundation of many generations. To those who co-operate with Him in this work, He says, "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." [Isaiah 58:12.]

The work done by those who have received the light should bear Christ's signature. This and this alone gives it value. Only by the power of Christ can man overcome as He has overcome, and sit down with Him in His throne. Let the workers in our publishing houses bind their interests up closely with Christ. Then God can say of them, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." [Isaiah 13:12.] They are worth far more than millionaires, for their treasure is laid up beside the throne of God.

God's people are to be educated to read the sure word of prophecy in the light of His living oracles. Then they are to proclaim the truth in all its power, strengthened by the abiding presence of Christ in the heart. What is true eloquence but the earnest utterance of truth? When the truth takes possession of a man's heart, that man can be trusted because he is controlled by truth. The soul receives light from the Light of life.

At the last General Conference God in mercy sent light to His people. Those who then humbled their hearts before Him in repentance and contrition were greatly blessed. But some, instead of thoroughly searching the heart, did all they could to make themselves and others believe that they were not at fault. They were blinded by self-deception. I am instructed to say that if they had not yielded to this deception, discernment would have come to them as they sought earnestly after God. They would have worshiped Him in singleness of heart. Charged with a sense of their responsibility, they would have been co-laborers with God in delivering men from the paralysis of spiritual death.

The work begun at the Conference should have been carried forward surely and steadily, the workers being renewed and reformed by the Spirit of God. But this work was not carried forward to perfection. Hearts were not moved to make humble confessions as they should have done. The fallow ground of the heart was not broken up. Had the needed reformation taken place, men's eyes would have been opened to behold wondrous things out of God's law. When the eye is single to the glory of God, the whole body is full of light. Devotion to Christ is the object of the life. The windows of the soul are opened heavenward, and Christ is seen as the Lamb of God who taketh away the sin of the world. The divine rays of light pour into the soul until every corner is filled. Then light flashes out to the world. Christ is seen as the One altogether lovely. He is the center of attraction. Words are spoken in season. The warnings are given which are needed in the church and in the home.

We must be Christians in every sense of the word. Then we shall bear a powerful witness in favor of the truth. Satan's science is not to be in any way aided or strengthened by those who claim to be Christians. God's people are to study His Word, not skimming over the surface, but digging deep down as the miner digs for the precious ore hidden in the earth. Those in positions of trust need a new conversion. Christ speaks to them the words He spoke to Nicodemus, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of heaven." [John 3:7, 3.]

Study the twenty-fifth Psalm. Remember that it is Satan's determination to break down the fortifications of truth. Let not one of God's followers turn aside from guarding His sacred principles.

Lt 141, 1901

Haskell, Brother and Sister

St. Helena, California

September 16, 1901

Dear brother and sister Haskell,—

At half past two this morning, I left my bed and found under my door several letters, one from you, one from Elder Daniells to Elder Brunson, and still another from Elder Brunson. I think now that I have specified them all. I have written you a letter, but could not get it copied in time to send in this morning's mail, and as I wish to send Elder Daniells a copy, I cannot send it till this afternoon's mail.

I have written you that the Lord had graciously answered your prayers, and our prayers as a household in behalf of your mission, that help should come to you. We have praised the Lord that you could have Elder Brunson as your helper.

With regard to Elder Brunson going to Berrien Springs, the school there has many experienced helpers who have an understanding of the Word, and can carry forward the work. In Elder Brunson the Lord has provided a helper for you, to stand with you, with whom you can leave the work in New York if necessary, as far as your personal presence is concerned, though still bearing it on your soul as a burden of interest. Do not consent to let Elder Brunson respond to the call to go to Berrien Springs. The work now entered upon in New York is of fully as much consequence as the work at Berrien Springs, considering the present and future results. Be assured that the work which you have taken up is of great importance. It is highly essential that a memorial for God be built up in New York, that a center be made there, and a church organized, even though small in numbers. The end is not yet, and now, just now, the Lord calls for every talent to be employed in His work. He would have more laborers added to the force in New York. Do not let Elder Brunson go. The light is very clear in regard to this matter.

There are some other things which I shall speak of in my coming letter. Light has been given me in reference to the Lord's way of working, and the obstructions that would be brought up to oppose; but these things should not hinder Brother and Sister Haskell and Brother Brunson from moving forward, leaning on the arm of the One who has said, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] Lean heavily, but only on God. Pray in faith, and believe that ye receive the things ye ask for. We have a risen Saviour, not a dead Christ. He broke the fetters of the tomb and came forth from its dark borders, triumphantly proclaiming His victory over death and the grave, saying, "I am the resurrection, and the life." [John 11:25.] He is our Saviour. He will save all who come to Him confessing their sins. He will say to them, "Thy sins be forgiven thee. Go in peace, and sin no more."

I cannot express to you the satisfaction I receive as I pray for you in your labor. Christ is with you. Ministering angels are with you in your meetings, where the gospel is preached in its purity. Take hold of divine power. Hold fast to Him who is your righteousness, and you may be sure that the glory of the Lord will be your reward.

Rather than have the work in New York interrupted, I would hire money and pay interest on it in order to carry the work forward. Do not fail nor be discouraged. I have been instructed that the Lord has given men talents to improve in the acquirement of wealth to be used in opening doors through which the precious truth will find entrance. Those God has blessed with means will work as His

helping hand in reaching those who have means and influence. Thus He will sustain missionary work among the higher classes.

Altogether too little effort has been put forth for men in responsible places in the world, who possess superior qualifications, means, and influence. These gifts are entrusted to them by the Lord to be increased and imparted to others. The wealthy men of the world have souls to save, and God calls upon His ministers to present to them the living Word of a living God, giving the message, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.]

Who gives men power to get wealth? It is the Lord, and He desires the monied men to be converted and act as His helping hand in reaching other men. He desires those who can help in His work of reform and restoration, to see the precious light of truth and be transformed in character, that they may unite with the Majesty of heaven in using His entrusted capital of means to open the way whereby other wealthy men may see that now is their time and opportunity to use their means in saving souls ready to perish. He would have them invest the means He has lent them in doing good, opening the way for His gospel to be preached to all classes.

This is the work He desires to see done in New York. This great city is full of wickedness, crime, injustice, and all kinds of depravity, but God has many people in this city whom He would have become Bible Christians, that He may use them to tell the wealthy as well as the lowly what each must do to be saved.

Let nothing draw you from the work. Men and women may unite with the Prince of heaven in turning souls from unrighteousness to righteousness. The people must have the saving truth for this time. Entreat the men who have means to return to the Lord the treasures He has lent them in trust, that in New York there may be established a center from which Bible truth in its simplicity can be given to the people. Many all through the city are praying for light. They want to understand what is truth. Men who have money will reveal a living faith in the Word of God and will return to the Lord the means He has lent them in trust that light may shine amid the darkness of sin and error.

God calls for men and women of talent to use their capabilities in convincing the weary and heavy-laden, that Christ is not only their Creator, but their Redeemer.

He gave His precious life for them. He bought men with His blood, that He might bear the curse of their sin, and impute to them His righteousness.

I am instructed to tell you, my brother, to seek to save the men of wealth. Tell them to lay up their treasure beside the throne of God by employing their talents in devising means and opening ways for the salvation of souls ready to perish, that their names may be written in the Lamb's book of life. "We are laborers together with God." [1 Corinthians 3:9.] The Lord desires the men He has been proving and testing by entrusting them with the talent of intellect and the talent of means, to lay up their treasure in heaven by returning to the Lord their substance, enabling His workers to do good, to advance His glory. If they do this, they will receive a crown of life, which will never perish.

My heart is with in your work. Christ will be your righteousness, your sanctification, your redemption. We must now elevate the standard higher and still higher. I feel an intense desire that the wealthy and honorable men of the world shall be sought out and appropriately and wisely educated, taught to seek for the eternal weight of glory. While there are many who will not heed the

counsel of God in His Word, the whole world will not turn from light and truth, from the invitations of a patient, forbearing Saviour. "Despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile." [Romans 2:4-10.]

Mark the words, "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." [Verses 6, 7.] Then how earnestly we should work for this class in the highways as well as for those in the byways. There are many, many souls who will come to the knowledge of the truth if earnest effort is put forth to save them. Shall we pass by the men to whom the Lord has entrusted His goods? The compassionate Redeemer bids His servants give to both rich and poor the call to the supper. Go out into the highways and hedges, and by your persevering, determined efforts compel them to come in. I have prepared my supper for them. I have made every preparation to seat them at my bountiful repast and to serve them.

Will not heaven be appreciated by the worldly wise men? Oh, yes! There they will find rest and peace and repose from all trifling and all ambition to secure the highest place. Strive for this class. Urge them to seek for the peace and happiness and joy that Christ is longing to bestow on them. Let ministers of the gospel take hold of these worldly, monied men, and bring them into the banquet of truth which Christ has prepared for them. He has provided for them a wedding garment, pure and white, even the robe of His righteousness. Tell them that Christ is proffering them this garment, spotless as the pure white lily. Will they accept it?

Pass not by the wealthy men. Urge them to give their attention to securing the richest gift that can be given to mortal man—the robe of Christ's righteousness. Link yourselves, ministers of the gospel in Christ's stead. Labor with this class. Pass them not by as hopeless. He who gave His precious life for them, says, "Bring them in, seat them at my table, and I shall serve them." Work with all the persuasion possible, and as the fruit of your efforts you will see in the kingdom of heaven men and women who will be crowned as overcomers, to sing the triumphant song of the conqueror. "They shall walk with Me in white," saith the First and the Last; "for they are worthy." "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.]

"Unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile." [Romans 2:8-10.] Have we not encouragement to make every effort possible to save wealthy men, those honored by the world? If they accept Christ, they will receive the very

highest honor, which the world can neither give nor take away. Christ offers them the life which measures with the life of God, even a more exceeding and eternal weight of glory. They will find that in keeping the commandments there is great reward.

“Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity, they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy [righteous] judgments.” [Psalm 119:1-7.]

May the Lord arm you who labor in word and doctrine with the clearest message of truth. Give these messages with simplicity, assurance, and all authority; then the Lord will work with you. But never suppose that by putting on appearance and style you will make a great impression. There is an abundance of this policy, but it does not reveal the righteousness of Christ. Let us have the favor of God; then we shall walk with Him in white, because we are worthy.

When I learned last night that my letter could not be copied in time to go on the morning mail, I thought I must write you a few lines to explain the matter. After writing four pages and a half by lamplight, I went to my bed, and in the night season I was conversing with you. I seemed to be weighted with a burden. I said, Elder Haskell, you must have means to advance the work in right lines. The Lord will certainly provide you with means and with helpers—trustworthy men and women who have the true missionary spirit.

While in this world the Majesty of heaven was a man of sorrows and acquainted with grief. Why? Because the men who claimed to be pious were not what they claimed to be. They were striving to make appearance the great power of God, but they failed. We need now minute men who will see the necessity of opening new fields in America and do all in their power to meet this necessity. To enter the fields which have been neglected, to give to the world the precious saving message of the gospel, is the work that must be done, but it cannot be done without means. Talent is needed. Influence is needed—not such as the world gives, but such as Christ gives. He says, “Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.” [John 14:27.] Heed this comforting assurance, and commit the keeping of your souls unto God as unto a faithful Creator. Work and pray and wait, and you will see the salvation of God.

“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also.” [Verses 12-19.]

My brethren Haskell and Brunson, unite your efforts; for the Lord would have you blend together. He knows just what is needed in every line of work. Stand together; select your helpers; and unitedly advance with the opening providence of God. I need not tell you that He is our sufficiency and strength. May the Lord be your front guard and your reward, is our prayer. It is now half past six, time for me to go to breakfast. Be assured that we shall pray for you, and be assured also that the work you have begun will not be left to ravel out. Our brethren at Berrien Springs must not forget that there are other places that need workers, and that there are many cities that must be entered.

God bless you all.

Lt 142, 1901

Sutherland, E. A.

St. Helena, California

October 16, 1901

Dear brother Sutherland,—

We are thankful to our heavenly Father that Brother Magan is being restored to health. I know that many are praying for him. We believe that the great Physician will heal our brother. We shall continue to plead with God to manifest His restoring grace and saving power in Brother Magan's case.

Now I must write a few words to you on another subject. To those interested in the work at Berrien Springs I would say, We do not blame you for being anxious to secure the very best help for the school. But there is a vast vineyard to be worked, and the number of workers in one place must not be disproportionate to the needs of that place in comparison with the needs of other places, where the work is just as essential, and where helpers and directors and watchmen and teachers are just as much needed.

We ask you to remember that ever since Elder Haskell accepted the truth, he has worked earnestly for its advancement. Few have done as much as he has done. His life should now be specially guarded. He should have not only men, but means for the carrying forward of the work in New York. This is a most important field. There is a class of monied men there who, if they see the work carried forward sensibly, not extravagantly and self-indulgently, but with simplicity and self-denial, will help with their means.

It is very important that at this stage of the work in New York, Elder Haskell have well-qualified helpers, men who have the true missionary spirit, who will take up the work in accordance with Christ's example. Brother Brunson is needed in New York, and I am somewhat surprised to see that now, just as he is getting hold of the work there, plans are being made to call him away. I hope that the Lord will give Elder Brunson clear light in regard to his post of duty. It is a man's privilege to know for himself whether he is in the right place, without depending on any other man's preferences or decisions as to where he shall devote his energies.

Everything is to be carefully considered. Brother Brunson should take the matter to the Lord, and then decide for himself what the Lord says to His servant. Because Brother Brunson can fill a place at Berrien Springs, this is no evidence that he is not needed more in some other place.

The way that the Lord has presented the matter to me is that it is not the best thing for the school to have a long list of salaried instructors. It is to be as the schools of the prophets. It is to have a sufficient number of teachers, but not too many. An extra teacher at the school might be very much needed in some other place, where his special talent could be used to great advantage.

It is not wise generalship for our brethren at Berrien Springs to reach out and draw men from work just as important as the work of the school, work where their talents are greatly needed. We need to offer most earnest prayer to God that the right men may be placed in the right places. Let the Lord's will be done. Man may propose, but God must do the disposing.

The work in New York has been laid open before me. The Lord has shown me that the circumstances connected with that work are of such a character as to make it necessary that no haphazard work be done in sending men there. Elder Haskell needs the very best helper that can be provided—a man who will not make friction, who will understand his duty and do it. In answer to prayer, such a man has appeared. To take him from the field just as he is getting acquainted with the work, and put him where there are already several members of talent and ability, is not in the order of the Lord. Let Brother Brunson remain where he is, and if you need someone else on the school faculty, ask the Lord to provide for your necessity.

Principal and teachers should remember that they are under the tuition of a divine Teacher, the greatest Teacher the world has ever known. Receiving instruction from Him, they will constantly develop. They are to learn in the school of Christ His meekness and lowliness. "Learn of me," He says; "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.]

The teacher is to feel entire dependence on Christ. As capable a teacher as can be secured should be provided to take charge of the Bible studies.

There are those who are learners who are fully capable of taking some part in the work of instruction. If the teachers will employ the help thus provided, much care and labor will be spared them. There are students who can be asked to spend part of their time in teaching. Students are not to be like those represented in the Word of God as "ever learning, and never able to come to the knowledge of the truth." [2 Timothy 3:7.] They are to receive to impart.

The student should not think that because he is asked to conduct a class in reading or spelling or some other study, he is being deprived of any of the time he desires for instruction. He should not feel that he is losing time, because he is not. In imparting to others what he has received, he is preparing his mind to receive more. He may remember, as he strives to do his best, that the angels sent forth to minister to those who shall be heirs of salvation understand the situation and will lead his mind, quickening his understanding and bringing to him thoughts that shed light on the subject under consideration, making it plain and clear.

The youthful teacher who fears God will be instructed while instructing. And as thoughts of real value flash into his mind, let him offer thanksgiving to God, praising Him as the One from whom all blessings flow, recognizing and acknowledging Him as the source of all true, noble thoughts.

The psalmist says, "Nevertheless I am continually with thee; thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee, and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever. ... It is good for me to draw near to God; I have put all my trust in the Lord God, that I may declare all thy works." [Psalm 73:23-26, 28.]

My mind has been called to Christ's prayer for His disciples: "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." [John 17:6-13.]

Here is shown the individual experience gained by the true, believing, trusting children of God. They are not novices, they are learners, plucking the leaves of the tree of life, which are for the healing of the nations.

There is such a thing as leaning heavily on men and lightly on God. Those in charge of our schools should put into active service every talent possessed by the students that can be used for the help of the school. When this is done as it should be, it will be found that students will not hanker for football, tennis, and other amusements. What the students need to be taught is how to make themselves as useful as possible wherever they may be placed. They should learn how to adapt themselves to the work in hand. Christ says, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." [Verse 15.]

Brother Sutherland, if Brother Magan does not recover sufficiently to act a part in the school, let him come to California or to some place where the climate is milder than in the East. I think that perhaps this winter it would be best for him to come apart and rest awhile.

You know that I have a deep interest in the school at Berrien Springs. It is the Lord's school, and I will send you His ideas to consider. May He help and strengthen and bless you. Look and live. He will prepare the way before you. Only have faith. God is our helper, our defense. Let us act in accordance with the Scriptures. We are exhorted to be found "praying always with all prayer and supplication." [Ephesians 6:18.] Again we read, "Be ye therefore sober, and watch unto prayer." [1 Peter 4:7.] We are to feel it our privilege to pray, to seek wisdom from God, looking to Him for encouragement and spiritual strength. If we were permitted to know one half of the dangers that surround us, we would pray more.

Lt 143, 1901

Santee, C.; Moran, Brother

“Elmshaven,” St. Helena, California

September 6, 1901

Dear brethren Santee and Moran,—

I wish to say to you that I was in deep thought in regard to the location of the Sanitarium in Southern California. We were in council, and the matter of locating the Sanitarium at Long Beach was being discussed, when One of authority said, You will make a mistake if you select that place. It is not a favorable place for invalids. The winds are objectionable. Take time to make full investigation, and in no case locate the Sanitarium in a place where the sea breeze blows as strongly as at Long Beach.

I write you this that you may understand the matter. This is light from the Lord. Do not rush into the undertaking to repent at your leisure.

Lt 144, 1901

Students in our School

St. Helena, California

October 11, 1901

To the Students in our Schools,—

I wish to write you some things which have been forcibly impressed on my mind during the night season. How many of you will now take your position on the side of the great Teacher, determined that during this term you will not only advance in scholarship, but that you will make advancement in learning of the great Teacher? To each one of you He gives 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.]

In accepting Christ’s yoke of restraint and obedience, you will find that it is of the greatest help to you. Wearing this yoke keeps you near the side of Christ, and He bears the heaviest part of the load.

“Learn of me; for I am meek and lowly in heart.” [Verse 29.] To learn the lessons Christ teaches is the greatest treasure students can find. Rest comes to them in the consciousness that they are trying to please the Lord.

While at school you will be tested and tried. Christ desires you to be like Him in character. He came to our world to live the life which all must live who are accepted as members of the royal family. It is your privilege, by the grace of Christ, to so live that to you can be given the reward of the overcomer. The Saviour says, “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 on his throne.” [Revelation 3:21.] This is the prize offered to overcomers. Is it not worth striving for?

Let each student remember, as he associates with his fellow students, that he has responsibilities to fulfil. God wants you to be a help to one another. Each one has trials to bear and temptations to meet. While one may be strong on some points, he may be weak on others, having grave faults to overcome. God says to you, "Bear ye one another's burdens, and so fulfil the law of Christ." [Galatians 6:2.]

Your instructors have every phase of character with which to deal. This is very difficult and very important work; and they need your prayers. Remember that they have continual temptations to meet. Daily you should ask God to help them by His Holy Spirit to be a help to you. You can be a constant encouragement to them; for to students as well as to teachers God will give the inspiration of His Spirit. But if you do not seek to overcome as Christ overcame, you will make very hard the work of those who are bearing heavy responsibilities. You will yield to the temptation of Satan to be thoughtless and inattentive, to fail of putting earnest effort into your school work.

Students, do all in your power to lighten the burdens of your teachers. Pledge yourselves to act a noble part by showing them that you mean to improve in every way. Use your time as if this term were the last opportunity you would have of attending school. Make the most of the golden opportunity offered you. Be faithful, obedient students, upon whom Christ can look with pleasure. Live so that He can speak to you the words of commendation, "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.]

In Revelation we read, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy." [Revelation 3:4.] At that time the condition of the church was not favorable to the development of Christlikeness. But there were a few faithful souls who were determined to be partakers of the divine nature. Daily they were tested and tried. Continually temptation came to them. But they watched and prayed, laying hold by faith on the One who is ever ready to hear the petition of the humblest suppliant. And Christ was not ashamed to call them brethren. "They shall walk with me in white," He declared; "for they are worthy."

Will not the students in this school bring joy to the heart of Christ by striving to make themselves worthy of His commendation? Do you not desire to be counted worthy to walk and talk with the Prince of light and life? Will you not endeavor to reach the high standard of perfection? Thus you honor God. And you honor your parents, filling their hearts with gladness. As you seek for perfection of character, revealing this in word and deed, men and angels see that you love and serve God. It is by striving for the mastery over temptation that God's children witness for Him.

You will go through this world but once. Then do not choose as companions those who will lead you in false paths. Turn away from these tempters; for they are Satan's helping hand, used by him to beguile souls away from God. Remember that it is your privilege to be Christ's helping hand, to aid Him in winning souls to God. Do not give the enemy any advantage. Study the history of Daniel and his fellows. Though living where they were met on every side by the temptation to indulge self, they honored and glorified God in the daily life. They determined to avoid all evil. They refused to place themselves in the enemy's path. And with rich blessings God rewarded their steadfast loyalty.

Each one of us, by the daily words and actions, is deciding his or her future. He who desires to live the life which measures with the life of God must take a firm stand against the depravity which is spreading its loathsome disease over the world. He must reject the wrong and choose the right, bravely resisting evil. He must overcome small temptations; thus he gains strength to overcome larger ones.

There are those who say, "It is not necessary to be so particular about little matters." In such ones, conscience accommodates itself to the suggestions of evil until they are educated to do the work which places them in Satan's army. From small wrongs they are led to large wrongs. The moral powers are prostrated. The lower passions bear sway, holding the entire being in the tyranny of Satan's power. The high, noble purposes which might have controlled the life are swept away by self-indulgence.

God calls upon every youth to cease to do evil by learning to do well. Seek to do your best every day. Fight manfully against hereditary and cultivated tendencies to wrong. Unite with one another in being true to virtue, true to God. Be studious. Reach upward for the highest attainments. The Lord commends earnest, determined efforts to gain that knowledge which will enable you to take your place in the higher grades in the courts above. He looks with approval upon watchful, diligent students.

Here those who are preparing to enter the ministry have an excellent opportunity to begin practical work by overcoming all in the life that is offensive to God. In your school work cherish the highest, holiest principles. Pray as did Daniel—three times a day, alone with God. Confess every sin you have committed, every mistake you have made. If in any way you have injured your fellow students, confess to them also. God says, "Confess your sins one to another, and pray for one for another, that ye may be healed." [See James 5:16.] Thus you build barriers between yourself and sin. You are walking in harmony with God. He has avouched Himself as one who will hear and answer your sincere and fervent prayers. He has assured you that He will pardon and accept you. How powerful you may be in this assurance! The Lord is near to all who call upon Him—near to answer and to bless. Then let every student pray constantly. You may so live that your instructors will feel that they are walled in by the prayers of faithful, loving disciples.

Let every student realize that he is in the school to do missionary work. In sympathy and love help one another to advance in the upward path. Labor for the unconverted among you. Keep the missionary spirit alive. Let your hearts be vivified by the Spirit of God. Be eager to give help and courage to others. Those students who receive that they may impart are a great comfort and encouragement to their teachers. The faithful will be tried. But those who endure the trial know better how to help others than if they had never been tried.

Let this school term be a time in which you will be truly prepared to do missionary work. We have no time to lose. Students are to be prepared to work intelligently for the Master. Where it is possible, they should, during the school term, engage in city mission work. They should also do missionary work in the surrounding towns and villages. As they labor thus, the value of true education will be revealed.

The third angel is flying in the midst of heaven, heralding the commandments of God and the faith of Jesus. This represents the work which is to be done in these last days. The message loses none of its

power in its onward flight. John sees the work increasing in power until the whole earth is filled with the glory of God. The third angel's message is to be given with a loud voice. With intensified zeal and energy human beings are to carry forward the work of the Lord. In the home, in the school, and in the church, men, women, and youth are to be prepared to give the message to the world. Our schools are to be more efficacious from a missionary standpoint, more like the schools of the prophets. The teachers are to walk very near to God.

Now, just now, God needs Calebs and Joshuas. He needs strong, devoted, self-sacrificing young men and young women, who will press to the front, who, after a short time spent in school, will go forth to give the message to the world. God will help them as He helped Daniel, giving them wisdom and understanding.

Cannot we discern the signs of the times? Cannot we see that Satan is working with intensity of effort, uniting the enemies of God's kingdom in a desperate confederacy, that he may gain control of the world? This work is advancing faster than we imagine. Shall we, who have God's work to do, sink into a lukewarm condition?

To be saved, a man must gain the victory over himself, his temper, his inclinations. His will must be brought into conformity to the will of God. The glory of heaven is for those only who on this earth work out the righteousness of Christ. Students, read carefully and prayerfully the first chapter of James. Seek to understand your individual responsibility. Move steadily forward, and the Lord will make you more than conquerors. Take hold of the work with your teachers, pressing on from victory to victory. Keep yourselves under God's discipline.

The knowledge Christ had of the churches, shown by His messages to them, is an illustration of the knowledge He has of each student. Remember His message to the church at Ephesus: "Nevertheless, I have somewhat against thee, because thou hast left thy first love." [Revelation 2:4.] Teachers and students, do not forget that these words may be applicable to you. You may be cherishing ambitions which need close investigation. Apparently you may have excellent qualifications for God's work, but you may be suffering from a spiritual disease that, if not checked, will prove fatal.

"I have somewhat against thee, because thou hast left thy first love." [Verse 4.] God regards the loss of the first love as a great loss. It is a fall from a high standard of spiritual life to a low standard. If this first love is lacking, all other qualifications for service are lacking. No outward efforts can take the place of the love which abides in the heart of every true Christian. You may think to supply the place of true devotion by feverish activity, but the salt has lost its savor, the perfume of Christlike love is lacking.

The religion of Christ never degrades the receiver, never makes him coarse or rough or uncourteous. It never incapacitates him for imparting what he has received. The truth as it is in Jesus is warm with comfort and love. Day by day the soul is to receive this truth, for it is spiritual food. Knowing that we have a living Christ, we may safely trust the soul to His keeping. He says, "Be of good cheer; I have overcome the world." [John 16:33.] There is divine power for every one who will receive Christ by faith. In the Redeemer's power, practicing self-denial, they can walk in perilous places. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] These words are spoken to every one who desires to be a Christian. He who shuns the cross shuns the reward promised to the faithful.

Day by day that which takes place in this school is registered in heaven. Day by day the work of each student is recorded in God's book. What shall these books testify regarding your experience during this year?

Lt 145, 1901

Jones, A. T.

St. Helena, California

October 19, 1901

Dear brother Jones,—

I am encouraged to think that decided changes will take place at the Sanitarium. We were talking about the third meal being unnecessary. Last night instruction was given me that this is a critical period for all connected with the Sanitarium, and that it will be a mistake to make abrupt moves just now. We must remember how long matters have been drifting in a shiftless way. The idea has been followed that all those in positions of responsibility can do is to lay matters before the helpers, doing nothing further to lead them to maintain right principles. I have met this in the course followed at the Sanitarium. But I told Dr. Sanderson that little is accomplished by making the rules that should control in such an institution, unless a careful stewardship is exercised to see that these rules are faithfully carried out.

With regard to the diet question, this matter must be handled with such wisdom that no overbearing will appear. It should be shown that to eat two meals is far better for the health than to eat three. But there must be no authoritative forcing seen. No one connected with the Sanitarium should be compelled to adopt the two-meal system. Persuasion is more appropriate than force. Let nothing in your words or actions show that you wish to force or rule or control. Just present principles. Keep the sharp vim out of your voice. Present the diet question from a common-sense standpoint. Show the importance of properly caring for the living machinery God has created, that it may be kept in the best working order.

It is a great pity that the physician in his lectures has not been instructing his patients in regard to the necessity of proper diet. Overeating and eating many kinds of food at one meal greatly injures the digestive organs. When more food is placed in the stomach than it can well dispose of, flatulence and distention are the result.

The physician should explain the effects of wrong eating on the digestive organs. He should carefully trace out the result, reasoning from cause to effect. This may be done without unduly pressing or forcing the matter.

The days are now growing shorter, and it will be a good time to present this matter. As the days shorten, let dinner be a little later, and then the third meal will not be felt necessary.

The diet question should receive careful consideration. Suffering and disease are to be avoided, and parents should exercise judgment for their children, not allowing them to eat a variety of food at one meal. If fruit is eaten, it may be best not to eat vegetables, for fruit and vegetables often quarrel

in the stomach. Parents must exercise good sense in selecting the child's diet, else it will form habits that will lay the foundation for invalidism.

The food provided should be scrupulously simple. Pastry and other desserts make havoc in the stomach, and these might better be discarded. The food should be palatable and nutritious, and we do not recommend the disuse of salt or milk.

Let the whole being, body, soul, and spirit be surrendered to the Lord. His law is perfect, converting the soul. Unless the teacher of truth is converted, transformed in character, he will speak rashly, virtually swearing, if he is crossed; and all his righteousness is in vain.

God forbid that we should be charged with lowering the standard of ministerial qualifications, giving the impression that a man can be a minister of Jesus Christ and at the same time walk apart from Him.

Let the tenderness and love of Jesus characterize all your labors. Do not reveal a masterly spirit, as if seeking to drive matters. Christ does not say, "My sheep see and feel my whip and go before me." He says, "My sheep hear my voice and they follow me." [John 10:27.] Come close to hearts in simplicity and tender interest. Win the confidence of all for whom you labor. "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord." [Hebrews 12:12-14.] "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.]

In the work at the Sanitarium you have to meet persons of all classes and nationalities. You will have some very stubborn men with whom to deal. Do not speak in an authoritative manner, but in love and tenderness. They will not bear to be spoken to in a masterly way.

"Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." [Hebrews 5:1, 2.] "And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins. ... 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." [1 Peter 4:8, 11.]

Tuesday

I wrote this after the meeting on Sabbath. Yesterday and the day before I could do scarcely any writing. I want much to see you, and hope I shall as soon as you feel like coming.

Lt 146, 1901

Sanderson, A. J.

St. Helena, California

October 22, 1901

Dr. Sanderson

Dear brother,—

The letter I send with this I wrote according to its date, but I did not send it, hoping to gain strength to see you and converse with you.

One thing I am especially instructed to say to you: Your determination not to stand in a position unless you are first is the real cause of the lack of the qualifications which you need in order to enable you to stand at the head. Before you are a teacher, you must be a learner. Just as long as this egotism is cherished, you will not increase in that knowledge which you could gain if you were not determined not to humble yourself, as you suppose, to take a position under any other man. This spirit is not of Christ.

“The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.” [Matthew 6:22, 23.] My brother, will you take heed that the light that is in you be not darkness. God has told you by His servant that the light which you have cherished as light is darkness.

The chief and highest happiness you can possibly find will come in humbling yourself under the mighty hand of God. “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.” [James 4:5, 6.] Will you take heed to these words, written for your instruction and edification? The human spirit born of selfishness, belonging to the unregenerate heart, which dwells in us, lusteth to envy desiring the satisfaction of supremacy. This brings jealousy and envy and has produced in you that warped condition that would not have existed had you been willing to be second until you have decided evidence of God’s appointment to be first.

“Submit yourselves therefore to God. Resist the devil.” [Verse 7.] Cast out that spirit which one who was jealous of Christ introduced into the heavenly courts. The trouble in heaven came because Lucifer, the angel of brightness, was not given the supremacy over Christ. I have seen this spirit working in several of the physicians who have come to the Sanitarium, and I have set before them each what the outcome would surely be. These warnings have proven true, and if you had studied as a diligent student should, from cause to effect, you would have been much wiser in your estimate of yourself and your unchristian ambition. Seeing its sure result, you would have striven against it with all your power.

The Holy Spirit, which God has given to dwell in our hearts, never leads to envy. Working by this Spirit, God gives more grace to all who humbly seek Him for strength and power to overcome their evil propensities. “Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.” [Verse 6.] He does not hear the prayers of the proud, the self-sufficient, who trust in themselves as capable of standing first. But He gives grace to 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.” [Verses 7-9.] Instead of

afflicting your souls because you cannot have the supremacy, humble yourselves before God. Cherish the spirit that dwelt in Christ. "Learn of me," says the great Teacher; "for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.] "Humble yourselves in the sight of the Lord, and he shall lift you up." [James 4:10.]

You ought not to feel that you are superior to your brethren, because you are not superior to them. You ought to feel your dependence on God. He gives you every blessing you enjoy. You are indebted to Him for the gift of life. In boasting of what great things you can do, as though you were able of yourself to carry out your plans, you are deceiving yourself; for your ideas are contrary to the truth.

"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 humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners." [Isaiah 57:15-18.] If he will repent, I will convert him from the error of his ways. Thus he will be restored to My favor.

Our God is a merciful God. Though heaven and the heaven of heavens cannot contain Him, His chosen temple is the soul of the humble and contrite; and His peace and grace shine into the chambers of the mind and into the soul temple. Human beings are to live contrite lives before God. They are encouraged to hope in His mercy; for 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.]

As no outward privilege or position can secure to any man the spiritual blessings of God's covenant with Abraham, so no outward disabilities can debar any man from the blessings embraced in the covenant, if he complies with the conditions. Everywhere and in all ages of the world, it has been true that he that feareth God and worketh righteousness is accepted of Him. Name or position is of no real value with God. In and through Christ, Jew and Gentile are brought into one spiritual fold. This is the fulfilment of the covenant made with Abraham, "In thee shall all families of the earth be blessed." [Genesis 12:3.]

When men in responsible positions, pastors or physicians, trust in and exalt themselves, and are self-seeking, devoted to their own private ends, the displeasure of God rests on them because of their neglect. That which ought to be done is not done because His ambassadors are not true to their trust. Those who might have been turned from error to truth, from self-indulgence to self-denial, become a prey to the destroyer. God looks on and sees that that which might have been done to prepare a people to stand in the day of the Lord has not been done. Hundreds have come and gone from this Sanitarium, some of whom might have been decidedly influenced in favor of the truth, but who have been neglected.

There is need of an element in the Sanitarium that will regulate matters and bring in order and discipline. The work has long been done in a haphazard way, and God has been dishonored. There must now be a decided change. We need workers who will not think that it is below their dignity to be laborers together with God.

I have many things to write to you, but I shall write no more today. My soul is drawn out for you, because you are going directly contrary to the revealed will of God. I am sorry for you, and I pray that the Lord will show you your blindness and the mistakes you are making.

In love for your souls.

Lt 147, 1901

Gilson, Anna J.

St. Helena, California

September 25, 1901

Dear Sister Gilson,—

Yesterday I received a letter from my son W. C. White stating that you have loaned one thousand dollars to the Southern field, and have made a present of two hundred dollars to me. Thank you, my sister.

We realize that the work now being done in the South should have been done long ago. But the Lord is gracious. He will not leave that destitute field in its present condition. I am glad that you are willing to loan this money, in order that the Southern work may no longer be hindered as it has been in past years.

The managers in the Southern field are doing their best to work in economical lines. They have secured property at one half the estimated cost. The owners erected the buildings, supposing that the business center of the city would soon be in that locality. To their great disappointment, the business interests centered in another part of the city, and the property in which they had invested could not be used to advantage.

One half of a large building was sold for eight thousand dollars. The other half has been sold to my son for four thousand dollars, less twenty-five dollars. This building is to be used as a sanitarium for the southern field, where needed treatments can be given to colored people who are sick. I have seen this place and all the other buildings that have been purchased at half their estimated cost. They are very well situated for our work.

I have donated a set of plates of the book Christ Our Saviour and other books of mine that can be issued and used in the Southern field. The royalties on these books are also used for the benefit of the work in that field. Besides, I have made gifts and loaned money to be used by my son James Edson White in advancing the cause in its infancy in the Southern field, for I desire that something be done without delay.

The Lord is working with and for the laborers in the South. As they advance step by step, the people will see that something is established. Those living in this destitute field will yet have the privilege of hearing the last message of mercy, warning them to prepare for the great day of God which is right upon us. Now, the present now, is our time to work. And your means loaned at a low rate of interest will encourage the hearts of those who are there. Others will donate of their means to advance the work in this large, neglected field.

From Elder Kilgore I receive the most encouraging reports in regard to the providences which have qualified Brethren James Edson White and W. O. Palmer for working in the South. I know that these men are bravely bearing responsibilities, with true faithfulness and Christian integrity. Many others are putting their shoulders to the wheel to help in advancing the work. The cloud of darkness and despondency is rolling back, and the sunshine of God's favor is shining upon the workers in that field.

The apostle Paul says, "When I am weak, then am I strong." [2 Corinthians 12:10.] When the human agent feels his weakness, the Lord blesses him. All who call upon the Lord will be strengthened. I am trusting in the Lord, waiting, hoping, and praying for Him to advance His work.

If you have more money to loan, I desire to call your attention to the mission field of Australia. It is in great necessity. May God help them, is my prayer.

I am glad that you and I can be a blessing to others by helping forward the work in these new fields. We shall never regret the help that we can afford to render by making donations and loans to needy fields. I am so glad I made the donation of the book Christ's Object Lessons. It is having a large sale, and the money thus secured is relieving our schools in every place. These schools are a necessity. Our children must be educated to work intelligently. Parents should be more careful to instruct their children in Bible truths, impressing the lessons on their minds. My heart yearns after the children. Schools should be established by our churches. If the brethren and sisters practice self-denial and self-sacrifice, they can have schools, maintaining them by their influence and their means.

It is advisable for us to make our wills, directing what shall be done with the Lord's money when we are resting in our graves and are no longer able to use the means entrusted to us. I have made my will, and I advise you to make yours after careful consideration and consultation with those who have knowledge in these lines. I hope you will take good care of your health and that your life may be spared, for there is work to do for those who are in need of light and knowledge.

Trust in the Lord. Always trust Him who is our Helper, our Source of strength. Be of good courage. Be thankful to God for His goodness. I praise the Lord for His goodness and His loving-kindness to the children of men.

In faith and hope.

Lt 148, 1901

Riley, W. H.

St. Helena, California

October 24, 1901

Dr. Riley

Dear brother,—

I have two letters partially written to you. While I was writing them, matters would be presented to me that required immediate attention, and so your letters have never been finished.

I am writing at three o'clock this morning. I desire to speak to you words of hope and courage. I wish every church member could be made to realize the necessity of praying for the physicians in our sanitariums instead of criticizing them. If any men need the prayers of God's people, it is our physicians who have to deal with diseased bodies and diseased minds. If there were much more praying and much less criticizing, how much more life-giving the moral atmosphere would be! O, how much more we could help one another if we were less self-centered.

Were I as near to the Boulder Sanitarium as I am to San Francisco, I would often have a testimony to bear to the patients, the helpers, and the physicians.

When we can fasten the minds of the sick on the great Physician, who is light and life as well as comfort and peace and hopefulness, they will see the smiling face of Christ as they look and live. If we can only get them to take their attention off their hopeless, suffering condition, and fix it on Jesus Christ, we shall find that this is the very best mind cure and body cure. They should exercise faith, the faith that works by love and purifies the soul. Tell them to believe in the Lord Jesus Christ. While they avail themselves of simple, hygienic remedies for the relief of suffering and the restoration of health, they are to be educated to take hold of the power of Him who has provided these remedies. They are to look to Jesus, their true, faithful physician, who loves them and gave His life for them, believing that He will hear their prayers as well as the prayers of the physicians and nurses attending them.

All are to work in perfect harmony for the recovery of the soul as well as the recovery of the body. It is the simplicity of the act of faith that brings the suffering one in touch with the great Healer.

When the Jews asked Christ, "What shall we do, that we might work the works of God?" He answered, "This is the work of God, that ye believe on Him whom He hath sent." [John 6:28, 29.] In closing his gospel, St. John speaks words of deep importance: "And many signs did Jesus in the presence of them all, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." [John 20:30, 31.] This statement shows the great importance of understanding the question, "What is faith in the Son of God?"

What is the nature of the belief in Christ of which the gospel makes so much account, which is declared to be essential for the salvation of the soul? The whole science of salvation is contained in accepting Christ as a personal, sin-pardoning Saviour. He died for sinful, erring human beings. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. ... For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:14, 16.]

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." [John 1:12-14.] This is the only true mind cure, the only thing that can save the perishing soul. Human beings, with all their defects, all their wilful stubbornness, may come to Christ in humility, contrition, and sincere repentance, and receive pardon. Christ will take away their sins and impute to them His righteousness. The Holy Spirit

takes the things of Christ and presents them to the earnest suppliant, and the salvation of the soul is ensured.

“And of his fulness have all we received, and grace for grace.” [Verse 16.] Looking upon Christ, John’s countenance lighted up, and he cried, “Behold the Lamb of God, which taketh away the sin of the world.” [Verse 29.] These are the words we are to speak to every sinner. Never are we to be beguiled by the sophistry of Satan to tempt any human being to depend on another human mind for healing. God alone is the One who can heal. Those whose minds and bodies are diseased are to behold Christ as the Restorer of mind and body. His assurance is so full: “I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also.” [John 14:18, 19.]

This is the life we are to present to the patients, telling them that if they have faith in Christ as the Restorer, if they co-operate with Him, obeying the laws of health in eating, drinking, and dressing, abstaining from all self-gratification, all indulgence of perverted appetite, striving to perfect holiness in the fear of the Lord, He will give them His life.

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you.” [John 16:13, 14.] Here is the source of our power from which we may draw a constant supply of light and strength.

To the earnest seeker the Lord presented the truth in such a plain, simple way that a little child could not misunderstand. Let us increase in faith and love. What does the Lord Jesus ask of us in return for all His acts of compassion and love? Simply that we believe in Him. This faith will keep us from the deceptive power of Satan’s intrigues.

May the Lord be your strength and your efficiency is my prayer. We pray for you by name and for the prosperity of the institution with which you are connected. I have a great desire that you and Dr. Place and his wife shall walk in all the ways of the Lord blameless. The Lord will be with you if you ask in faith for His presence. Keep the standard uplifted. Let not a stain rest on the Sanitarium. God’s name will be magnified if we properly represent Him. Strive to make the Sanitarium a place where Christ can abide. In this place we need a purified, sanctifying atmosphere, and you need the same at Boulder. Pray, brethren, pray and believe. Then you will know Jesus as the Mighty Healer. “This is the victory that overcometh the world, even our faith.” [1 John 5:4.]

We greatly appreciate Brother and Sister Druillard. If they should leave, we could not supply the place they fill. If at any time they feel that it is their duty to go elsewhere, I shall not urge them to remain. I would never do this. But as long as they have no burden to go elsewhere, we shall be very glad to keep them with us.

For a long time I have carried a constant burden on Dr. Sanderson’s account. He has left the Sanitarium. He was not sent away. He went, because he thought that another physician would connect with the Sanitarium to be first in some lines. His pride would not let him take any position but the first, and he refused to remain. He and his family are now at Dr. Maxson’s in Oakland. Since Dr. Sanderson has practiced this mind cure, he seems like a man dazed. I have labored earnestly for him, talking with him and writing to him, but he does not seem to have power to change his course

of action. He refused to connect with the Sanitarium if another physician came to take a leading part, even though this physician were placed on an equality with him, not above him.

Dr. Sanderson is working against himself. He is walking in darkness. I am still writing to him. I feel so sorry for him.

Brother A. T. Jones and Brother Taylor are laboring for the spiritual welfare of the Sanitarium. The atmosphere of the institution is changing. We hope and pray that the Lord will come in and thoroughly cleanse the camp.

May the Lord bless you all. In much love, and with prayer and hope for your prosperity.

Lt 149, 1901

Jayne, J. E.

St. Helena, California

October 25, 1901

Dear brother,—

Your telegram was received this morning. As it is Friday I cannot answer as fully as I would. I have already written eighteen pages of letter paper today, and should have rest, but I must write you a few words.

I am much surprised at the way in which the work in New York is being managed. While we were at the General Conference, the Lord presented the city of New York to me as a field that has never been worked. One little corner has received some labor, but the work done was of such a character that it must never be repeated. Testimonies were sent to Elder Franke, reproving the spirit which he manifested toward those who came out from the world under his labors.

God's Word declares, "Ye have one Master, even Christ." [Matthew 23:8.] The Bible and the Bible alone is to be our guide. Evangelistic work is not to be carried on in the selfish, self-exalted manner in which Elder Franke has carried it on. The means that come into the hands of the workers in the Lord's cause belong to God and are to be used in an economical manner. When large sums of money are given to the work, let a portion of the means be laid by; for there will be emergencies to meet in the Lord's great vineyard.

The Lord presented before me the way in which the work should be carried on in our large cities. I was instructed by the Lord that Elder Haskell, who has a wide experience, should open up work in New York upon correct plans, commencing missionary work after the Lord's order. Let no man interpose himself to block Elder Haskell's way. His work can be hindered, but God forbid that it should be. Clear the way for the aged servant of the Lord. Help him all you can. Do not allow meetings to be held where they will draw people away from the very interest which the Lord desires to see advanced, that souls may be won to Christ.

The plan to bring Elder Franke into New York now, when there are plenty of other places in which he can labor, is a mistake. God desires the work to be established in New York after His order. There are some who are deeply convicted, and nothing should be allowed to break up the interest.

I must stop now in order to get this letter in the mail. As soon as possible I shall write more fully.

Lt 150, 1901

Haskell, Brother and Sister

St. Helena, California

October 2, 1901

Dear Brother and Sister Haskell,—

You are to work as Christ worked. He labored in the synagogues, and He went from place to place meeting the people where He could, in their homes, at the seaside, in the highways and byways. Our manner of working must be after God's order. The work that is done for God in our large cities must not be according to man's devising.

The gospel is not properly represented by the course Elder Franke has pursued. God does not want any such example given to His workers, for it is entirely contrary to Christ's example. If Elder Franke persists in following the course which he has followed in the past, he should not be sustained by the Conference. The means which he has drawn from the people and used <so> extravagantly would support three workmen in the field <who would work with economy>.

In our work we are to remember the way in which Christ worked. He made the world. He made man. Then He came in person to the world to show its inhabitants how to live sinless lives.

Brother Haskell, the Lord has given you an opening in New York City, and your mission work there is to be an example of what mission work in other cities should be. You are to show how the work should be carried forward, sowing the seed, and then gathering the harvest. There are those who can unite with you in your labor, engaging in the work understandingly, and in full sympathy with you. The workers are never to make an idol of self, but are to put on Christ Jesus, all working harmoniously.

Your work in New York has been started in right lines. You are to make in New York a center for missionary effort from which work can be carried forward successfully. The Lord desires this center to be a training school for workers, and nothing is to be allowed to interrupt the work. After the people have embraced the truth and taken their stand, then the Lord will prepare them to be educated for the full reception of Bible truth. You must select as helpers men who can carry the work forward solidly and thoroughly, laboring for the conversion of the whole being, body, soul, and spirit. A solid foundation, laid upon gospel plans, must be laid for the building up of the church.

Lt 151, 1901

Boeker, Br.

Healdsburg, California

February 3, 1901

Brother -----,

I understand that you are entering into the business of making health foods, thinking that as you canvass you can sell these foods and put the money in your own pocket. Now it is not to be thought that every person can take up the preparation of these foods and sell them for personal profit, and at the same time give the impression that they are working with the sanction of those who in the first place prepared the foods for sale. This is a business in which he should not engage. You see, Dr. Kellogg with the help of others has, at a large outlay of means, prepared these foods. This has taken a great deal of time, for many experiments have had to be made. He has entered into a contract with the various medical institutions to handle these health foods, the profits on which are to be used, I understand, to help in sanitarium work.

If I could have seen you, I would have asked someone to explain the matter to you more perfectly. I myself am not acquainted with all the arrangements of this business. But I would now tell you that no one has any right to take advantage of the business arrangements that have been made in regard to the health foods. Those who handle these foods should first come to an understanding with Dr. Kellogg or others who are working in harmony with him. You can write to Dr. Kellogg and he will give you any explanation you desire.

Stand on the side of righteousness in all your transactions; then you will not appear to disadvantage before God or man. Do not enter into any dishonest practices. Those who take up the preparation and selling of health foods for personal profit are taking a liberty to which they have no right. When this is done, great confusion is brought into the work. Some manufacture foods professing to be health foods, which contain ingredients that health reform condemns. Then again, the foods are often of such a cheap quality that much harm is done to the cause by their sale, those who buy them supposing that all health foods are similar.

There are many things to consider. The Old People's Home and the Orphans' Home in Battle Creek are sustained at great expense. The profits on some lines of health foods are used for the support of these institutions. The health food business should not be borrowed or stolen from those who by its management are endeavoring to advance the cause. He who does this, at the same time giving his customers the impression that the profits on the goods he sells are used to aid benevolent enterprises, while in reality they are used for personal interests, is under the displeasure of God. I have just learned that some are beginning such work as this, one here and one there. Presently their business will fail, and they will get things into such a tangle that some legitimate bakery will have to buy them out at great expense to save disgrace being brought on the cause.

Let the churches take hold of this matter and show those who have learned to prepare the health foods that they are not to use their knowledge for selfish purposes or in a way that will misrepresent the cause. Neither are they to make the knowledge of how to prepare these foods a public matter. They betray their trust and bring reproach on the cause if they place these recipes in the hands of persons who, not respecting health reform, will offer adulterated foods for sale under the name of health foods.

Write to Dr. Kellogg, and make arrangements with him. He will give you seasonable advice. But let no one who has been employed in the work of making the foods prepared in the first place by Dr. Kellogg open up all that they know to other parties. Thus they defraud the cause of that which should be used for its advancement.

I write this under a sense of duty. I do not want you to make crooked paths for your feet, lest the lame be turned out of the way. You have a knowledge of the health foods and may do great harm. I now warn you, do not do this.

With much painstaking effort Dr. Kellogg and others have prepared the very best foods they could for the benefit of humanity. If they walk in the counsel of God, they will continue to advance; for God will give skill and understanding to those who seek Him unselfishly. He will teach them how to make more simple and inexpensive preparations. There are many whom God will teach in this line, if they will walk in His counsel and in harmony with their brethren. The Lord will teach His people how to prepare more inexpensive health foods which can be purchased by the poor.

We see that cattle are becoming greatly diseased, the earth itself is corrupted, and we know that the time will come when it will not be best to use milk or eggs. But that time has not yet come. We know that when it does come, the Lord will provide. The question is asked, meaning much to all concerned, Will God set a table in the wilderness? I think the answer may be made, Yea, God will provide food for His people.

In all parts of the world, provision will be made to supply the place of milk and eggs. And the Lord will let us know when the time comes to give up these articles. He desires all to feel that they have a gracious heavenly Father who will instruct them in all things. The Lord will give dietetic art and skill to His people in all parts of the world, teaching them how to use for the sustenance of life the products of the earth.

Lt 152, 1901

Brethren in Iowa

St. Helena, California

October 29, 1901 [typed]

To the brethren in Iowa,—

“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 to one another without grudging. As every man hath received the gift, even so 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.” [1 Peter 4:7-11.]

The churches in Iowa are in need of far greater spiritual life. When we separate from God, we assert our own independence and raise the standard of revolt. Men desire to govern their fellow men, to gain jurisdiction over them. But it is impossible for man to exercise authority over his fellow men

without making himself liable to collide with their interests, which should be carefully guarded. Every man is to remember that every other man has an identity which must not be submerged in any human being. Supreme love for God is the great principle that keeps men close to one another in unselfish fellowship. The love of Christ leads man to see the good there is in his fellow beings. But he who is absorbed in correcting his neighbor neglects to give attention to his own defects and loses God out of his reckoning. He does not appreciate God enough to seek to be like Him, and he loses the power to bring forth the fruits of righteousness. He watches for the defects in his brother, forgetting that he is the purchase of the blood of Christ.

For three years the disciples had before them the wonderful example of Christ. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy laden and seeing the manifestations of His power in behalf of the sick and afflicted. When the time came for Him to leave them, He gave them power to work as He had worked. He bestowed on them His grace saying, "Freely ye have received, freely give." [Matthew 10:8.] They were to go forth into the world to shed abroad the light of His gospel of love and healing. The work He had done they were to do.

And this is the work we also are to do in the world. In sympathy and compassion we are to minister to those in need of help, seeking with unselfish earnestness to lighten the woe of suffering humanity. As we engage in this work, we shall be greatly blessed. Its influence is irresistible. By it souls are won to the Redeemer. The practical carrying out of the Saviour's commission demonstrates the power of the gospel. This work calls for laborious effort, but it pays; for by it perishing souls are saved. Through its influence men and women of talent are to be brought to the cross of Christ.

Man has a body as well as a soul to save. Both are to be restored to health by God's simple but efficacious methods which appeal to men and women of intelligence. Through a belief in the truth souls are awakened to a need of a preparation for life's duties. As the health of the body is restored, the powers of the mind are put forth to grasp the great truths of the gospel.

The denominational churches in our land are doing something in the line of Christian help work. Some are working actively, walking in all the light they have. They would do much more if they understood the truth. And many of those who know the truth, who claim to believe that the last message of mercy is being given to the world, are fast asleep. Many like the sluggard are folding their hands in inactivity.

The Lord has a work for every one to do. There are those who suppose that they can be saved by merely assenting to the truth. But this cannot be. True conversion acts like leaven, permeating every part of the being, filling the man with a desire to serve Christ. Received into the heart, the truth transforms the entire being, bringing it into conformity to the Spirit of Christ. There is a development of all the powers, for the heart is changed.

Man can increase in knowledge without experiencing a change of heart, but this does not bring salvation. Paul declares, "Though I ... understand all mysteries, and all knowledge, ... and have not charity, I am nothing. ... Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass and a tinkling cymbal." [1 Corinthians 13:2, 1.] It is not position or profession that makes a man of value in God's sight. It is being good and doing good.

Christ says, "Except a man be born again, he cannot see the kingdom of God." [John 3:3.] He who has only an emotional religion is controlled by "another spirit," not the Spirit of Christ. Flighty and sentimental, he is a burden to the church. At times his imagination soars high, but it goes down correspondingly when the cause of excitement is removed.

By the death of His only begotten Son, God has made it possible for man to reach the high ideal set before him. We can do God no greater dishonor than to remain in indolence and indifference, caring not to save the souls perishing in sin.

Is Christ your personal Saviour? Do you depend on Him for your acceptance with the Father? 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.] There is power in Christ to enable us to gain the victory over every sinful practice.

There is a great work to be done, a work in which we shall meet with many difficulties. Workers with clear minds are needed to devise methods for reaching the people. Something must be done to break down the prejudice existing in the world against the truth.

Our sanitariums have done more than sermons could possibly do to show the enlightening, restoring influence of medical missionary work. In a special manner the Lord has given prominence to the work done in our medical institutions. He has brought into connection with these institutions men who can teach the truths of the Bible. God has wrought through Dr. Kellogg, using him as His helping hand. Dr. Kellogg has been signally blessed in bearing the responsibilities given him, but he has taken too many burdens.

Dr. Kellogg has placed himself where he could accomplish much good. He has not sought to divorce medical missionary work from the gospel. But while the ministers should have acknowledged medical missionary work to be the Lord's helping hand, many of them have stood aloof from it, refusing to co-operate with those who were trying to co-operate with Christ. The position taken by some claiming to be Seventh-day Adventists has brought a heavy burden on Dr. Kellogg, and at times he has become almost desperate because he has not received the sympathy which he should have received, but has met with prejudice and opposition from those who should have helped him. Some among our people have gone to worldly physicians, passing by the physician God has blessed and honored. Some have stood in Dr. Kellogg's way, to harass and oppose him. This pleased the enemy; for Dr. Kellogg has at times reproached them unsparingly, in a way that grieved the Holy Spirit.

There are ministers who in their habits of eating have wholly disregarded the light God has given His people on health reform. Their self-indulgence has weakened their piety and diseased their spirituality. They have set the church members an example of intemperance in eating and drinking, and this has cut Dr. Kellogg to the quick. He has lost confidence in many of our ministers and church members. He has been led to this by their failure to give up the use of flesh meat and other harmful articles of diet.

The dangers of the position which Dr. Kellogg has occupied for so long have been presented to me, and I gave him the warning. Had he not had confidence in the testimonies given him, had he not feared God and believed the truth, he would have separated from Seventh-day Adventists to take up work among those who would have appreciated his labors and sustained him by pen and voice. But

God sent him words of warning. He who knows all things, who sees the motives which prompt to action, would not permit His servant to be overborne.

God approves of the work which has been done in behalf of suffering humanity. Those who have stood opposed to the principles of health reform have stood where the Lord could not work for them or through them. God says, "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." [Luke 12:47.] It is intemperance in eating that causes so much invalidism and robs the Lord of the glory due to Him. Because of a failure to deny self many of God's people are unable to reach the high standard of spirituality He has set for them, and though they repent and are converted, all eternity will testify to the loss they have sustained by yielding to selfishness.

The Lord calls for volunteers to enter His army. Sickly men and sickly women need to become health reformers. Eat fewer kinds of food at one meal. Discard pastries, cakes, and dishes prepared to tempt the appetite. Eat simple, wholesome food, and eat it with thanksgiving. God will co-operate with you in preserving your health if you eat with care, refusing to put unnecessary burdens on the stomach. God has graciously made the path of nature sure and safe, wide enough for all who will walk in it. He has given for our sustenance the wholesome and health-giving productions of the earth.

Let the physicians who are burdened with ill health take time to study from cause to effect. Take your meals as regularly as you can, and eat slowly. I beseech ministers and physicians not to dig their graves with their teeth. Remember that the body is the temple of the Holy Spirit, and that it is to be kept pure and undefiled, fit for a dwelling place for Christ.

He who does not heed the instruction God has given in His Word and in His works, who does not obey the divine commands, has a defective experience. He is a sickly Christian. His spiritual life is feeble. He lives, but his life is devoid of fragrance. He fritters away the precious moments of grace.

Many have done the body much injury by a disregard of the laws of life, and they may never recover from the effects of their neglect; but even now they may repent and be converted. Man has tried to be wiser than God. He has become a law unto himself. God calls upon us to give attention to His requirements, to no longer dishonor Him by dwarfing the physical, mental, and spiritual capabilities. Premature decay and death are the result of walking away from God to follow the ways of the world. He who indulges self must bear the penalty. In the judgment we shall see how seriously God regards the violation of the laws of health. Then, as we take a retrospective view of our course of action, we shall see what knowledge of God we might have gained, what noble characters we might have builded, if we had taken the Bible as our Counselor.

The Lord is waiting for His people to become wise in understanding. As we see the wretchedness, deformity, and disease that have come into the world as the result of ignorance in regard to the proper care of the body, how can we refrain from giving the warning? Christ has declared that as it was in the days of Noah, when the earth was filled with violence and corrupted by crime, so shall it be when the Son of man is revealed. God has given us great light, and if we walk in this light, we shall see His salvation.

There is need of decided changes. It is time for us to humble our proud, self-willed hearts, and seek the Lord while He may be found. As a people we need to humble our hearts before God, for the scars of inconsistency are on our practice.

God calls upon His people to be converted. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [Isaiah 55:7-9.]

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." [Revelation 22:12.] "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." [Isaiah 40:9, 10.]

Lt 153, 1901

Brethren and Sisters in Australia

St. Helena, California

October 26, 1901

Dear brethren and sisters in Australia,—

The Lord has been very tender and compassionate to His servant since we came from Australia. I have done a great deal of travelling and speaking which has hindered me somewhat in my writing. I have carried a heavy burden for the work here and am still under the load. But although I am very seldom able to sleep past two or half past two o'clock, my health is as good as it was when I was in Australia, and for this I thank the Lord. Sometimes my heart pains me severely, and at such times I have to walk my room, not daring to close my eyes in sleep for fear that I might never open them again.

I am now at work at two o'clock in the morning, trying to do some of the writing I have had to neglect while travelling from place to place. I shall now remain at home for a time, to do the work on my books which has been so long neglected.

We rejoice with you that you could have so many good workers sent you from America. Yet we felt sad to see the laborers leaving this country, for here the long-neglected fields are white unto the harvest. A great work has been left undone. This work must be done, but God only can place the burden where it belongs, imbuing with His Spirit those who have capabilities and talents which should be used in His cause.

The signs of the times—the wars and rumors of wars, the strikes, murders, robberies and accidents—tell us that the end of all things is at hand. God's Word declares, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood 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.] How true a description this is of the condition of the world today. The daily papers are full of notices of divorce and marriage after divorce—the marriage condemned in the words of the Saviour—full of accounts of amusements and games, of pugilistic contests in which human beings maim and disfigure one another to exhibit their brutal strength.

Under their great leader Lucifer, men are educating themselves to represent him. Who can doubt the truth of the prophet’s words, “The wicked shall do wickedly; and none of the wicked shall understand.” [Daniel 12:10.] There is an awful development of moral degeneracy. Under the guidance of Satan, men have lost their horror for bloodshed and murder. The assassination of the President of our nation has come as a great shock to the world. This awful deed shows that no one can be sure of his life.

It is not only human agencies filled with the spirit of Satan who are arrayed against God. Satan himself stands at the head of his army, striving with all his power to perfect the force over which he rules, that he may wreak his vengeance on God’s people. Knowing that his time is short, he has come down with great power to work against all that is good. He fills the minds of his instrumentalities with hatred against God and with an intense desire for revenge. In the Scriptures he is represented as walking up and down as a roaring lion, seeking whom he may devour.

The inhabitants of the world have largely given themselves into Satan’s control. He acts as the god of this earth. Human beings, wholly given over to evil, co-operate with him in his conspiracies, helping him to carry out his plans against the government of God.

Man has been granted a probation, that he may work out a character like the character of Christ. And though surrounded by the moral darkness which today fills the world, he can carry out God’s purpose for him; for we read, “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.] Though sinful and erring, man is the object of God’s love and compassion. By converted, sanctified, holy men and women the kingdom of heaven is to be preached in the world, that the prayer may be answered, “Thy kingdom come. Thy will be done in earth, as it is in heaven.” [Matthew 6:10.]

God’s people need now to eat the flesh and drink the blood of Christ. When tried and tempted by the powers of darkness, they may remember that in the Saviour they have a Stronghold, a Refuge into which they may flee and be safe.

The stress of great temptation is already upon us. We are now to unite with one another in doing medical missionary work, even the work that Christ did when on this earth. We are to be one in Christ. Thus we show our faithfulness to God, to our Redeemer, and to all who are born into His kingdom. Among the people of God there is to be no dissension, no controversy, no warfare against one another. The forces of righteousness are to be a unit in their conflict with evil. All the strength of God’s people is to be directed against the forces of the enemy. The will of every child of God is to be placed on the side of God’s will. Satan’s strong efforts against good, the terrible hatred of his agencies against God’s agencies, show the need of union and harmony among the forces of righteousness.

A terrible contest is before us. We are nearing the battle of the great day of God Almighty. That which has been held in control is to be let loose. The angel of mercy is folding its wings, preparing to

step down from the golden throne and leave the world to the control of Satan, the king they have chosen, a murderer and a destroyer from the beginning.

The principalities and powers of earth are in bitter revolt against the God of heaven. They are filled with hatred against all who serve Him, and soon, very soon, is to be fought the last great battle against good and evil. The earth is to be the battlefield—the scene of the final contest and the final victory. Here, where for so long Satan has led men against God, rebellion is to be forever suppressed.

Christ came to this earth in human form that He might stand as the Captain of our salvation, so that we should not be overcome by Satan's power. And when the enemy has seemed to be gaining a signal victory over righteousness, God has been working in mercy and power to counteract his designs. Determined to efface the image of God in man, Satan works with an intensity of effort to hide God from view. Not openly does he work, but secretly, mingling the human and the divine, the spurious and the genuine, so seeking to bring confusion and distress. But in proportionate power divine mercy is revealed to counteract this wicked working and bring to light the enemy's hidden purposes.

God's people are to bear a bold, decided testimony for the truth, unfolding the purposes of God by the witness of pen and voice. In place after place they are to proclaim the message of God's Word, arousing men and women to comprehend the truth. When we consecrate ourselves to Christ, He speaks to the heart, filling it with His Spirit.

We have no time to wrestle and contend among ourselves, no time to work on suppositions or cherish prejudices. It is too late for this, brethren, for Christ is at the door.

There is a reality in sound doctrine. It is not as a vapor which passes away. Light is to shine forth from the Word of God. God calls upon His people to draw near to Him. Let no one interpose between Him and His people. Christ is knocking at the door of the heart, seeking for entrance. Will you let Him in?

If those who believe the truth permit Satan to control them, they will enter into wicked devising to show their supremacy. God says, "Hands off." Remember the words, "All ye are brethren." [Matthew 23:8.] Let self die and let God live in the heart.

Christ says, "Ye are the light of the world. A city that is set on an hill cannot be hid. ... Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:14, 16.] The light which enables us to be lights in the world comes only through Christ; for He reveals the Father, full of grace and truth. The wonderful secret of redemption is told to all who love God and keep His commandments.

John writes, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." [1 John 1:1-3.]

Believe in the Lord Jesus Christ. This is our message. Who is this Christ? "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." [Isaiah 9:6, 7.]

"And 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.]

Lt 154, 1901

Daniells, A. G.; White, W. C.

"Elmshaven," St. Helena, California

October 28, 1901

Dear Brother Daniells and W. C. White,—

I have received a copy of a letter written by Elder Haskell to Elder Daniells, telling about the work in New York. I am desirous that you shall both visit New York City and investigate the matter of buying the hall about which Brother Haskell speaks. It may be that the Lord has set His hand to this work, and we must follow where He leads.

Before I attended the General Conference, I was given important instruction regarding the labors of Elder Franke and his qualifications for the work. He has talents which enable him to impress minds. In this he resembles E. P. Daniels, only his influence over people is much greater. But after he has influenced people, he fails to lead them aright. This is where he fails. Unless he changes, he could not raise up a church that would properly represent the work to be done in these last days. I am afraid of such men.

With regard to Elder Haskell's letter, I would say, Go to New York City. Look the ground over carefully, and see whether it is advisable to purchase the hall and the land on which it stands. Perhaps the land could be leased for a term of years. I have been instructed that some such methods will have to be followed in the work in the large cities. If, after careful consideration, you decide that it is best to purchase the hall, we shall do all in our power to raise the money. But it is best to move understandingly. Pray, pray, pray, for if possible Satan will close the doors which have opened for the entrance of truth. The Lord desires a center for the truth to be established in the great, wicked city of New York. It would have been according to His order if some of the workers who lately went to Australia had remained in America, to take up the work in the large cities here. In these neglected cities, right beside our door, there are many precious souls who need the truth.

I ask you to investigate the work in New York and lay plans for establishing a memorial for God in this city. It is to be a center for missionary effort and in it a sanitarium is to be established.

The work in the cities of the South is to be advanced, but the work in the city of New York is now the important interest. To the successful carrying forward of this work we must bend our efforts.

It may be possible that the best thing to do is to purchase both land and hall. But if this cannot be done, do the next best thing. Go to New York and look over the work. In this neglected city, steeped in sin and crime, there are many who will listen to the last message of mercy. Said Christ, "I am not come to call the righteous, but sinners to repentance." [Matthew 9:13.]

I would visit New York at this time if I knew that it was duty. But I look at my writing and ask myself, What is the best thing to do? I desire if possible to have the book on education ready for publication by New Year.

If you decide that the hall Brother Haskell has found is a favorable place for a center we shall do our utmost to advance the matter. Please comply with Elder Haskell's request. When the severe cold of winter comes, it may be best for him to labor in a warmer climate. Send Elder Warren to his help now, for a determined effort must be made to unify our churches in New York and the surrounding cities. This can be done, and it must be done if aggressive warfare in New York is successfully carried forward.

I have written to Sister Gilson of Reno asking her to loan me one thousand dollars. If she loans me this money, I shall send it to Brother Haskell in return for the money he let me have from time to time to help the work in Australia.

With regard to the work at the Retreat, I can assure you that Dr. Sanderson separated from the institution none too soon. Dr. Sanderson's wife should not be connected with any institution, for she is not converted. The Spirit of God alone can undo the work that has been done at the institution. Elder Jones is working with all his power to bring about a reformation, but there has been no decided break yet. The institution seems to be daubed over with untempered mortar. The workers have not the faith that works by love and purifies the soul.

I have much work to do. Yesterday was a hard day for me. I talked with Brother Cady, Brother A. T. Jones, and Brother Boeker.

I must close this letter now, for I have other writing to do. May the Lord bless you in your work.

Lt 155, 1901

Palmer, E. R.

St. Helena, California

September 15, 1901

Dear brother Palmer,—

I wish to write you a few words in regard to the canvassing work. The canvassing work in America is to be revived and set in order. Here workers are to be prepared to go forth to other fields to revive the work, giving their brethren the instruction they have received. I am instructed to say that God

calls for workers. Where there is one canvasser in the field there should be one hundred. The self-denial and self-sacrifice seen at the beginning of our work are to be revealed in our work today.

Christ said to His disciples: "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." [John 4:35, 36.]

Christ's work and Baal's work are not to stand side by side in our publishing houses. The men who have allowed the presses in the Lord's publishing houses to be used in printing the errors that are to deceive if possible the very elect should begin to realize what it is that has weakened the influence of the publishing work. By printing matter that has dishonored the Lord's presses, they have been acting as the helping hand of the enemy. The Lord has looked on this with great displeasure. Those in responsible places need to be converted, heart, soul, mind, and strength. When they place themselves in the ranks of the enemy to do his work, how can the Lord be glorified in them? False science has been brought into our printing offices and has been placed in the hands of the workers. This has been a severe temptation to them, and already it has made its impression on their minds. Seeds of evil have been sown which will result in the ruin of souls.

Those who do such work show that their sense of the sacredness of God's work is paralyzed. Their actions reveal the feebleness of their spiritual pulse. To all who sow such seed the message to the Laodicean church is applicable:

"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. 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." [Revelation 3:14-19.]

Lukewarm, indifferent in religious practice. Saith the Lord, "You are not spiritual-minded. You do not jealously guard my honor by offering me faithful service before those who are dishonoring my name. What have you done to declare my name and vindicate my honor? I will not walk among you. By using the presses in my institutions to print the science of Satan, a science closely resembling that with which he deceived Adam and Eve, you have done a work that has shown your spiritual blindness. You have promulgated error, sowing the seed of Satan's most dangerous deception, a deception which infatuates and bewilders minds.

"You who have done this work have revealed your inability to distinguish between the sacred and the common. I would be better pleased if you would make no pretension of believing the truth that sanctifies the soul. Your actions show that you cannot see when sin is being committed. Your taste is perverted, your discernment corrupted. Your words and deeds are nauseating to me. Because you are lukewarm, neither cold nor hot, I will spue thee out of my mouth."

To the woman at the well Christ said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." Interpreting this to mean water from Jacob's well, the woman replied, "Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water?" [John 4:10, 11.] She could not discern the meaning of the Saviour's words. Not less blind are many of those in positions of sacred trust. The Lord has been giving His people light from heaven—the most precious truths ever given to the world. Those in our offices of publication have been handling the truths represented by Christ as living water; but they have neglected to drink of this water or to present it to others. If they had appreciated these truths, they would not have lost their sense of the purity and nobility and sacredness of God's principles.

The woman asked Christ, "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." [Verses 12-14.] He told her that there is something to be prized more highly than the water of Jacob's well on which she placed such great value. The Holy Spirit purifies, refreshes, and invigorates the soul. But one draft is not enough. We are to drink constantly of the water of life. Then we shall be satisfied, for the water which Christ gives springs up in the soul unto everlasting life.

There are false teachers, bearing false doctrines, coming under the guise of godliness, but bearing Satan's science, which once received, pollutes the whole being, body, soul, and spirit. These teachers are wells without water. They put on an appearance of righteousness, but they lead minds into heresy and darkness. They speak great swelling words of vanity about their own power. Thus did Satan when he promised Eve, "Ye shall be as gods, knowing good and evil." [Genesis 3:5.] They turn men and women from obedience to disobedience, from the pure doctrines of Christianity which make men loyal and true to God's commandments, to the doctrines of unrighteousness which drag them down to ruin.

False teachers have always abounded, and in the future they will increase in numbers and in power to deceive, apparently working miracles. All should beware of placing themselves in association with such teachers. Their doctrines are attractive and their deceptions so carefully hidden <under a garb of righteousness> that if it were possible they will deceive the very elect.

When those upon whom the light of truth has been shining from God's Word and from the testimonies of His Spirit follow worldly policy for the sake of gain, receiving into the Lord's institution matter containing deceptive and erroneous sentiments and placing this matter in the hands of their apprentices, they are sowing seed which will produce a terrible harvest. They will find that it is easier to introduce these erroneous sentiments into the office than it is to root them out of the minds of the workers, and the end will be the ruin of souls.

The love of money, in men who ought to be as true as steel to principle, will prevail among us.

This is a portion of the instruction given me in regard to the danger in which the publishing work is being placed by men who do not understand the truth or are not sanctified by the truth. In our publishing houses the standard of the truth has been left to trail in the dust. Giving influence to error

by printing it has weakened the influence of men in positions of responsibility. Thus they have shown their inability to see the difference between the use of common fire and the sacred fire of God's own kindling. They have greatly dishonored God by setting the apprentices in their care a wrong example. But in mercy God has spared their lives. He is not willing that any should perish, and He would delight in the repentance of those who in the past have failed to see the sacredness of His work and its relation to the apprentices employed in carrying it forward.

An understanding of the Word of God and of the testimonies of His Spirit is the only safeguard against the seduction of error. The lack of this understanding is the cause of the perversion of high and holy principles. The Word is not made the Guide and Counsellor. Ignorance of the Scriptures and of the power of God prepares the way for the acceptance of false science. This has left an open door for Satan to enter with his science.

The publishing houses controlled by Seventh-day Adventists are to be educating schools where the youth are taught to discern between truth and error. The sentiments placed before these youth are to be of a pure, holy character, and are to be enforced and made effective by the godly example of the instructors. Why are the youth brought to our offices of publication unless it is that they may receive an education in truth and righteousness, and that they may gain also a knowledge of the printer's trade, and so be prepared to go to new fields to do the work which needs to be done in the advocacy of the truth?

The education given to the apprentices in our institutions should help them in their character building, leading them to make Christ their pattern. It should furnish them with an experience that will enable them to escape the corruption that is in the world through lust.

Earnest efforts should be made to circulate the truth coming from our presses. But not a page of error, not a page of science falsely so-called, is to be placed in the hands of the workers in our printing offices. Zealous efforts should be made by God-fearing evangelists in behalf of the apprentices, that they may be converted to the truth. They are to be carefully instructed in regard to what is truth. They are to be encouraged to take time to read the Bible daily, and they should have an instructor to read the Word of God to them. Earnest prayer should be offered for the enlightenment of the Holy Spirit, that the workers may discern between truth and error and labor understandingly for their own salvation and the salvation of others. As they study and obey the Word of God, they will be comforted and encouraged by a belief in the truth, and they will become wise unto salvation.

Time granted for the study of God's Word and for prayer is not lost. It will pay a hundredfold in return.

The increasing knowledge of Jesus Christ that is obtained by a study of the Scriptures, under the teaching of the Holy Spirit, enables the receiver to distinguish between right and wrong in all business dealing. If those who are connected with our publishing houses gain this knowledge and become rooted and grounded in the truth, they will keep the way of the Lord to do justice and judgment. And when they are called into new fields, they go from the office as representatives of the Saviour. Their influence is a recommendation to the institution in which they received their education. They have obtained an education which fits them for usefulness in Christ's service. They

are prepared to act as ambassadors for Him. They can impart a knowledge of the truth, for they work in accordance with the sacred principles which God's people must ever maintain.

Lt 156, 1901

Hoover, W. L.

Boulder, Colorado

May 12, 1901

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.

I am instructed to say that you should not be superintendent or manager in any of our institutions. You are conceited, and it is dangerous to place responsibility upon a conceited man. If you had the wisdom you think you have, would it not make you wise unto salvation? Would it not lead you to reach a higher standard?

Your theories are vain and deceptive. You attract minds to yourself. Your only hope is to hide yourself in Christ. Wear His yoke and learn of Him. Then you will know that He is all and in all and that you are nothing. Unless you learn this lesson, your course will be deceptive.

You need to view matters in an altogether different light. Examine yourself closely, with unprejudiced eyes and unbiased judgment. You need to guard yourself carefully, for you do not manifest that wisdom which is so precious in the sight of God. You feel that you should be the judge of your own actions, but when these actions are a snare to young women, this shows that you need purification of soul.

You are too free with young girls. This is your weakness. The fact that you are in danger of losing your soul because of carelessness in this respect should lead you to avoid even the appearance of evil in your association with young women. Sister ----- was so much drawn to you that her infatuation was noticeable. Her mind was dazed by your supposed scientific wisdom which hurts the imagination of young, inexperienced people.

You are warned in the Word of God to avoid the very appearance of evil. If it is necessary for you to have a secretary, employ a young man instead of a young woman. Your employment of a young woman is a snare to you and to her and a reproach to the cause of God. Why do you thus taint your good? You are misusing the skill God has given you. By your lax conduct you are setting a wrong example before the other workers in the institution.

You have a wife. Be a faithful husband. It is your duty to show your wife special favors. Give her an opportunity to ride by your side, an opportunity to hear your opinions and appreciate your affection.

Is it not time for you to exercise wisdom in this matter? Change your course of action. Purify your soul through the love of the truth.

You desire to be thought a man of superior wisdom and deep insight. But if those who admire you could see in a true light the opinions 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.

The enemy desires to lead you to pervert the understanding of those with whom you associate 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, you will harm the spirituality of those who look upon your sophistry as wisdom.

You like to lead young women to admire you, to have a high opinion of you. But your wisdom is not from above. You inspire in the minds of young girls thoughts which mar their purity and injure their spiritual perceptions. 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 by the Lord, it is impossible for Satan to undermine their spirituality or to destroy the healthy tone of their thought. But some young girls neglect the Lord's instruction and therefore are easily flattered by human opinion. Girls of this class are charmed with your sophistry and obstinately refuse to listen to counsel. They do not use in their defense the weapons the Lord has given—prayer and the study of His Word.

I wish you could see the evil results of your weakness as shown in its results upon those with whom you associate. After a time the minds of the young women 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.

Our institutions should be kept so pure, so refined, so elevated that they will have the commendation of all. God calls for converted men to take charge of His sacred work, for men whose lives are hid with Christ in God. The time has come when all foolishness and self-serving are to be cut out of the experience of those connected with the Lord's institutions. God desires men to understand that the principles of stern integrity are to be followed in small matters as well as in larger responsibilities. You need the ministration of the Holy Spirit in order to show sanctified accuracy in your business dealing.

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.

You see many places where improvement could be made, and you are inclined to grant the wishes that are expressed for this and that. Be careful. We cannot supply every supposed necessity. In a sanitarium there will always be those who have never learned to make a little go a long way.

I have known a family receiving twenty dollars a week to spend every penny of this amount, while another family of the same size, receiving but twelve dollars a week, laid aside one or two dollars each week, managing to do this by refraining from purchasing things which seemed to be necessary but which could be dispensed with.

I write you this because you are so ready to see places to invest money in improvements. Before making improvements, you should sit down and count their cost. But your way is to make the improvement without considering how much money you have to invest. Thus debts are accumulated which are altogether unnecessary.

Only as many helpers as the work requires should be employed in a sanitarium, and only the right kind of helpers should be employed. Unless care is shown in this matter, workers will be employed who are consumers and not producers. The helpers should be interested in keeping the institution out of debt. They should not seek to multiply the expenditures, but to subtract from them. Lessons in economy are of the highest value to those connected with a sanitarium.

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 you. 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 your defense and your efficiency. You need to become as a little child in humility, for there are many things for you to learn. "Come unto me," Christ says, "all ye that labour 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 fountain of the water of life, 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 desires into conformity with the Word of God. Many have sadly abused the gift of influence, because they are not willing to practice self-denial. He who does this is the enemy's agent, used by him to ruin souls. Unless restrained, self-love will grow to such proportions that it will break all barriers.

Let men, old or young, be wise unto salvation. Let them 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 I ask you to purify your soul by obeying the truth. Let no corrupt communication proceed out of your mouth. Rise above the flesh and blood that cannot inherit the kingdom of God.

God's elect must ever show their colors. In His service there is no middle ground. Christ declares, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." [Matthew 12:30.]

God's people are to be a peculiar people, separate from all sin. Those who name the name of Christ are to depart from all iniquity. What men and women need is Christian heroism. God says that he who rules his spirit is better than he that taketh a city. Such a man has true wisdom. To rule the spirit is to keep self under discipline; to resist evil; to regulate every word and deed by God's great

standard of righteousness; to make painstaking effort to win God's approval. He who rules his spirit looks to Jesus, the Author and Finisher of his faith.

God's law has been placed as a bulwark round human beings to protect them from corruption. The kingly power of sanctified reason, transformed by grace, is to bear sway in the heart. He who rules his spirit is in possession of this power. He is a partaker of the divine nature, having escaped the corruption that is in the world through lust. Such a man can be trusted. He turns from wrongdoing to use his God-given abilities in the Master's service. He keeps his eyes fixed on duty, refusing to deny self.

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. 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, for you place self first. You live to please self. You do not know by experience what it means to offer God unselfish service. Unless you can be placed first, to manage and control, you are not satisfied. You are on the rack if your desires are not gratified. You need to learn from Christ the science of Christianity. Will you not fall on the Rock and be broken? Will you not fasten your mind on eternal realities?

Before you can be a vessel unto honor, you must feel in your heart the converting power of God. You desire to teach, but you yourself need to be taught. Until your heart is humbled and sanctified you cannot be a safe instructor.

If you could discern matters in the light of the Word of God, you would see that you are not making straight paths for your feet, lest the lame be turned out of the way. Your course of action needs to be changed. God desires you to separate from your perverted ideas. He desires you to show that you respect the abilities He has given you. As you are now, any institution with which you might connect would be thrown into perplexity and confusion by your actions. It is time for you to go apart from our institutions until you understand that you need to watch and pray lest you enter into temptation.

"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.]

Lt 157, 1901

Franke, E. E.

"Elmshaven," St. Helena, California

October 31, 1901

Dear brother Franke,—

I have received and read your letter. I feel extremely sorry that matters have assumed the shape they have. Why did you not sit down with Elder Haskell and tell him all your plans? Why did you not come to some understanding? Why did you not arrange matters so that you could blend with him? Cannot you come together as brethren? Cannot you talk with Elder Haskell and he with you, arranging matters so that you shall not interfere with one another in your work? Cannot matters be adjusted so that your work will not cut across Brother Haskell's?

I am deeply moved as I see the moral apathy upon the world. I am much interested in New York. There is abundant room for you both. Commence your labors in some other part of the city, farther away than within a few blocks of where another hall has been hired for meetings, unless you can blend with Elder Haskell, although your talents are varied.

You can reach a class that Elder Haskell cannot reach. And whether he can reach them or not, there is a work that God has given him to do in the establishment of missions and the training of Bible workers to go into families and give Scripture readings—a work that will prepare those who accept the truth to be in their turn lightbearers in the world, all striving to be one with Christ as He is one with the Father.

Your teaching is of a character to bind the people to yourself, [with] you dictating to them in a way for which no example is given in the Word of God. There is, in consequence, difference, contention, and variance. A party spirit is shown that reveals that the work has been misshaped.

Christ's work was to unify. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [John 17:1-3.] The right knowledge of the truth, [of] God and of Jesus Christ, the world's Redeemer, brings eternal life to the receiver—spiritual life in this human existence and eternal life in the kingdom of God.

"I have glorified thee on the earth; I have finished the work which thou gavest me to do." [Verse 4.] We should all bear in mind that to every man God has given his work. There is no one in the entire human family who has not been entrusted with talents to be wisely used and improved. Said Christ, "I have glorified Thee in my human character, perfecting that character for the benefit of all humanity, to show human beings that man can keep the law of God in a world of sin and transgression, and through being a partaker of the divine nature, stand as an overcomer." "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 3:21.] Christ is our pattern.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." [John 17:15-19.] Christ gave the disciples correct views of truth, and then educated them to obey the truth by revealing its principles in the character.

“Neither pray I for these alone, but for them also which shall believe on me through their word.” [Verse 20.] This statement takes us all in, binding us up with Christ as we receive Him as a personal Saviour. He says, “I am glorified in them before the world by their reception of me as their Saviour, and by their conformity to my will as they commit themselves and all their interests to my guidance and disposal; and on my side, I will give them power to become the sons of God, even to as many as believe on my name. My love shall be exercised toward them. He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him.”

“If ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments, and abide in his love.” [John 15:10.] This is the great test of character for us all. All who in heart and life become Christ’s disciples, shall be one in Him.

Christ’s prayer is, “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 17:21-23.]

This is the unity that Christ prayed should be seen among His disciples. <This is the heart-felt prayer that should come from human lips and voice.> Every true laborer will work in harmony with this prayer. How can we be in unity with the Father and with the Son when in our efforts to advance the work, we do not reveal that oneness in sentiment and practice that testifies that we are God’s witnesses, when we have not love for one another? Is it not time that His sign should be given to the world? Is it not time that we showed, by our love for one another, that the love of God is abiding in our hearts? Bible truth, believed and practiced, reveals the oneness that exists between the Father and the Son. This manifestation of unity separates all selfishness from the character and is an evidence that God loves the followers of Christ as He loves His Son.

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according your former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God; seeing 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.” [1 Peter 1:13-22.]

There is nothing so objectionable among the people of God as discord and variance. <And there is no need of alienation and strife if self is sanctified.>

God's servants, having a message from Him, are to be scattered abroad through all countries and in all cities, that they may be true witnesses for the Lord, showing to the world, which is broken up by discord and strife, variance and hatred, that there is a people who believe in Christ and who live out His Word, revealing Bible sanctification and bearing the credentials which show that God has sent His Son into the world, that the world through Him might be saved, and receive life through faith in Christ.

Love for one another is the most convincing evidence that the truth, Bible truth, is brought into the practical life.

Do we realize our responsibility? Are we studying the words of Christ and carrying them into our private and public life? Are we keeping the way of the Lord? We are now to be staunch Christians, leaning humbly on the great Teacher. <We have no time to be worked by the enemy.> Those who have the truest dignity and the noblest traits of character are those who walk humbly with God, loving as brethren, <kind, courteous,> each one working for the interest of the other.

Has the truth been lodged in the heart? Is the mind of God, the law of God, our guide? If so, its heavenly principles of peace will prevent discord and strife. No man can stand in whose heart the truth of God is not rooted. There is only one power that can make us holy and keep us holy—the grace of God.

I shall pray and believe that the Lord will help and strengthen you, and that you will have the victory.

With much interest in your behalf.

Lt 158, 1901

Haskell, Brother and Sister

"Elmshaven," St. Helena, California

October 31, 1901

Dear brother and sister Haskell,—

I am troubled in mind. Last night matters were urged upon me that have made me afraid that we may fail to recognize that Brother Franke has talents which are needed in our cities. I feel afraid that we have not encouraged him as we should. We do not all have the same gifts.

Someone asked you the question, "Elder Haskell, why do you not harmonize with Elder Franke, and let him do the work you cannot do, while you do the work God has given you to do, and at the same time try to help Elder Franke to come into closer touch with the work?"

Again a question was addressed to you, "Elder Haskell, have you not said to Elder Franke that you would as soon labor with him as with anyone? Have you attempted it?"

Elder Franke needs to be helped in the right way. There is no need of your getting in each other's way, even though you both labor in New York City. It is not necessary for Elder Franke to interfere with your line of work. Is there not abundance to do in that great, wicked city?

Elder Franke has talents that may be used to advantage. The Lord has pity upon him. He has his work to do; he has a message to bear to the people. He can reach a class you cannot reach, and you can reach a class he cannot reach. The

Lord has room for all the workers who will give the last message of mercy with startling fervency to a world dead in trespasses and sins.

The word was spoken regarding Elder Franke, "Forbid him not. I have given him a work to do. Varied gifts must be brought into exercise to break the terrible spell that is upon the people."

It is a misfortune that Elder Franke has a drawback <in his family>, but no one is to discard his work on this account. He is to be helped to give to the world the light that God has given him. If there were many more who would cry aloud and spare not in our great cities, there would be souls saved who otherwise would never be reached.

Place no stumbling blocks in the way of the Lord's messengers. Help them to do their work, which is not your work. You are carrying on your work as God would have you carry it on. <Much of> the work that has been done in New York has not been <carried wisely> in the order of God. The Lord has <been> reproached for this, and Elder Franke is, <[in] some things,> greatly improved. Then recognize this improvement, and help him; for he needs your counsel and friendship. His work is to bring from the quarry of the world, by the mighty Cleaver of truth, the rough stones to be hewed and squared with axe and hammer. Some will bear the process of fitting up, and some will not. And so will it be in every effort that is put forth.

New York has been Elder Franke's field of labor. His voice has been heard, and some have been aroused and converted. <When brought in church capacity> they needed an education they did not receive <from Elder Franke>. But in the efforts made in the large cities every kind of talent must be used that the Lord has appointed in His providence. Marvellous things will be seen as this work is done, for the churches are dead in trespasses and sins.

Forbid them not, saith the Lord. They hear My message, and if they will heed My cautions and warnings they will not be led into Satan's snare, <but will harmonize>. Truth for this time is to make for itself a place. A decided message of warning must be borne, for before the Lord strikes, He will warn the church and the world. New York City is to be warned. And the rich men, those called men of power, will hear the last message of mercy. I can write no more now. [My] head is tired, and it is mail time.

Lt 159, 1901

Haskell, S. N.

"Elmshaven," St. Helena, California

November 3, 1901

Dear brother Haskell,—

I have been deeply pained as I have considered the situation of the work in New York. After I sent the telegram in response to the one from Elder Jayne <sent> regarding the work of Elder Franke, and

advising that he labor elsewhere, I was very sorry. <I ought not to be compelled to do this.> A great burden came upon my soul. That night matters were presented to me in this light: New York will be worked. Openings will be found in parts of the city in which there are no churches, where the truth will find standing room. There is a vast amount of work to be done, and the Lord has given Brother Franke a message to the people who are dead in trespasses and sins. Most startling messages will be borne by men of God's appointment, messages of a character to warn the people, to arouse them. And while some will be provoked by the warning and led to resist light and evidence, we are to see from this that we are giving the testing message for this time.

I am not able to write much, but the words were spoken, Forbid him not. Messages will be given out of the usual order. The judgments of God are in the land. While missions must be established to do the work you are doing, to reach a certain class of people according to the light given, yet besides this, a message is to be borne so decidedly as to startle the hearers.

"Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled; who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is the truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have showed, when there was no strange god among you; therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand; I will work, and who can let it." [Isaiah 43:8-13.]

"I will bring the blind by a path that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them. They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods. Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honourable." [Isaiah 42:16-21.]

The work outlined in these Scriptures is the work before us. The terms, "My servant," "Israel," "The servant of the Lord," mean anyone that the Lord may select and appoint to do a certain work. He makes them ministers of His will, though some who are selected may be as ignorant of His will as was Nebuchadnezzar.

God will work for those of His people who will be worked. He pledges His glory for the success of His Messiah and His kingdom. "Thus saith the Lord God, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Spiritual bondage has bound them in the prison house of unbelief. "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare; before

they spring forth I will tell you of them. Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself; now will I cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools." [Verses 5-15.]

"Who among you will give ear to this? and who will hearken and hear for the time to come?" [Verse 23.] The people of God, who have had light and knowledge, have not carried out the high and holy purposes of God. They have not advanced from victory to victory, sowing the <unworked> fields with the seeds of truth, adding new territory, lifting up the standard in cities and their suburbs. Great spiritual blindness has been shown by those who have had light flashed upon them by the Lord, but who have not advanced in the light to greater and still greater light. Church members have been fed with milk, and they are as weak as babies. They have not been encouraged to use spiritual nerve and muscle in the work of advancement. They should be made to understand that the ministers cannot work out their salvation by hovering over them. Thus they are made weaklings when they ought to be strong men.

In every church young men and young women should be selected to bear responsibilities in that church. Many of the responsibilities borne by ministers and physicians should be laid upon church members who should be made to understand that they have a work to do. "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.]

The burden bearers in the church, strong, reliable men, should be asked to act a part in helping to make the camp-meeting held so lively and interesting that a deep impression will be made on unbelievers. These camp-meetings are to be educating schools where church members gain a knowledge of how to conduct the work in their home churches.

The tame, shiftless way in which <some> camp-meetings have been held, and their location <chosen> in out-of-the-way places <to save expense>, as if to hide their light, is not in God's order. It shows that the Laodicean message is applicable to us as a church, that we are far behind in spirituality.

God calls for earnest, whole-souled workers. He has power to help in every extremity. The humble and contrite shall understand by personal experience that beside Him there is no Saviour. Bible truth must be preached and practiced. Every ray of light given is to shine forth with clear, distinct brightness. The truth is to go forth as a lamp that burneth. There are hundreds of God's servants who must respond to His call and take the field, coming up to the help of the Lord, to the help of the Lord against the mighty. God calls for live men, men who are filled with the vivifying influence of His Spirit, men who see God as the supreme Ruler and receive from Him abundant proof of the fulfilment of His promises, men who are not lukewarm, but hot and fervent with His love.

God has power to help in every extremity. The revelation of past and present prophecy is as a shining light which shineth more and more unto the perfect day. The light God has given on the Old and New Testaments, coming to the people from the press and by the living testimony, is light that grows brighter and brighter as it is brought into the practical life.

There needs to be a putting away of all fleshly appetites. Food which is injurious to soul and body has been and still is being eaten, and this indulgence so clogs the living machinery that the service offered to God is corrupted. The truth is not obeyed, but is perverted and held in unrighteousness. O, how disgusted is God with the tame, lifeless, Christless efforts made by <some of> those who profess to be His servants. God's work must be carried forward <strongly> and upward, <improved continuously.> This cannot be done unless the sensuality that corrupts the whole man is separated from the religious experience. <This work must be done. Obtain the Spirit, the Holy Spirit.>

Church members need to fast and pray, striving earnestly to overcome by the blood of the Lamb and the word of their testimony. Not one particle of Sodomitish impurity will escape <the wrath of God> at the execution of the judgment. Those who do not repent and forsake all uncleanness will fall with the wicked. Those who <become members of the royal family and [who]> form God's kingdom in the earth made new, will be saints, not sinners. Isaiah 30:1-3, 8-16.

Those who have had great light and have disregarded it stand in a worse position than those who have not been given so many advantages. <They exalt themselves but not the Lord.> The punishment inflicted on human beings will in every case be proportionate to the dishonor they have brought on God. Many by a course of self-indulgence have put Christ to open shame. They have encouraged an appetite for meat eating and for other harmful articles of diet, failing to honor God by revealing the purifying, sanctifying influence of the truth.

Daniel and his companions are illustrations of what the young men of today may be. Earnest and whole-souled, these youth were determined to be true to principle at any cost. They reasoned out the situation and saw that if they fulfilled God's purpose for them, they must keep the appetite under control. Then the mind would be clear and keen, able to comprehend God's instruction.

"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself." God helped Daniel, bringing him into "favor and tender love with the prince of the eunuchs," and his request was granted. He and his companions were allowed to eat and drink as conscience told them they should. God blessed their efforts to honor him, giving them "knowledge and skill in all learning and wisdom." When the king examined them, he found them "ten times better than all the magicians and astrologers that were in all his realm." [Daniel 1:8-20.]

To those who will do as these youth did—close the door to temptation, deny appetite, and place themselves in right relation to God—the Lord will manifest Himself.

Should all the labor that has been expended on the churches during the past twenty years be again expended on them, it would fail, as it has failed in the past, of making the members self-denying, cross-bearing followers of Christ. Many have been overfed with spiritual food, while in the world thousands are perishing for the bread of life. Church members must work. They must educate themselves, striving to reach the high standard set before them which the Lord will help them to

reach if they co-operate with Him. If they keep their own souls in the love of the truth, they will not hold the ministers back from presenting the truth in new fields.

Those who do not consecrate themselves to God's service will be used by the enemy of God. Let young men and young women make every effort to qualify themselves to help those who know not the truth.

The large cities should have been worked just as soon as the churches received the light. But many have carried no burden for souls, and Satan, finding them susceptible to his temptations, has spoiled their lives. God asks His people to repent, be converted, and return to their first love which they have lost by their failure to follow in the footsteps of the self-sacrificing Redeemer.

Lt 160, 1901

Haskell, Brother and Sister

St. Helena, California

November 3, 1901

Dear Brother and Sister Haskell,—

I have just signed my name on the back of the check which I received today. The money is due you from me. <I have used it in Australia to open work in new fields. I have hired this to help you in New York.> You need it. And you cannot tell how pleased I am to secure this money, giving my note for it. I wish you had the five thousand. As soon as you enter into any arrangements for the purchase of the hall, I can send an appeal to some persons who I think will help.

I received your last letter, also the enclosed paper. I hope you will not be troubled in reference to the matters of which you speak in your notes on the margin. This, my dear Brother, you need not worry about at all. You should never speak of such things, because it leaves a wrong impression concerning you in the minds of others. They would think you were envious and suspicious. Do not look to men. I have not a thought that anyone has any such feelings as you mention. Such things will occur, but keep your eye single to the glory of God. The Lord will be your Helper and your God. You must not allow yourself to cherish any discouraging thoughts. You should recognize the keeping power of God. The work is the Lord's, not yours. You are His servant, to keep the way of the Lord, and to do justice and mercy, blending them in your work.

I have no longer any doubt but that Brother Franke is appointed of God to give a warning message in the large cities. His work is not your work, neither is your work his work. I hope that at this time he will not speak words of condemnation; for the people in our large cities have not had the light. They are <not> a class who have once known the way of the Lord, who have known the truth, who have had the Bible <opened to them>, but who have departed from righteousness. Awful sins are being committed. Great wickedness and corruption exist in our world. Startling testimonies are to be borne in messages of warning in our cities. Forbid them not. We have very few men who have a message that will stir up the people.

I telegraphed for Elder Franke to labor elsewhere. In no way is he to bring confusion to your work. New York is a large city. Should he speak Sunday evenings in a large hall close by the hall in which

Elder Haskell is working, confusion would be the result. But cannot you talk the question over together? While setting the situation before Elder Franke, do not use any words of which anyone could take advantage.

If you cannot in any way unite without awakening a spirit of strife, then let the work which Elder Franke may undertake be done in another place. Thus you would keep away elements which might hinder the spiritual advancement of those who have just accepted the truth under the labors of Brother and Sister Haskell and Brother Brunson. God is giving these workers standing room. If Elder Franke should begin Sunday evening meetings within a short distance of the hall in which Elder Haskell is carrying on his effort, an improper representation would thus be given to the people, and this condition of things would result in counterworking the good which the Lord desires to see accomplished. Inconsistency and confusion would result from getting out notices of meetings to be held in a larger hall so near the one in which meetings are now held. Such an action has not been taken by us as a people. Those in the city would attend where there is the largest crowd and the greatest excitement.

There is now need of moving carefully and cautiously, and of making no disagreeable impression on the ones who are moving toward the truth.

You invite me to come to New York City. I have had all the variance and discord that I care to pass through. I must now have repose. I have been on the eve of saying, "I will come." But when I look at the writings that have been neglected for years and years, and realize how much the people need these messages of light from the Lord, I feel that I must not visit New York City unless the Lord should say, "Go."

Since I came to America, I have had only a few nights' full rest. Until one o'clock, and often only until twelve o'clock, is usually as late as I can sleep. Just a few nights ago, after hearing about the preparation Elder Franke was making to hold an enthusiastic mass meeting only a few blocks away from the place where you have been holding meetings, I had to leave my bed at eight o'clock in the evening <and pray and write until after twelve o'clock>. This plan regarding Elder Franke's proposed meeting was not consistent and should not be carried out. The work that Elder Haskell is doing bears the Lord's signature as the right work. No one should do anything to break up this work. It would not be pleasing to the Lord if anyone should seem to ignore the work which Elder Haskell has been doing, and to make it appear that the work which they were carrying forward in a different way is the great work, towering above the work which has been done by Elder Haskell.

If it is possible to create an interest which will bring people to the hall where Elder Haskell is laboring, many will accept the truth. There should be the most careful management of this matter of parties. If the workers labor in straightforward lines, presenting the truth in all its importance, those persons who are now on the point of deciding will not become confused over any movements of Elder Franke. And if you continue the work as you have been working in New York, souls who accept the truth will not come in on a wave of enthusiasm or excitement, but with a faith founded on the Word of God.

At a later period there will be decided advance work. Now every step should be taken with the greatest consideration and wisdom. If all the workers hide self in Jesus, large additions will be made to the church. Let not one thread of self-exaltation be woven into the web. Let no furor of

excitement be aroused by those who are giving the message at the present time. In every effort made, let the Holy Spirit do its work of molding and fashioning the minds of those who hear the Word. Let strong reasons for our faith be presented from the Word of God, and let the truth in its sanctifying power melt its way to the hearts and minds of those who are under conviction. As the helpers give Bible readings in the homes of the people, the Lord just as surely works on minds as He does in the public services.

“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.]

This is to be the message that is to fall from sanctified lips. Let no one manifest a denunciatory spirit. Let the words reveal that in the heart is the melting love of Jesus for a lost world. Scathing rebuke and words of condemnation should not be given at the present time. Let everything be done in as quiet a manner as possible. The Holy Spirit will work upon human hearts, and the gospel message will be received by those who allow God to strengthen them by His grace. As the claims of God’s law are brought to bear upon human hearts, many will be convicted of transgression. When they learn that repentance means pardon, they will have the sweet spirit of religious fellowship in the hope of the gospel.

The strife of tongues must cease. The efforts continually being made under the dictation of the Holy Spirit will strengthen and unite the cause in New York City. The good work begun should by faith be carried forward with much prayer and deep humility. The men whom God has employed in this work of soul-saving, and who by His grace are to carry it forward, will be instant in season and out of season, laboring most earnestly with an intensity of desire to instruct the people in Bible truth, and in true medical missionary work which is being accomplished in our sanitariums in the relief of suffering bodies and sin-sick souls.

Teach the people that they can act as God’s helping hand, by co-operating with the great Master worker to restore physical and spiritual health. This work bears the signature of heaven and will open doors for the entrance of truth, saving many souls ready to perish. There is room for every one that can intelligently take hold of this work.

The great ignorance on Bible subjects makes it very essential that house-to-house labor be done. An increase of the knowledge of God among the people, and the heartfelt, humble prayers that they send to heaven, are of more value than public discourses. This is a work that is precious in the sight of God and in the estimation of the people. The good example set in words and deeds will tell to the glory of God.

In much love.

Lt 161, 1901

Magan, P. T.; Sutherland, E. A.

St. Helena, California

November 5, 1901

Dear Brother Magan and Brother Sutherland,—

I was very sorry, Brother Magan, to hear of your indisposition and serious illness. We thank the Lord that He has heard our many prayers in your behalf.

I shall probably see you soon; for after a week of conviction, I have decided to leave for the East. By my former decision not to leave home I came to a crisis in my experience, and I will leave for New York City tomorrow morning, if the Lord will. And this seems to me to be His will.

I am surprised that there should be talk of separating Brother and Sister Salisbury from the faculty of the Berrien Springs school. Did not the Lord discern what should be done in reference to this school question, when He so graciously instructed you not to allow your school faculty to be broken up?

The question was asked, If Brother and Sister Salisbury are not especially needed in the school, and are needed elsewhere, should not they be permitted to go? I told them that circumstances might alter cases, but all the light given me is that a mistake is being made in planning for members of your faculty to go to Europe to engage in the school work.

The Lord desires to have the same faculty, if they are disposed to put their whole being into the work, taking hold in faith and with good courage. If they rely upon the Lord, He will be their strength and their efficiency. But they must keep advancing in the upward way, gaining victory after victory in their onward progress. Because of opposite theories they need not be faint-hearted. Have we not had to breast opposition from the beginning in any forward, upward movement?

Go forward, brethren, saying, I will not fail nor be discouraged. Brother Magan, say to Brother Sutherland, Talk faith, pray in faith, and go forward. Those who have ever been walking in unbelief will throw their past experience and knowledge as stumbling blocks in your way. But in the words, "It is written," you have the staff that you should take.

Draw from God, hoping, praying, believing. Always be fragrant in spirit. Speak pleasantly. When I see others so disagreeable in the expression of their feelings, I dislike the spiritual atmosphere so much that I feel like opening the windows heavenward and letting the fragrance of the presence of the Lord shine in, thus scattering the disagreeable fog.

Do not be in haste to reveal the spirit of unbelief. Close the windows earthward and then sing the songs of Zion. Perfect confidence in God is essential. Be not faithless, but believing. Thus far the Lord has certainly helped you. Although His overworked servant has been afflicted, in His great mercy the Lord has spared his life. Then rejoice in the Lord alway; and again I say, Have faith in God, and rejoice.

There is much to be done. You now need to educate, educate, educate. Let no one take away your needed facilities. Have you a printing outfit? This you must have, if you do not have it; for you will want to do much of your own printing, issuing the books and other publications which you need in your work. You need the very best educator to teach typesetting and presswork to the students, giving them the education essential for this class of work.

You also need the very best and most experienced bookkeeper that you can secure. Let bookkeeping be one of the regular studies. Make this branch a specialty.

Voice culture should be taught in your school. Do not lightly pass over this matter; for if the expression is defective, all the knowledge that shall be obtained will be of but very little use. The cultivation of the voice is of the greatest importance in order that grace and dignity may be brought into the impartation of truth.

By learning correctly to use the voice in speaking, many who are weak-chested may save their lives. Make the student stand erect, throwing back his shoulders. The ladies especially need to cultivate the voice.

In every reading exercise, require the students to speak the words distinctly, clearly pronouncing even the last syllable. Teach the students not to let their voice die away at the end of the sentence. Require a clear, round, full tone of voice to the very close, including the last syllable.

Many who use their vocal organs in so careless a way that they can scarcely be called vocal organs, if allowed to continue speaking defectively, will die of consumption. For want of exercise the lungs will lose their healthful action. In the respiration there is not a full inhalation of pure, vital air to give nourishment to the lungs, consequently they become diseased.

Educate all to speak slowly. Do not allow any hurried reading or rapid delivery. Teach the students to inhale the God-given, vital air, and then in the exhalation clearly express their words. Thus the vital properties of the air are utilized.

Never allow an indistinct utterance to pass unnoticed. Let the speech be as perfect as possible. Accept nothing else. By cultivating the voice a grand work will be done not only in learning how to breathe, inhaling the pure, life-giving air and exhaling by speaking in loud, clear tones, but also in the preservation of life.

In speaking there need be no strain put upon the throat or the lungs. The abdomen is the powerful engine from which the organs of speech are to receive the power which keeps them in perfect tone and expression. There needs to be an economizing of nervous strength in order that the voice may be perfected, thus enabling laborers to speak in such a way that the truth will lose none of its force and beauty by being bunglingly presented.

This subject of voice culture needs special attention. May the Lord help you as teachers to see the bearing which this subject sustains to the communication of the truth. Workers should know how to use the voice in such a way that in speaking they will properly represent the grand subjects of present truth. If the mind and the will are set to make progress and advancement, there will be improvement in the forcible presentation of the Scriptures.

You should endeavor to train the very best class of workers, who as teachers and as ministers of the gospel will be able to educate others. I think that if it is possible, you should have Elder Prescott connected with your faculty during the first term. This first term must be a success. The Lord desires our Brother Prescott to learn many things in educational lines. His ideas of education are to be different from what they once were. And I thank the Lord that He has been giving him the light that is so much needed by the students who shall go forth as teachers.

All who are now connected with the work of education must not follow the same, same old methods. Our schools should be more after the order of the schools of the prophets.

Be of good courage in the Lord. Do not talk unbelief. Brethren, look not on the dark side. The Lord has a work for you to do. You need more faith, more hope. Commit the soul to God, as unto a faithful Creator.

If for the time being Brother Magan should go to Nashville, Los Angeles, or St. Helena, the entire change would be a blessing to him. For a time he needs to be carefully and tenderly handled, and located wherever his mind will be most at rest.

Do not at present let Brother and Sister Salisbury leave you. Hold them until you know that it is duty for them to go.

In much love.

Lt 162, 1901

White, W. C.

“Elmshaven,” St. Helena, California

November 5, 1901

My dear son Willie,—

I have just read a letter from Brother Hoopes to you in regard to establishing an art department in Union College to educate young people to illustrate our publications. I have never had the least encouragement given for this line of work to be taken up, and I could not advise any such movement. There are many things positively essential, but this is not. From henceforth there will be fewer illustrations in my books, and they will sell just as readily as they do now.

An exception must be made in the case of the Southern field. The books published for the colored people need many illustrations, but the illustrations can be of an inexpensive character.

I hope the art department mentioned by Brother Hoopes will not be started. The end is near, and every dollar is needed to set in operation the work that should be done. Let those who have money send some to Australia, that the Sanitarium there may be completed. The same mail that brought this letter from Brother Hoopes brought one from Australia, telling of the great need of the Sanitarium building and of its unfinished condition.

There is work to be done in the cities that have not been worked. Let the students in our schools be educated to work with earnestness and determination for the saving of souls. Let as little expense as possible be incurred. Establish nothing that is not a positive necessity. We need every dollar that can be spared to invest in the work of opening new fields and sustaining workers.

P.S. If you choose, you may send this letter to Brother Hoopes.

On Thursday morning Sara and I start for New York. I cannot rest. I am convinced that it is my duty to go.

Lt 163, 1901

Daniells, A. G.

St. Helena, California

September 26, 1901

Dear brother Daniells,—

I am not able to sleep past one o'clock. Yesterday morning I found your letter under my door. Last night instruction was given me that our present efforts are not to be made for China or other fields similar to China. Our force of workers is not yet to be sent to these distant countries. We have a work to do at home. All our institutions—sanitariums, publishing houses, and schools—are to reach a higher standard.

The Lord gave me special direction that buildings should be erected for the publication of literature containing the light of present truth. He gave instruction that every effort should be made to send forth to the world the messages of invitation and warning. Some will be reached by our literature who would not be reached in any other way.

From our books and papers bright beams of light are to shine forth to enlighten the world in regard to present truth. Workers who are not at all benefited by the advantages they receive in connection with the cause of God should not be brought into our offices of publication. Neither should matter of an objectionable character be introduced into these institutions. Thus the sacred truth of God is placed on a level with common matters. And when outside work is brought in, a correspondingly large number of workers must be employed. This brings care and perplexity.

I have been shown that mistakes are being made in our publishing houses. There has been a constant increase of expensive machinery for the doing of commercial work. A large amount of work has been brought in that has no relation to the work which in faith and love is to be accomplished for the salvation of human beings.

It is high time that consideration be given to this matter. Time and talent have been used in doing a class of work that has not brought a particle of glory to God. Work has been done which gives no knowledge of the truth.

This mistake must be corrected. It is not wisdom to use money to establish enterprises which consume without producing. In these things our printing presses have not been used in accordance with God's design.

It is said that more room is needed in the publishing houses. There is ample room in them, and when the right thing is done, it will be seen that there is.

Far less commercial work should be received into our offices of publication, and not a line of matter containing Satan's sentiments should be received. The introduction of such matter destroys all sense of the sacredness of the institution. How does the Lord regard the using of the presses in His institutions to print the errors of the enemy?

When common matter is mingled with the sacred truth coming from the press, the blessing of God does not rest upon the work done. The whole institution is cheapened. Said the divine Teacher, "What have you gained by bringing in this outside work? It has brought you much vexation of spirit, and the workers have had to hurry and rush to get the matter finished in the specified time. This has occasioned confusion and strife. Harsh words have been spoken, and an unpleasant spirit has been brought into the office. The means gained in no way compares with the loss which comes through rushing and driving and scolding and fretting."

May the Lord help His people to see that this is not wisdom, and that far more is lost than is gained.

If less machinery and fewer workers had been brought together in one place, while other portions of the vineyard were destitute of facilities, if more money had been spent in making plants in various places, God would have been better pleased. It is not sanctified ambition that has led to the investment of so much money in one place. It is a mistake for our brethren to run so many presses for the printing of ordinary matter. We are fast approaching the end. The printing and circulation of the books and papers that contain the truth for this time is to be our work. When the common is mingled with the sacred, there is always danger that the common will be allowed to take the place of the sacred.

Christ desires His people to be lights shining in a dark place. All who are connected with our offices of publication are to show in their lives the power of the truth. They are to move onward and upward, not striving to make money, but striving to impart light to those who are in darkness.

It has been supposed that it is necessary to take in outside work in order to make the office pay. Said my Guide, "After all is considered, what is gained?"

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Romans 12:1, 2.]

There is a marked neglect of the cautions and warnings that have been given from time to time. When there is a seeking of the Lord and a confession of sin, when the needed reformation takes place, united zeal and earnestness will be shown in restoring what has been withheld. The Lord will manifest His pardoning love, and means will come in to cancel the debts on our institutions.

Lt 164, 1901

Daniells, A. G.

St. Helena, California

January 23, 1901

Dear brother Daniells,—

I have received and read the letter recently sent me by you. Since I came to America, the burden upon me has been very heavy. Tonight I was not able to sleep past one o'clock. I am now writing by lamplight. For many nights I have not been able to sleep past one or two o'clock. The work that the

Lord desires me and my workers to do is outlined before me. This work does not consist alone in attending camp-meetings and special council-meetings, but in getting together as fast as possible the light given me by the Lord, that it may be given to the people.

We are not to be called away from this work. But since coming to this country I have not had time to write. I have not had time to do the work the Lord has given me to do. This thought robs me of sleep. I must get my books ready for publication as soon as possible.

The work that needs to be done by our people has been outlined before me. I have been shown the great need of workers to send out into the places in this country that are in such great need of help. This is our first work—to enter these neglected cities which have not yet been entered by the messengers of truth. This great and neglected work lies before us.

We are not called upon to go into the depths of iniquity in the cities. We are to present the truth to those in the highways. <This work has been neglected.> We have a work to do for the higher classes, and this work needs all our capabilities. While we are in no case to neglect the poor and destitute, we have neither men nor money for the work among the very lowest classes. We point our workers to a higher grade. All reasons for this I cannot explain now.

The fields ripe for the harvest have been spread before me. We must work for the higher class of people. Then we shall have strength and ability with which to carry forward the work in the lines which God has pointed out.

In clear, simple lines the gospel is to be presented to the world. Human beings are to unite with the ministering angels in advancing the cause of God. Much wiser generalship should be shown in the location of camp-meetings; they should not be held in out-of-the-way places; for in the cities there are people who need the truth. Camp-meetings are to be held in places from which the people of our large cities can be reached.

Christ compares His people to a city set on a hill, which cannot be hid, and He says, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [Matthew 5:14, 16.]

This is a time of great moral darkness. Men and women are absorbed in the search for money and amusement. The work of the Lord must be made known. The last message of mercy must be heard in the large cities. Camp-meetings must be held in <or near> the cities, the workers at one time pitching the tent in one part of the city and the next time in another part. Right at our doors there are heathen who need to hear the warning message. In the large cities of America memorials for God are to be established.

The Lord is testing His people. Those who cherish His light will be light-bearers. Our brethren in America are to make decided reforms. Few of them know what it means to labor earnestly for souls ready to perish.

The need for our people to unify has been presented before me. Medical missionary work should have been more closely bound up with the gospel ministry, for they are parts of the same great whole. There is to be no division between them.

Ministry comprehends far more than merely preaching the Word. It means calling and training young men as Elijah called and trained Elisha—taking them right from the plough and giving them responsibilities to bear in God’s work, small responsibilities at first, and larger ones as they gain strength and experience. The minister is to train young men to bear burdens in God’s cause, teaching them to follow self-denying methods. Young, inexperienced workers are to be placed in close touch with experienced servants of God. that they may learn what it means to minister.

Young physicians should be connected with those of greater experience, that they may learn how to labor efficiently for God.

A wonderful messenger, even the Son of God, came to this world to teach men and women how to live perfect lives. His divinity clothed with humanity, He stood before the human race as a perfect teacher, illustrating in His life the high and holy principles which everyone who is saved must reveal in his dealings with his fellow man.

Christ redeemed men from Satan, paying no less a price than His own life. He was equal with God, but He laid aside His royal robe and kingly crown, and came to this world in the likeness of man, that humanity might touch humanity and divinity lay hold of the throne of God. Had He come in His glory, no one would have been able to look upon Him and live. Therefore He was made in fashion as a man. For our sake He became poor, that through His poverty we might be made sharers with Him in the far more exceeding and eternal weight of glory.

Christ is the Sent of God. He placed Himself at the head of humanity, standing there as our Elder Brother, sharing with us all our trials and afflictions. He was tempted in all points like as we are, that He might be able to succor them that are tempted. He offered to God a perfect obedience, that man might be placed on vantage ground. “The Word was made flesh, and dwelt among us, ... full of grace and truth.” [John 1:14.] Those who believe in Him may overcome, may become all that God requires them to be. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [Verse 12.] Partaking of the divine nature, we may overcome the corruption that is in the world through lust. All who are truly united with Christ shall be sanctified by His grace.

Let all who minister seek to understand Paul’s words to the Romans: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” [Romans 12:1, 2.]

I entreat the ministers of the gospel, who are bearing to the world the most important and decisive message of warning and appeal that has ever been given, not to disregard the entreaty of the great apostle.

The same principle contained in Paul’s instruction is presented by Isaiah: “The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both

the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. ... To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." [Isaiah 8:11-17, 20.]

"Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom; and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil; pride, and arrogancy, and the evil way, and the froward mouth, do I hate. ... Whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul; all they that hate me love death." [Proverbs 8:4-13, 35, 36.]

The Lord Jesus put these words in the mouth of His appointed instructor, for the benefit of those living in this age, when a decided testimony is to be borne in regard to the binding claims of the law of God.

Christ has given us an example of how to work. We read: "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 Esaias 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 4:13-17, 23.]

Lt 165, 1901

Brethren and Sisters of the Iowa Conference

Des Moines, Iowa

November 6, 1901 [typed]

Dear brethren and sisters of the Iowa Conference,—

I wish to write a few lines to you. In Iowa there are many places to be worked. As a general rule, the laborers in the Iowa Conference should go out from the churches into new fields using their God-given ability to a purpose in seeking and saving the lost.

In the Iowa Conference there are many precious souls who will make good workers. These need to be awakened to the necessity of taking hold of the Lord's work and doing service for Him. They

should be educated and trained that they may go forth to labor for others. Let them gain an experimental knowledge in seeking to save those perishing around them.

God has appointed to every man his work. While so many in the towns and cities around us are perishing for lack of knowledge, how can God's people sleep on in indifference? If those who know the truth fully realized the awful peril of their fellow men, they would have a burden to work for the Master. Going out into new fields, they would by the power of example lead others to unite with them.

All sin is selfishness. Satan's first sin was selfishness. He sought to grasp power, to exalt self. A species of insanity led him to seek to supersede God. And the temptation which led Adam to sin was the false statement of Satan that it was possible for him to attain to something more than he already enjoyed—possible for him to be as God Himself. Thus seeds of selfishness were sown in the human heart.

God desires everyone to understand the hateful character of selfishness and to co-operate with Him in guarding His human family against its terrible, deceptive power. The first result of the entrance of sin into the world was the birth of principles of selfishness. The design of the gospel is, by means of remedial missionary work, to confront this evil of selfishness and destroy its destructive power by establishing enterprises of benevolence.

As a remedy for the terrible consequences into which selfishness led the human race, God gave His only begotten Son to die for them. And in this gift He gave Himself. How could He give more? "I and My Father are one," said Christ. [John 10:30.] By the gift of His Son, God has made it possible for man to be redeemed and restored to oneness with Him. "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.]

Sin has extinguished the love which God placed in man's heart. The work of the church is to rekindle this love. She is to co-operate with God by uprooting selfishness from the human heart, placing in its stead the benevolence which was in man's heart in his original state of perfection.

Love is the great principle that actuates the unfallen beings. With what amazement then do the angels behold the indifference of those who have light and knowledge! The heavenly host is filled with an intense desire to work through human agencies to restore in man the moral image of God. They are ready and waiting to do this work. The combined power of the Father, the Son, and the Holy Ghost is pledged to recover man from his fallen state. Every attribute, every power, of divinity has been placed at the command of those who unite with the Saviour in winning men to God. O that all would appreciate the truth as it is in Jesus! O that all would love God in return for the love wherewith He has loved them!

My brethren, I wish to present before you the necessities of the unworked fields in your sight. In His great mercy the Lord has furnished these fields with laborers who have precious talents. Means are now needed to carry forward the work. I present this matter before the churches in Iowa, and may the Lord impress hearts with the needs of His work, that gifts may flow into His treasury for these barren fields! Our neglect of the fields ripe for the harvest is our condemnation.

God is calling upon His people to give to Him of the means that He has entrusted to them, that institutions both small and great may be established to glorify His name. By giving for His work, God's people show in a practical manner that they love Him supremely and their neighbor as themselves.

If sinners repent, their pardon is procured through the merits of Christ. Then work interestedly, trying to lead souls to repentance. <This will be your everlasting rejoicing.> All who see this matter in its true bearing will more fully comprehend the wondrous, glorious plan of salvation. There will be no desire to argue over just what is meant by Christ's being our righteousness, or to try to explain some questions which do not in any way make more plain the terms of salvation. It is not so essential to understand the precise particulars in regard to the relation of the two laws. It is of far greater consequence that we know whether we are transgressing the law of God, whether we stand in obedience or disobedience before the holy precepts.

Carelessness in regard to the principles that must be brought into the life-practice is a fatal mistake and needs special attention. He who is saved must set things right in his heart.

Christ reproved the Pharisees, saying, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel." [Matthew 23:23, 24.]

Some in our day, by their attitude toward the law as revealed in Galatians, have brought a sad chapter into their life-experience. <Repeat not the past.> Let none indulge in speculative theories or call attention to things that do not pertain to the great and solemn work of deciding their own eternal destiny. The twenty-third of Matthew describes the condition of those who are blinded, who cannot discern the relative importance of things that they should understand.

Because the spiritual eyesight of some in positions of trust has been clouded, God's great and sacred work has been neglected. Justice, mercy, and the love of God have not been manifested. By their deeds some have shown that they have not been actuated by right principles. A practical evidence of love for their brethren has been wanting. While very scrupulous about little matters, making a man an offender for a word, they have not scrupled, by dealing unjustly with the heritage of the Lord, to commit sins that are great in the sight of God.

The time is very near when all these matters will be adjusted by a power that no one can evade. The scenes enacted in the day of judgment will put everything on its proper basis.

Christ's righteousness has been misrepresented by some in positions of responsibility, who, supposing they were doing God's service, have done things which show that they are spiritually blind. Men have been overbearing and imperious in spirit, and their wrong course of action, their want of principle, will cause them to be denounced by the Lord as surely as the Pharisees were denounced. The woes that fell on the Pharisees will as verily fall on all who are engaged in a like work, unless they repent.

Spiritual guides, whose spiritual eyesight is blinded, tamper with the conscience, and by subtle reasoning make imaginary and false distinctions among the guilt of various transactions. They lightly pass over some very great wrongs, and with great severity condemn other wrongs that do not begin

to compare with the measure of their own sin in creating and working upon false principles. God calls for a decided and thorough change.

It is righteousness that exalts a nation, and it is sin that brings ruin. With humble, contrite hearts let all study the Bible. That which is revealed in the Scriptures is for you and for your children. Eat the Word and digest it, for it is the bread of life. But do not be eager and troubled to know something in regard to things that are not revealed. Some do not seem to comprehend that which is plainly opened before them in the Scriptures concerning their eternal salvation, and as a result their practical life is greatly deficient. If they studied the Word of God and obeyed it, their minds would not be so full of conjectures in regard to things they need not understand or comprehend. <Some seem unwilling to understand the last two chapters of Malachi.>

In every place in the world God is working to bring men to a knowledge of Christ and His righteousness. He speaks to them in His Word. The Bible is the key that unlocks the mysteries which it is essential for human beings to understand in order to know what they must do to gain eternal life. The Bible is its own expositor. Its bright beams are to be carried to all parts of the world, that sin may be revealed. The Bible is a chart, pointing out the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty in the path of duty wherever they may be called to go.

God's people should exercise faith, bringing practical religion into the home, the neighborhood, the church, and the institutions that have been created to advance the work of God on this earth. There should be a far more genuine practice of faith in the everyday life. God's people must reveal the attributes of Christ—the meekness, the generosity, the tenderness, that He always exercised in behalf of the poor, the distressed, and the needy. “Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” [1 John 3:17.] Let there be no shutting up of the bowels of compassion, for those who do this are weakened and deprived of the Spirit of God.

In many, the absence of a Christlike spirit has been very marked. Many who claim to follow Christ do not have His fragrance of character. By performing deeds of mercy and by speaking words that are like apples of gold in pictures of silver, they should exercise an uplifting influence over those with whom they have to do. But too often the words are harsh and the actions unbecoming to a Christian. God cannot approve of such words and actions, for they are an offence to Him.

Let us notice the answer which the divine Teacher gave to the lawyer who asked, “What shall I do to inherit eternal life?” “He said unto him, 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. But he, willing to justify himself, said unto Jesus, And who is my neighbour?” [Luke 10:25-29.]

In answer to this question, Christ gave the parable of the good Samaritan. In this parable He called to the minds of His hearers an incident that had actually taken place: “A certain man,” He said, “went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 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. 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. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." [Verses 30-37.]

In this parable are summed up all the principles contained in the law. Eternal life is the theme. And when the principles of justice and mercy are in any way violated in word or in practice, those who thus disobey God's expressed injunctions commit a sin of far greater magnitude than was the sin committed in Eden; because sin was a new thing to our first parents. All have before them the result of Adam's transgression of God's law. The taking of the forbidden fruit—seemingly so small a matter—resulted in opening the floodgates of woe upon the world. All the violence and crime now existing in the world can be traced back to this transgression.

Those who are called to be superintendents or managers in our institutions must, as soon as they come into office, lay aside all wrong practices, and, with a full realization of their high obligations, solemnly dedicate themselves to God, asking Him to preside over the sacred work which He has appointed them to manage. They should expel all selfishness, all desire for worldly gain, all crookedness and deception, all overreaching in business transactions. Never, never are they to stain their work with the sin of greed, or with corrupt, fraudulent actions <as overreaching in trade>. God will not bless any proceeding that is not carried on in accordance with holy, sanctified principles.

Let everyone be assured that a worldly policy and a worldly spirit are not sanctified by connection with God's institutions. If Christ were on earth today, He would cleanse His institutions of everything unlike the pure principles of heaven.

Those who have had these principles kept before them, and yet continue to go contrary to them, should be separated from the institutions. Those who, in their work in the institutions that are to give to the world a representation of God and of heavenly things do not give evidence of purity and elevation of character, should labor elsewhere.

Those who are under training to work for God should have instructors who possess the very highest talents—teachers who will ever keep before them the way in which Christ dealt with the minds of those who were seeking after truth.

It is time for God's people to reveal Christ's righteousness and for them to show that they are not of this world, but of the kingdom of heaven. When those connected with the service of God are clean and pure and holy, the Lord will give power and grace and prosperity and success to the teachers of truth, and souls will be converted.

Lt 166, 1901

McClure, Brother and Sister

St. Helena, California

October, 1901

Brother and Sister McClure,—

The time has come for me to speak in regard to Rodney. I have been lying on my bed trying to sleep, but the word of the Lord has come to me, saying, "Speak the words I shall give you to speak."

Rodney has been presented to me as a young man who has turned into evil ways. He hates righteousness, and he has broken through all the barriers that keep him from evil. I have carried the burden of the knowledge of his sinful, corrupted life until I am compelled to speak.

The case has been laid open before me. For the past year Rodney has been rapidly increasing in perversity. I have hoped that you would both see your duty and do it. But for the third time the matter has been laid before me, and I must speak. You have both erred in the training of this lad. Instead of you managing him, he has managed you and has led you into temptation. You have placed confidence in his word when there was no truth in him. He has deceived you because you are easily deceived.

If the boy were only injuring himself, the trouble would not be so great, though great enough. But he exerts an evil influence over others. Satan uses him to tempt and allure others. He has injured others and continues to injure them. His evil doings are steadily increasing, and the Lord has given me a message for you. Knowing that he has given himself over to an evil course, you justify him by sustaining him, keeping him with you, and feeding and clothing him. Thus you make it easy for him to associate with youth whom he can easily lead away from uprightness of character.

You have little if any control over him. He will not heed your instruction, but persists in having his own way, persists [in] associating with the evil companions he has chosen, irrespective of your suffering of mind and of the reproach he is bringing on you and on the cause of God. While he continues to follow this course, you would be guilty in sustaining him even if he were your own son. You have the Word of the Lord. Let him know what it means to work for his own support.

The Searcher of hearts said of Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [Genesis 18:19.] Abraham cultivated home religion. The fear of the Lord was felt in his household, and He who blesses the habitations of the righteous richly rewarded him. "I know him, that he will command his children after me. He will not betray sacred trusts. He will keep my law." Brother and Sister McClure, you have tried to persuade. You have not commanded.

The Lord is our lawgiver and our judge. We are His by creation and by redemption, and we are to place ourselves under His control. The Lord has given rules for the guidance of parents and children. All are to keep the way of the Lord to do justice and judgment. Everything depends on the right discharge of parental duty. Instruction is given in the Word of God, line upon line, precept upon precept. No one need err. He who ventures to disregard God's commands is running a terrible risk.

You know and Rodney knows that God has a law. Rodney does not sin ignorantly. He has chosen to surround his soul with a poisonous atmosphere. He exerts his influence against truth, against righteousness. Satan uses him to lead other youth in false paths. His companionship is deceiving, and while you sustain him, you are a partaker with him of his sins. When parents or guardians furnish youth with money, knowing that it will be used in Satan's way, they favor an evil work.

The case of Eli is before us as an admonition and a warning. Eli was a fond father. He saw the course his sons were taking, but he failed to punish them. They did wickedly and he restrained them not. He knew that evil existed in the camp of Israel, he knew that his sons were committing terrible sins, but he did not face the situation firmly and bravely. His blind affection for his sons kept him from punishing them as he should. The sure result was an increase of iniquity.

Sin was found in Eli because of his neglect. Knowing of the evil course his sons were following, he should have removed them from the service of God. He should have seen that just punishment was dealt out to them. But he was not firm and decided in his efforts to eradicate the moral leprosy. He permitted evil to gain strength and iniquity to increase. He neglected his duty, and Israel was contaminated by the course of his sons.

The Lord gave Eli special instruction to deal with this evil as a ruler of Israel, but Eli did not do his duty. Warning after warning was unheeded, and at last God refused to pardon the transgressors. And not only were the sons to receive according to their deeds. The parents were to suffer also. Neither sacrifice nor offering would be accepted by God. The word of the Lord came to Samuel saying, "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." [1 Samuel 3:11-14.]

The sad history of Eli's punishment and neglect has been recorded as a lesson for all parents, to show the importance of purity in speech and practice, and the importance of firmly restraining children. Those parents who neglect to take decided measures for the restraint of evil in their children will be punished as surely as Eli was punished.

What a contrast to the case of Eli is the case of Abraham. Abraham respected the word of the Lord. He sought to know the mind of God. He did not close his eyes to transgression, or allow God to be dishonored in his household. He commanded his children and his household after him to do justice and judgment.

Disobedience must be punished. Wrong-doing must be corrected. The iniquity that is bound up in the heart of a child must be met and overcome by parents and teachers. Wrong must be dealt with promptly and wisely, with firmness and decision. Hatred of restraint, love of self-indulgence, indifference to the things of eternity, must be carefully dealt with. Unless evil is eradicated, the soul will be lost. And more than this: he who gives himself up to follow in Satan's lead seeks constantly to entice others.

From our children's earliest years we should seek to subdue in them the spirit of the world. The spirit of evil is increasing to an alarming extent in our churches, killing spirituality.

Rodney's continual opposition to good should now be exposed, and a warning should be given to the students in the Healdsburg school not to associate with him. He has developed a depravity that makes him unworthy of confidence.

I may be obliged to say more than I have said in this letter.

Rodney is like a millstone, dragging down the very ones who have been so tender [toward] him, whose blindfolded affection has hidden his faults. He has been treated so softly that he now thinks he can do his wicked work with impunity. He has no regard for God's holy law. Brother and Sister McClure are weighed down by his conduct. Unless they shake off the cause of their misery, this burden will bring premature death. Already their spiritual strength, vitality, and godliness have been greatly depreciated by their association with the adopted son they have loved so fondly. He might have been a comfort, a help, a strength to them; but he has made haste to abandon truth, decency of conduct, purity and righteousness, and has plunged into sin as though to show how boldly he can travel in the path of transgression. What cares he for the aching hearts, the sadness and discouragement, brought to those who have fostered him so tenderly, indulging him to his present and eternal injury? Iniquity was early bound up in the heart of this boy, and he now resists every effort made to reform him.

To tolerate language of disrespect and blasphemy, to continue to bestow favors on one who has no sense of appreciation, is aggravating the evil, making it more sure that God will take the punishment in His own hands. As those who have acted as this boy's parents are not capable of restraining him, I am instructed that the best thing for them to do from henceforth is to let him know what it means to earn his own livelihood. He has been the inmate of a Christian home, but he has never had a Christian heart. He has despised the truth of God and quenched the Holy Spirit. He has practiced theft and swearing; he has lived in licentious association with the most depraved characters, and yet you have favored him. He has ruled, though you have had the word of the Lord that it is an insult to Jehovah to allow your home to be polluted by this boy.

When will parents learn that whatever may be the practices of the world, those who have the care of children are to teach them to keep the way of the Lord, requiring faultless, undeviating obedience, showing them plainly that no disobedience will be tolerated?

Sister McClure, your adopted son has done you great injury spiritually. As he has chosen the path that leads to all evil, it is now your duty to show your condemnation of such a course. Let this be a witness that you do not seek to justify or varnish over the evil. The boy's actions are indeed causing you great sorrow of heart. God desires you to understand that your wills are paralyzed. While you cherish this ungodliness in your home, your hearts are losing their hope, their vitality, their hold on God. Be not deceived by any pretext. How can you deal aright with church matters while the counterinfluence in your home is weakening your discernment?

Sister McClure, you have cherished and nourished a boy who has no sense of respect or reverence. He is strangling your souls to death. The time has come when your home should be thoroughly purged from all that defiles it. Then you can take in pure, clean youth who will realize that obligations are mutual. Then you can try to win souls to Jesus. But you can do nothing in this work while you sustain in your home this ungodly youth, incorrigible, impudent, unconverted, unthankful, unholy.

There is a work for you to do, and may God give you grace to do it. Arise, and unitedly command your household after you in the way of the Lord.

Lt 167, 1901

Druillard, Brother and Sister

Nearing Chicago

November 10, 1901

Dear brother and sister Druillard,—

I am sorry that you feel that you must leave us, but God forbid that I should exercise selfishness in anything. If you cannot rest as you consider the many calls that are made, I would not hold you. I have appreciated and loved you. You have both worked for my interests. But I know that you can be of great service, either at Boulder or at Berrien Springs.

You need not have the least idea that I am going to accept your proposition regarding your wages. Let everything be as we agreed. Charge me and credit yourself with the wages I agreed to pay. Your work has been of more value to me than the money expresses, and I would have you remain; but it may be that the Lord is impressing your minds to take hold in some of the important places that need just the help that you can give them. Please charge me with the wages I decided to pay you. I am now short of means, but this will not always be. I shall have means, and you need not suppose that I shall listen to the proposition you made. The money is yours to do with as you please. If I have not enough on hand to pay you, consider the money as loaned to me until I can get some of that which is due me from Australia.

If you feel that it is best for you to leave before we return, follow your own judgment. I should hate to have you traveling at the worst season of the year. If you can remain, this will please me. But if you cannot feel at rest, I would not hold you, for I desire you to feel at rest. It troubles me to think that you are not so. If you feel that you must go, do not consider yourselves under obligation to stay till we return.

As soon as I can find out the condition of things in New York, I will better understand my duty. As I consider the situation at Berrien Springs, I think that if you wish to go, they will need you. And they feel that I am holding you from them.

If you decide that it is best for you to go, you may draw money from the Pacific Press for your fare. I think now that I have said all I need to free my mind. I must now say good-bye, and may the blessing of the Lord rest upon you both, is my prayer.

Lt 168, 1901

Carlyle, Sister

March, 1901

Dear Sister Carlyle,—

I have received a letter from your husband. I would say that there is only one thing for which a husband may lawfully separate from his wife or a wife from her husband, and that is adultery.

If your dispositions are not congenial, would it not be for the glory of God for you to change these dispositions?

A husband and wife should cultivate respect and affection for each other. They should guard the spirit, the words, and the actions, [so] that nothing will be said or done to irritate or annoy. Each is to have a care for the other, doing all in their power to strengthen their mutual affection.

I tell you both to seek the Lord. In love and kindness do your duty one to the other. The husband should cultivate industrious habits, doing his best to support his family. This will lead his wife to have respect for him.

You both need to overcome pride and selfishness. Do not wound one another by harsh words. Speak kindly and gently. I cannot give you better advice than this. No tongue can express, no finite mind conceive, the satisfaction that comes from appreciating the goodness and love of God.

My sister, you cannot please God by maintaining your present attitude. Forgive your husband. He is your husband, and you will be blessed in striving to be a dutiful, affectionate wife. Let the law of kindness be on your lips. You can and must change your attitude.

I am so weary that I cannot write more. At some other time I shall try to write to your husband.

May the Lord give you a humble heart and a willing mind, and may He greatly bless you.

Lt 169, 1901

Those Heading the Medical Missionary Work

July 24, 1901 [Typed September 3, 1901]

To Those who stand at the head of the medical missionary work,—

Why do you not make more decided efforts for the people of the Southern States? There are New Orleans, Memphis, St. Louis, and many other large cities in the South. Are there not souls to save in these places? Should not plants be made in them? I answer, Yes. There is a work to be done in this neglected field.

If the Lord calls upon any of His people to take up work in these places, let them not delay. Let them take up the work at once, giving the call to those in the highways and the byways.

Are there not some nurses and doctors who will go to the Southern states and devote their energies to helping those who are so greatly in need of help?

Health reformers are needed—men and women who are as true as steel to principle. Nurses are needed for the Sanitarium in Nashville. In this Sanitarium there are to be no meat, tea, or coffee. Plain, wholesome food is to be served in a way that will recommend health reform.

We praise the Lord that there is an awakening on the subject of health reform. There is much more yet to be done in this line. A mere assent to the truth will never save one soul.

Last night September 3, I was in <the vision of the night in> a meeting where a decided reformation was proposed in regard to missionary work. Medical missionary work should enter into the church. It is the duty of each church to make careful, judicious arrangements for the care of its poor and sick.

The work of health reform is years behind. Let all now lift with Dr. Kellogg, instead of hindering him. Let the ministers of the gospel seek to keep soul and body in purity and holiness. Our people should have stood staunchly by the Battle Creek Sanitarium. They should have shown themselves grateful for an institution where the principles of health reform are practiced. But some of our ministers have been far behind in this matter. Ministers and lay members have erred. From the experience of the past, with its mistakes and failures, we are to learn the need of greater dependence on God.

Every move made should receive careful consideration lest crooked paths be made and the lame be turned out of the way. New fields are opening, and the work is calling for laborers. Every church member should make efforts to circulate our literature.

Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] Every true Christian will seek for perfection. This is our work. When men and women walk where Christ leads the way, they walk in safe paths.

Lt 170, 1901

Brethren Bearing Responsibilities

February 16, 1901

To my brethren who are bearing responsibilities,—

I have a most earnest desire that in every place the different lines of God's work shall be carried forward in accordance with His commands. I see trouble as high as mountains ahead for our people in the way in which some things are now being done, and especially in regard to the health food business. We shall have to meet very difficult problems of human invention, which will bring much perplexity. The Lord has instructed me that some of the foods now being made will have to be modified, and He has said that He has not confined to a few persons all the light on the best preparation of foods. He will give to many minds in different places tact and skill that will enable them to prepare health foods suitable for the country in which they live.

God is the author of all wisdom, all intelligence, all talent. He has shown me that He will magnify His name by giving to many minds wisdom in the preparation of health foods. And when He does this, the manufacture of these foods is not to be looked upon as an infringement of the rights of those who are already manufacturing health foods, though the foods made by the different persons may in some respects be similar. God is going to take ordinary men and women and give them skill and understanding in the use of the fruits of the earth. He deals impartially with His workers. Not one is forgotten by Him. He will impress businessmen to establish industries for the sustenance of His people. Health foods are to be made that can be purchased by the poor.

Last night I seemed to be speaking to our people, telling them that as Seventh-day Adventists we must cultivate love, patience, and true courtesy. Jesus will strengthen the leaders of His people if they will learn of Him. God's people must strive to reach the very highest standard of excellence.

Christ says, "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.] By meekness the elders obtained a good report and were renowned in their generation. The meekness of the angels who minister to us

is a marked evidence of their heavenly origin. They represent God Himself, who is full of goodness, mercy, and love, ever ready to encourage those who are striving to advance His work in the world. God's people must not misrepresent the angelic ministrations by hasty, overbearing movements.

Learning of Christ is a continual rest to the soul. The ambition to be like Christ is always profitable.

My brother, the Lord has placed great honor on you, and He desires your moderation, forbearance, and patience to increase continually. Be willing, my brother, for those who are striving to co-operate with the Lord to make advancement. They are laborers together with the Lord, and He is helping and encouraging them. You hurt Christ in the person of His saints when you do as you did at College View. God wants the school work to advance. He desires the school and the Sanitarium at College View to stand in moral excellence and true dignity, doing their work for Him. The Lord is watching every branch of His work. He is the all and in all of the blessings which come to His workers.

Those who have striven to carry forward the school work at College View have met with many difficulties. When you took the stand you did with reference to the bakery, you worked against Christ. Unknowingly you hurt yourself and your brethren. You placed your own impress, not the impress of God, on the action.

If you would show greater respect for your brethren, this would return to you in a large revenue. The Lord desires to mold your life, your character, after the divine similitude.

Those concerned in the matter of the College View bakery did not move wisely, and the way in which you handled the case hurt your influence. The combative spirit manifested by some of the brethren was all wrong. They were full of anger, especially one whose name I shall not mention. Much of self and little of Christ was shown. Had you revealed the tenderness of Christ, the matter could have been adjusted in a way that God could endorse.

I was shown that God has given you skill and understanding. As freely as you have received are you to impart. A refusal to do this will bring loss instead of gain. The Lord has shown me that He will greatly appreciate your liberality in sharing His gifts with those who are seeking to advance His work. You have nothing that you have not received from God. You are to be a wise, merciful steward. You are to stand as the Lord's representative, revealing His love and forbearance.

Let the workers in the Lord's cause press together, working in perfect harmony, placing all their faculties at God's disposal, to be used in demonstrating the power of His grace. Then God will be honored and glorified.

God does not want the progress of His workers made difficult by the failure of one to act his part in bringing in unity and harmony. The Lord wants His people to stand far above all selfish interests. He wants them to conquer the temptations they meet. He calls for the communion of saints. He desires His workers to stand under His supervision. He will plane and polish the material for His temple, preparing each piece to fit closely to the other, so that the building will be perfect and complete, wanting nothing.

Heaven is to begin on this earth. When the Lord's people are filled with meekness and tenderness, they will realize that His banner over them is love, and His fruit will be sweet to their taste. When they make a heaven below in which to prepare for heaven above, a different spirit will be brought into the work.

Christ's instruction is so clear and simple that no one need make a mistake. How plain and forcible is the instruction given in the seventh chapter of Matthew. There is not a word that cannot be understood.

Lt 171, 1901

Daniells, A. G.

September 17, 1901

Dear brother Daniells,—

I have had some talk with Dr. Sanderson in regard to the help essential in the Sanitarium. I cannot learn much from him. I ventured to answer some questions in regard to Dr. Sanderson standing at the head of the Sanitarium. I told him that if he had the ability, we would be very glad to have him do this. But you know that he has not the qualifications necessary for a successful manager, though he is fully confident that he has.

A competent, experienced manager is needed at the Sanitarium, someone who has more than a boy's judgment with only a boy's experience. And we need not only a manager, but an experienced physician. Dr. Sanderson has not been increasing in ability or in the knowledge of God. Until this matter is adjusted, there will be little patronage at the Sanitarium. We need a physician who will constantly advance, improving every opportunity for growth, a physician who will do all in his power to carry out the Lord's will and way, to whom the Lord can impart knowledge.

I am deeply concerned for the Sanitarium. Some change must be made. We are waiting for the man of the Lord's appointment to come. We know that He has someone for this place.

Board meetings are being held at considerable expense to consider the matter of the necessary changes, but little is being done to remedy the defects, which are very apparent. Dr. Loper has been mentioned as a good man for the place, and if his services can be secured, I hope that he will be sent for at once. He is now in Fresno with his relatives. Dr. Sanderson has sent in his resignation. If he leaves the Sanitarium, we must have help at once. Will you not write to Dr. Loper?

May the Lord help us in this matter, that the right man may be found.

Lt 172, 1901

Sutherland, E. A.; Magan, P. T.

November 14, 1901 [typed]

Dear brethren Sutherland and Magan,—

I am made very sad to hear of brother Magan's illness. I feel sorry as I think of the care and anxiety he has borne for so long. We pray that this sickness may not be unto death. I hope that in the future we shall make haste slowly. It is not wise to allow men to be weighed down by so many wearing responsibilities. The Lord does not require this. Let us learn wisdom from Jethro's advice to Moses.

I cannot think that Brother Magan will not have another lease of life. When he is restored to health, let him cherish with due care his entrusted capital of health.

We must learn wisdom by the things we suffer. Pray and believe. Have faith in God. May He come nigh to you and abundantly bless you, is my most earnest prayer.

Lt 173, 1901

Hoover, W. L.

November 14, 1901 [typed]

Brother Hoover,—

This is the last evening I shall spend in Boulder. Before daylight tomorrow morning we shall be on our way to Denver. I cannot sleep, for your case is a heavy burden on my mind. Your course of action with reference to Miss Learned is not of a character to help her. She is deceived. She has followed you from place to place because your influence has infatuated her, and she desires to be where you are. Your smooth words and fair speeches have cast a spell over her.

This has been opened to me, and I am instructed to say to you, Break this spell. Unless she changes her course of action, she will be spoiled for this life and for the life to come. She needs an influence altogether different from the influence which you have exerted over her. Your habits and practices need to be purified, refined, and ennobled. Your familiarity with Miss Learned is prohibited by the Word of God, and should be prohibited by the rules of the institution with which you are connected. Married men should not be allowed to take liberties with young women which unmarried men are forbidden to take.

You have faculties which would make you useful if you were under the control of the Spirit of God. But while you are exalted with the thought of your own wisdom, God cannot use you. You need to become nothing in your own estimation, that you may see yourself as you really are—the cause of great perplexity to your fellow workers, who are anxious to make use of you, but who are afraid that your influence will be misleading. You are not fitted to say what your position should be, for you cannot see afar off.

Our institutions, and especially our medical institutions, need the help of men who will most carefully guard the principles of righteousness. People who come to our sanitariums are sick because they have disregarded the laws of life. They need to be shown the importance of right habits. But if they see that the helpers are lax and careless, they are encouraged to follow their own objectionable practices.

You are not a proper judge of your own merits. Are you a true missionary? Are you carrying forward Christ's work intelligently? Do you appreciate the privilege of studying in His school? "Come unto me," Christ says, "and I will give you rest." Take upon you My yoke of submission and obedience.

Learn of Me, for I am meek and lowly of heart: and you will find rest unto your soul. [Matthew 11:28, 29.] Then you will not worry for fear that you are not appreciated. Trust your case with Me, saith the Lord, and rest will come to you. He who tries to carry himself has a very heavy burden. Supposing himself to be sufficient for all things, he walks in strange paths, forgetting the precious invitation that brings life and light and peace to those who accept it.

Do not counteract the efforts of the physicians to co-operate with Christ. All who are connected with our sanitariums are to elevate the standard of true godliness.

Abstain from every appearance of evil. Put away the familiarity with young girls which in the past has spoiled your record. Never bring any anxiety to those bearing responsibilities in the Sanitarium. Never confuse the minds of those around you by following a wrong course of action. Be discreet. Bear all the burdens you can. Become acquainted with the different lines of work, that you may be a valuable helper.

Devote yourself to your home. Train your children in the fear and love of God. Then you will understand His will. Your course of action will be unblamable because you follow the principles of God's Word. You will be filled with an intense desire to save the souls perishing around you. You will walk as Christ walked, following His example in all things. You will understand the true science of heaven, and will consecrate your talents to God's service, striving to save those who are wandering away from Christ. You will follow in the path of self-sacrifice trodden by the Saviour, bearing the cross after Him. You will have a deep sense of the responsibilities resting on you as a husband and father. Consecrated to God, you will walk in His light. You will have a much more correct idea of your duties in the Sanitarium. Your mind will not be filled with your own perverted ideas of science; but your desire will be to help the institution to which you have pledged your service. You will not allow your natural inclinations to obtain the victory, but will walk worthily before God and your fellow workers.

Lt 174, 1901

Friends at Home

On the train between San Francisco and Chicago

November 14, 1901 [typed]

Dear friends at home,—

We have just passed a lake which the porter tells us is Salt Lake. Last night I slept a larger number of hours than I have for a year in one night. The train does not go with disagreeable swiftness, and there is much less rattling noise than we have felt on some trains.

It is now ten minutes past twelve in the afternoon. I am well, and am resting. My heart is drawn out in prayer to God that He will give me a fitness by His Holy Spirit for the work before me. I am weakness of myself, but the Lord is my helper. I shall not be left to confusion while I put my trust in Him. I praise His holy name. I feel that I am indeed in the line of duty, that the Lord is guiding me. Sometimes I feel sad for hesitating so long about coming, but I kept asking and finally found that I

had no longer any burden for the work in the Sanitarium at St. Helena. The Lord has laid this burden on others, and I do not wish to take it again. I want to be as true as steel to my duty.

Yesterday about eleven o'clock in the morning the weather became beautifully clear. We had a nice night, and today there is no fog. Outside I can see nothing but sagebrush and dry, sandy plains.

I shall not worry about the future, but shall try to do present duty. I hope you will all have comfort and peace in the Lord. I have read the letters which came from Australia just as we were leaving. I greatly desire to get some money to send there for the completion of the Sanitarium. I do not think that I shall lay out any money on the fruit house. Let it stand, and we will invest the means in living issues.

Sunday morning

I am up at six o'clock. Have taken a bath and packed my incidental belongings. Sara is now up. The cars are in motion. I am writing just a few lines to finish this letter. I have had a very hard night. After suffering for some time with intense heat in my spine and kidneys, I got up to investigate the matter and found that the steam coils were so hot that I could only just touch them. Sara called the porter, and he turned the heat off. But I slept little the rest of the night. The base of my brain was much affected. For a time it seemed to me that I should go frantic. But the weather is cool this morning, and my bath helped me greatly.

On Friday night I had a serious time. The feather mattress was too short, and I could not get my lame limbs in an easy position. My ankle and hip pained me severely, and I could not rest. Finally I got up and pulled one of the green cushions from under my head to put under my feet. And after a time I slept. These are the inconveniences I have to endure in travelling. But I feel much stronger than I thought I would. And there is only one more night, and then our journey will be nearly ended.

The cold air is not going to be an injury to me, but a blessing, so you need not worry about me.

Thus far our accommodations have been very nice, and the porter pleasant. When we reach Chicago, we transfer to another car. It is now five minutes to eight, and Sara has the bundles all done up. At half past nine we shall reach Chicago. There was a most glorious sunset at the close of the Sabbath, but I think a storm is brewing.

I am surprised that I feel as much braced up as I do this morning, after passing through such a night. We hope that you are all enjoying the blessing of the Lord. My heart is drawn out that the Lord will bless you all and give you wisdom. I am pleading with Him to go before us and prepare the way for us. "Without me ye can do nothing." [John 15:5.] When we take ourselves into our own hands, we are weakness itself. Now as never before we need the efficiency of the Holy Spirit.

I am of good courage in the Lord.

Lt 175, 1901

White, J. E.

"Elmshaven," St. Helena, California

November 4, 1901

Dear son Edson,—

I have just read your letter concerning Will Wales. I regard the matter in the same light that you do, and think it a cruel, wicked thing that the father of Will Wales should take the course that he is taking; but I have not dared to answer his letters. If anything can come from me through you to him, I would say that his case cannot be improved by leaving the present wife. It would not better the case to go to the other woman in the question.

I consider the case of the father one that is singular, and his record is one that he will not be pleased to meet in the day of God. He needs to repent before God of his spirit and his works. The best thing for him to do is to cease to stir up strife. But the letters that I might have written to Will Wales, W. C. White said that he would write to him. I have therefore thrown off the matter.

I have decided that I shall leave for New York City tomorrow or next day, and go to the help of Elder Haskell. When W. C. left, I felt that I ought to go with him. Two weeks ago the burden of the Sanitarium rolled off me, and I shall not try to gather it to me again. I shall send this letter in today's mail, and tomorrow morning I expect to be on my way to New York City. I shall see you before my return. I cannot shake off the impression that the Lord would have me go to New York City just at this time. May the Lord guide and protect me at every step, is my prayer.

I have not written to Will Wales, but know that if the father would repent before God and do his first works, and cease to consider himself as one that can help his son, he would ask himself the question, "Is my name written there, on the page white and fair?" He might well begin to humble himself before God, and leave Will Wales with God. Let the father and brother make diligent work for themselves. They both need the converting power of God. May the Lord help these poor souls to remove spot and stain from their own characters, and repent of their wrongs, and leave Will Wales with the Lord.

I am so sorry for the man; for his course is in such a shape that it will not answer to be meddled with, for there are difficulties upon difficulties. I would say that the Lord understands the situation, and if Will Wales will seek Him with all his heart, He will be found of him. If he will do his best, God will pardon and receive him.

O, how precious it is to know that we have One who does know and understand, and will help the ones who are most helpless. But the rebuke of God is upon the father and the brother who would drive to destruction and perdition one who stands in the sight of God under no worse condemnation than themselves; and yet they will so use their gifts of speech as to dishearten, discourage, and drive Will Wales to despair.

Will Wales may hope in God and do the best he can to serve God in all humility of mind, casting his helpless soul upon the great Sin-bearer. I have not written a word to either father or son. I would gladly do something to help poor Will Wales to make things right, but this cannot be done as matters are now situated without someone's being wronged.

I understand perfectly the situation between Will Wales and his first wife Emma Miller, and I knew how the case would terminate; for Will Wales cannot endure to be a slave, his identity lost in a wife who made herself his judge in conscience, in his duty, and in his work generally.

Lt 176, 1901

Daniells, A. G.

“Elmshaven,” St. Helena, California

September 22, 1901

Dear brother Daniells,—

We have a large territory to work in our cities. When a mission is established in a city, calls for laborers will come from the surrounding country. According to the light given me, during the last thirty years not a thousandth part has been done of what ought to have been done. Plans for aggressive work should have been set in operation.

We need consecrated men and women who will enter the various lines of the work of God. Many could now give themselves unreservedly to the work if they desired to do so. But so many young men and young women are misdirecting and misusing their God-given talents. Make-believe Christians, they do very little for God.

The apostle Peter pointedly reproveth those who do not, with heart and soul and strength, enter into the work that God has appointed them to do: “Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last day.” [1 Peter 1:1-5.]

If those who name the name of Christ would depart from all iniquity, hating every species of meanness and dishonesty and selfishness, and keeping free from covetousness, which is idolatry, they would find so large a work on their hands that they would have no inclination to criticize the transgressions of other men. They would see so much to abhor in themselves that they would not excuse their own faults because others do wrong. They would faithfully confess and forsake their own sins.

There is only one Sin-bearer. The Lord has not made any human being a confessor for the sins that others have committed. No man can be a sin-bearer. Let those who have sinned confess their faults to God. Let them repent and make restitution to Him. If they do this, they may then be of some help to those who they suppose are in error. No longer will they be scavengers, feeding on the faults of others. As newborn babes, they will desire the sincere milk of the Word, that they may grow thereby, no longer remaining spiritual dwarfs.

For years a question of great importance, one that has caused much perplexity, has been before us. It is, How can we raise funds adequate for the support of the missions which the Lord has gone before us to open? These missions, both in foreign and in home fields, present these necessities to us, and the commands and the indications of the gospel—yea, more, the positive revelations of providence—unite in urging us to do the work that should be done.

The high and noble dignity of the truth is emphasized by the establishment of sanitariums, schools, and publishing houses in new fields. In the home field the places that have not been worked are a continual rebuke to our institutions that have long been established. These older institutions should have annexed new territory, establishing in various centers plants that would have strengthened the work in new places, resulting in the raising up of churches and the addition of many souls to the number of believers.

But in America and Europe, where today there should be firmly established memorials to the truth of God, scarcely anything has been done in comparison with what ought to have been done in genuine medical missionary work. Many have failed of understanding what the work comprehends. They have not realized that we have a testing message to bear to the world.

We have felt more anxious to secure laborers than to get money to pay them. If the work is done; if every energy is put forth, every God-given talent used; if the facts concerning the work that has been done and the work that yet remains to be done are modestly and faithfully reported, money will come to carry forward the work. This has been our faith. We have never doubted that if the good hand of our God is leading us and opening the way before us, enabling us to reach the people, we could do the work, and that the believers in Christ would support our missions where laborers were thus walking in faith. If we should fold our hands and remain idle, how could we expect to be helped? Without seed-sowing there is no harvest.

Yet within a comparatively short time we have seen our schools weighed down with a burden of debt so great that it has been hard to maintain courage; we have heard the cries of our missionaries for assistance, and have noticed that these cries have been disregarded; we have been informed that our missionary boards have dreaded bankruptcy at home at a time when the loud summons of Providence was calling them to enter the widening, whitening fields; and we have seen them meet these calls with the complaint that an exhausted treasury left them scarcely any means for sustaining the established missions, much less for opening up new territory.

The Lord laid out before me a plan whereby I could be His helping hand in relieving the situation. I was instructed to donate Christ's Object Lessons for the relief of our schools. I was instructed to call upon our printing establishments to act a benevolent part in the publication of the book, thus co-operating with me in relieving the situation. And the Lord has wrought in this line. I have not been informed in regard to the number of books sold, but I understand that up to the present time, one hundred thousand dollars have been realized from the sale of the book. We know that the heavenly angels have cleared the difficulties from the path, so that the work may not be hindered, but continue to move forward uninterruptedly. I am so thankful to God that all have had a desire to co-operate in this enterprise. Thus we have all united in an act of benevolence.

Brethren and Sisters of the Iowa Conference

Des Moines, Iowa

May 7, 1901

To the brethren and sisters who compose the Iowa Conference

My dear Brethren and Sisters,—

I am carrying a burden for the Iowa Conference. The Lord has shown me that as a conference you are living far beneath your privileges. Although as a people you have been greatly blessed with a knowledge of the truth, yet you have not realized that it is your duty to give this light to others. In the judgment God will call upon you to give an account of the way in which you have used the light given you.

Let every member of the churches in Iowa carefully read the words of instruction in the fifty-eighth chapter of Isaiah and in the third and fourth chapters of Malachi. Will my brethren consider these Scriptures? In the fifty-eighth of Isaiah there is light for those who rejoice in the hope of the soon-coming morning. The Lord desires to send us the reviving, healing beams of His sunshine. "The fashion of this world passeth away," but the fashion of the world to come will endure forever. [1 Corinthians 7:31.] With what infinite bliss will the righteous be rewarded! What boundless joys will be theirs!

Christ has gone to prepare mansions for all who are faithful. Those who love God and keep His commandments have a clear title to the immortal inheritance—a title that will never be questioned. All who by faith take God at His word have an everlasting life-insurance policy. Those who now by faith enter the kingdom of God, <and hold fast their profession of faith,> will possess the kingdom forever and ever.

To the brethren and sisters of Iowa I would say, You claim to believe that Jesus is your personal Saviour. I beseech you to consider your responsibility. Remember that you are not your own; you are "bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.] In view of all that you are to receive and enjoy, why, O why do you not rise above the sordid influences of this world and put away all earthliness?

"My little children, 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. 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." [1 John 2:1-7.]

The church is the bride, the Lamb's wife. She should keep herself pure, sanctified, holy. Never should she indulge in any foolishness, for she is the bride of a King. Yet she does not realize her exalted position. If she understood this, she would be all-glorious within.

The world knows not that Jesus Christ has purchased all of its possessions. He has a just claim to every human being. By creation and by redemption they are His. The deed of possession has been given to the Redeemer of the fallen race. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." [John 1:10-12.]

The Lord is ready to do a great work for every church in the Iowa Conference. Will those who have named the name of Christ be as clay in the hands of a potter? Will they submit to be molded and fashioned into vessels of honor? Thus they may be qualified to stand in their lot and in their place. By their unselfish lives they may give to the world an example of practical Christianity. In order that the world may be left without excuse, the Lord desires His representatives properly to bear witness of Him.

The churches in this Conference have a work to do. Plans should be made to advance the cause of the Lord. The clear light of truth should shine forth from the churches. Every church should be as a city set upon a hill, the light of which cannot be hid. The Lord is calling for men who will do His work with humility of heart. He works through those who have a contrite spirit.

The psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." [Psalm 119:105.] If we walk in this light, we shall never go astray. In these days of trial and test, we should take the Bible as our counselor and our guide, that we may make straight paths for our feet. The beautiful, glorious light of heaven is shining from the precepts of the law, clearly lighting up the pathway leading to the gates of the New Jerusalem.

The Lord's people should often come together to engage in earnest supplication for divine blessing, that they may better understand where and how to work. Let no selfishness or jealousy be manifested. Unitedly should the laborers exercise all their powers in doing genuine, advance work, taking to others the light of present truth.

The states in which institutions are now erected are not the only states in which memorials should be established to glorify God. The third angel's message is worldwide. Too large a proportion of means contributed for the proclamation of the truth should not be absorbed in buildings in a few cities <as has been done in Battle Creek>. No building should be erected until careful, prayerful consideration is given to the needs of the work elsewhere. First count the cost. It is not advisable to invest too largely in any one place. The Lord is dishonored by an exhibition of pride, ambition, and extravagance. In one place there is an abundance, in another place nothing. This condition should be changed. More means should be spent in destitute fields.

It was a mistake to invest so large an amount in buildings at College View. God is not pleased with so great an outlay of means in one place, while in many large cities there is nothing to give character to the work. The cities have been left unworked. Smaller institutions should have been established in

many places. The world must hear the warning message <that all who will receive the truth may be saved. All who reject the Bible instruction because it is inconvenient to obey will be lost.>.

The same work that has been carried forward in a few places should be begun in many places. The same truth will be carried to many cities. Many schools should be established. More sanitariums should be erected. These will result in much good if all those connected with the institutions ever keep in view the glory of God. Advancement will be made in many places. The plants established will grow from smaller into larger institutions, and the helpers will gradually acquire greater mental and moral powers.

Many should be laboring in new fields. Let none work for notoriety. The minds of the laborers must be sanctified by wisdom from above. It is better to make a small beginning, and allow the providence of God to indicate how rapidly the facilities should be increased.

If many small beginnings are made there is a distribution of responsibilities. Those who strive to do their duty conscientiously and intelligently will receive wisdom from God. Under His blessing the small institution with which they are connected will grow into larger proportions. Thus many may become faithful burden-bearers. In answer to earnest prayer the Lord will give wisdom.

We must not move presumptuously. The laborers who go to new territory to raise up churches must not create difficulties by attempting in their ignorance to make prominent the question of diet. Preach the Word as it is in Christ Jesus. Carry with you books that give instruction in regard to healthful living. The "Good Health" journal will help you to learn not only how to give treatments, but also how to teach others to give them. Without first receiving instruction, no man or woman can excel in knowledge. Those who have a quick, ready mind can easily catch sufficient to begin experimenting for themselves in healthful cookery. <This will have to be done in different localities. "Forbid them not.">

Let all be careful not to draw the lines too closely. Impediments would thus be thrown on the path. Do not drive the people. Lead them. The Lord designs to reach many through the agency of those who have a knowledge of medical missionary work. Workers in this line must put forth resolute, persevering effort. They must be filled with a fixed determination to accomplish the work of educating men and women, restoring in them the moral image of God.

The Lord desires every physician and every minister to be careful not to urge those who are ignorant of our faith to make sudden changes in diet, thus bringing them to a premature test. Hold up the principles of health reform, and let the Lord lead the honest in heart. They will hear and believe. Even in praising a good thing, do not be too enthusiastic, lest you turn out of the way those who come to hear. The Lord does not require His messengers to present the beautiful truths of health reform in a way that will prejudice the minds of others. Let no one place stumbling blocks in the way of those who are in the darkness of ignorance. Present the principles of temperance in their most attractive form.

Let all who advocate health reform strive earnestly to make it all that they claim it is. Let them discard everything that is detrimental to health. Tea, coffee, and flesh meat should not be used. Place in the Lord's treasury the amount that the use of these things would cost you. Let those who have neglected this good work repent of their backslidings. All who live in these last days need to be

fully established in the principles of health reform. They need to recognize that the medical missionary work is ordained of God. Because the avenues of the soul have been sealed by the tyrant Prejudice, many are painfully ignorant of the principles of healthful living. In their religious life they have become sour and uncongenial. May God forgive them.

The question of diet should be patiently studied. We need knowledge and wise judgment in order to move wisely in this matter. Nature's laws should not be resisted, but obeyed. The health should receive careful attention. Some conscientiously abstain from eating improper food, and at the same time fail to eat food that supplies the elements necessary for the proper sustenance of the body. Never bear a testimony against health reform by failing to supply wholesome, palatable food to take the place of the harmful articles of diet we have discarded.

Much tact and discretion should be employed in preparing foods to take the place of that which has constituted the diet of many families. This work requires both faith, earnestness of purpose, and united effort on the part of all, else reproach will be brought upon the cause of health reform. We are all mortal, and must furnish ourselves with palatable, wholesome foods. Those who do not know how to cook hygienically should learn to put good ingredients together in such a way as to make appetizing dishes. Let those who desire to gain knowledge in this line subscribe for our health journals. They will find information on this point in them, especially in the "Good Health."

Concerning flesh meat, we can all say, Let it alone. And all should bear a clear testimony against tea and coffee, never using them. They are narcotics, and are injurious to the brain. <And they clog the whole human machinery.> It is also well to discard desserts. But we have not come to the time when I can say that the use of milk and eggs should be wholly discontinued. Milk and eggs should not be classed with flesh meat. In some ailments the use of eggs is necessary.

Much time should be spent in learning how to prepare nut foods. But care should be taken not to reduce the bill of fare to a few articles, using little else than the nut foods. The majority of our people cannot obtain the nut preparations; few know how to prepare them properly for use, even if they could buy them.

Let us make intelligent advancement in simplifying our diet. In the providence of God, every country produces foods that contain the necessary nourishment for the upbuilding of the system. These may be made into healthful, appetizing dishes.

Without continually exercising ingenuity, no one can ever excel in healthful cookery. But all whose hearts are open to impressions and suggestions from the great Teacher will grow in knowledge and in skill. They will learn many things, and will also be able to teach others, <for Christ will give skill and understanding.>

My dear brethren and sisters in Iowa, you have been rebelling against health reform. You have been warring against Dr. Kellogg, as though he were the one who originated the principles of health reform. In treating these principles as something that you should resist, how foolishly you have acted! In doing this you have not been rejecting Dr. Kellogg, but rather the One who is supporting <the principles of health reform.> The Lord Himself has been sending you line upon line, precept upon precept. You need to practice health reform just as conscientiously as does Dr. Kellogg. It will lead to the restoration of both physical and spiritual health. When you place yourselves in right

relation to God you will accept the medical missionary work as a work to which you have been appointed by the great Master Worker.

God is calling upon you to come into line. The day is far spent. The night is at hand. The judgments of God are already seen, both on land and on sea. No second probation will be granted you. This is no time for making false moves. Let everyone thank God that he still has an opportunity to form a character for the future, eternal life.

I have a message to bear in regard to the Southern field. We shall have to work this field. Its present condition is a continual rebuke to all who claim to be followers of Jesus Christ. The outlook is not pleasant. In some localities the nominal churches have done a good work in gospel ministry and by establishing schools for educating the people. But as a whole, the field has scarcely been touched. If the words of the gospel commission had been studied and obeyed, the South would have received its proportionate share of ministry. If those who have received light had walked in the light given them, they would have seen and realized that they should cultivate this long-neglected vineyard.

Many of the Southern cities have never been worked. Look at the destitution of this field. Consider the ignorance, the poverty, the misery, the distress of the people. What do they know in regard to the Bible? They are not acquainted with the Lord Jesus Christ. And yet this field lies at your door! How selfish and inattentive you have been to your neighbors! You have heartlessly passed by them, doing nothing to relieve their suffering. The condition of this field is a condemnation of your professed Christianity.

It is now too late to cling to worldly treasures. Soon houses and lands will be of no benefit to anyone, for the curse of God will rest more and more heavily upon the earth. The call comes, "Sell that ye have, and give alms." [Luke 12:33.] This message should be faithfully borne—urged home to the hearts of the people, that God's own property may be passed on in offerings to advance His work in the world.

God calls for men who will educate. During the time that has passed into eternity, many should have been in the South, laboring together with God by doing personal work and by giving of their means to sustain themselves and other workers in that field. Let the members of our churches deny every selfish appetite. Spend no more money for flesh meat. Every penny expended for tea, coffee, and meats is worse than wasted; for these things injure the physical, mental, and moral powers, greatly clogging and impeding the delicate, living machinery which God has given us for the advancement of His appointed work. To indulge appetite is to work against God.

Let married men and women who know the truth go forth to enlighten others. Follow the example of Brother Shireman. Wisely work in places where you can best labor. Teach yourselves the principles of health reform. By reading and studying the various books and periodicals on the subject of health, educate yourselves to give treatment to the sick and to do better work for the Master. Many who now rest in their graves because they lived in wilful ignorance of the laws of their being would today be alive had they been careful to improve precious moments in seeking to obtain a knowledge of the light that God has given for their benefit. Wilfully ignorant, they died for lack of knowledge.

Brethren and sisters of the Iowa Conference, you have lost a rich experience. There seems to be but little grace in your hearts. You are not bound together by the cords of Christian fellowship. You do not bring pleasantness into your religious life. Selfishness, springing from self-love, separates you one from another. To many of you Christ could not now say, "Well done, thou good and faithful servant: ... enter thou into the joy of thy lord." [Matthew 25:21.]

The Lord is calling upon you to come to your senses. Awaken to a realization of your responsibilities. You have a most earnest work to do. You may live a life of usefulness. Learn all that you can, and then be a blessing to others by imparting a knowledge of truth. God has given to every man his work. Let each one do according to his several ability, willingly sharing in the bearing of burdens.

In running the race for eternal life, let us in the name of the Lord press perseveringly forward. We have a great work to do in enlightening <our own> souls, in raising the standard of righteousness <higher, and> in seeking to save the lost. We need to keep our minds continually uplifted in prayer for divine guidance. <Look not to men. Fix your eye of faith upon Jesus.> Many, many are losing their spirituality. Christ desires His people to be greatly revived by the Holy Spirit. Let us place a proper estimate on the preciousness of a knowledge of the truth. Then we shall have a clearer understanding in regard to God's goodness to us and our obligations to others.

Although we are now passing through the night of tribulation, yet we need not be discouraged by the surrounding darkness. The Lord desires us to exercise faith, and with spiritual eyesight pierce through the gloom to the scenes of the morning so soon to dawn. With faith and hope we may confidently say, The morning cometh, when there will be no more night. Soon we shall see the dawn of the eternal day in all its splendor and glorious beauty.

Lt 178, 1901

Sanderson, A. J.

Los Angeles, California

August, 1901

Brother Sanderson,—

I should be much pleased, could I have the strength to write to you in reference to matters at the St. Helena Sanitarium. I do not think it is wise for me to attend the board meetings, and I have not felt equal to the task of having an interview with you. It would not be advisable for me to speak of all the matters concerning which my mind would be led out to converse.

When one of our institutions misrepresents God as this one <in St. Helena has done>; when one of our institutions is regarded by many, even among the people of the world, as not properly managed; it is time to do something to set things in order. This is a most painful subject for me to touch, but I dare not keep silent.

Since I spoke to you and to others in the Sanitarium, you have had nothing to say. I am sure that were I in your place, I should have had something to say. And I shall have something to say just as long as you remain in the Sanitarium; for unless there is in the institution a physician who is fitted to fully occupy the place of physician-in-chief, there will always be the same difficulties that now exist.

When I heard read the resolutions in reference to inviting Dr. Mary Sanderson to connect with the institution, I well understood that there were some things which I must say. I could not refrain from speaking; for from the light that the Lord has given me, I know that she has not the qualifications of a Christian physician. She does not practice the truth. Her influence would be detrimental to the interests of the Sanitarium. <It has already been thus.> When in the past she occupied a position there, her influence was not fragrant with the spirit of truth. She needs to be converted.

When Sister Mary Sanderson is living in conformity with the truth, <when she is thoroughly converted,> then it will be time to present a resolution in regard to her connecting with the Sanitarium; but until that time shall come, it is not wise to employ her in the institution. Those who are overbearing, those who assume an attitude of superiority, do not reveal the spirit of Christ, but the spirit of the world. There have been connected with the institution persons who have had phases of character that should never be manifested in so responsible a position.

Christ has a right to our service. Our proficiency for a position should be apparent to all. If Dr. Sanderson does not understand himself, if he cannot realize that he himself is not a complete whole, if he is not becoming more and still more capable, then it is necessary to lay the situation faithfully before him in its true bearings. If he chose to do so, he could come into a proper state of mind by associating with a physician possessing a mold of character that would enable him to raise the institution to a far higher standard of spirituality. If possible, this must be brought about.

For his own good, Dr. Sanderson <for a time> needs to be connected with proper influences in an institution like the Battle Creek Sanitarium, where a number of physicians differently organized are working together. From others he could learn many essential things <that he does not now see the necessity of learning>. He should understand that he is not to be the one advisor, the one to act as manager. He must see the importance of gaining an education <of greater height and breadth> that will place an altogether different mold on his character.

Dr. Sanderson has revealed an astonishing lack of tact and genuine ability to carry forward and upward the work. In many things he has been continually retrograding, not advancing. This lack of wisdom is not in the order of God. If he would ask in faith and humility, he could obtain wisdom from heaven.

Dr. Sanderson has perseveringly worked to hold everything under his control. No longer is he to be allowed to select men to fill official positions in the institution. Only in pretense have the younger men acted as directors or managers. Dr. Sanderson is not pleased to have as managers any others than those who will work under him. No longer is the Sanitarium to be thus managed. This order of things is hurting the reputation of the institution and must be changed. God cannot work through unconsecrated agencies.

The responsibility of managing an institution established by the Lord is not to be placed wholly upon the head physician. He is not to have a controlling voice, except in his own department as physician-in-chief. The Sanitarium here needs the help of men who will understand what is expected of them, and who will do their duty, whether Dr. Sanderson is favorable or unfavorable.

I have lost hope of a thorough reformation, unless we can obtain the <spiritual and intelligent> help that should have been in the St. Helena Sanitarium long ago. The institution is not accomplishing

that for which it was established. The same management that has been controlling the institution should no longer be allowed to continue.

The Lord will be with you, my brother <Sanderson>, if you will be with Him. I am very anxious that you shall indeed be a physician of the soul, as well as a physician of the body. We are laborers together with God. We have a most solemn, serious work to do. I am intensely desirous that you shall meet the royal standard.

Lt 178a, 1901

Sanderson, A. J.

South Lancaster, Massachusetts

December 3, 1901

Dear Brother Sanderson,—

I have just received and read your letter. I thank you, my brother, for writing.

We have had a very important meeting at this place. I am not well, and so have spoken only three times. I spoke Friday morning, Sabbath morning, and Sunday afternoon. Dr. Kellogg also spoke Sunday afternoon. He spoke well. The congregations at the meetings have been large.

I have a severe cold and a very sore throat. I think I was poisoned the day I spoke at Trenton. The hall was small and was crowded with people. The congestion in my lungs is very stubborn. I see no visitors, for I cannot engage in conversation.

I am staying at the Sanitarium where there is every convenience for taking treatment. Sara does all that she can do for me and all that anyone could do. Every day I take a hot bath, followed by a cold sponge. I do not take sweats. Such severe treatment is not good for me.

I suppose you think it strange that I am in New England at this time of the year. I am surprised myself. I went to New York in answer to an urgent call for help from Elder Haskell. I was three weeks considering the matter of coming. It did not seem best for me to leave home during the winter months. But the more I thought the matter over, the more firmly was I convinced that the Lord desired me to go. While in New York I learned that a conference was to be held in South Lancaster, and I thought it might be my duty to attend.

A long list of appointments has been sent out for me. I am asked to attend meetings in Philadelphia, Buffalo, Graysville, and Nashville. But unless I am much better than I am at present, I shall not go to all these places. I am looking to Jesus, the Author and Finisher of my faith, for direction and guidance.

I have been requested to go to New Bedford tomorrow to see Gilbert Collins who thinks he has not long to live. I think he desires my counsel regarding the disposition of his property.

I had planned to go to New Bedford, but the snow is falling fast. My cough is no better, and I think I shall have to give up this appointment. And it is very probable that I shall not visit Philadelphia, but shall go straight to Nashville. There I shall stay till I am better in health.

The rain began falling Monday night and continued to fall until the middle of the next day. Then the snow began to fall, and has continued till all outside is covered with a garment of white. This is a sight I have not seen for eleven years. Last night the thermometer fell 20 degrees below zero.

My brother, I write to you because I desire you to be all that Jesus desires you to be. I have a most earnest hope that you will yet see things clearly. I still urge you to go to Battle Creek. I long for something to be done to break the spell that is upon you, that you may be a free man in Christ Jesus.

You must not in any sense be controlled by your wife. I have not given her up, even though I understand her and her disposition as an open book. But I know that unless she gives herself to the Lord in unreserved consecration, she will lose eternal life. She has but a vague sense of what it means to be a Christian. It is burdensome to her to think of Christ or to try to shape her character after the divine pattern.

You are differently constituted. You have a mind that God can work upon when you refuse to allow it to be controlled by unsanctified theories and unsanctified minds. I know that the Lord loves you, and He has given me much to say to you. He longs to see you heeding His voice and doing His will.

Do not imperil your soul by allowing yourself to be influenced by your wife while she continues to open her heart and mind to strange theories and false doctrines. You well know that she should not be connected with the Sanitarium. Her influence was represented to me as injuring the spiritual interests of patients, nurses, and helpers. You do not realize how deleterious her influence was in the Sanitarium, and therefore I write you, her husband, to say that it is her own attitude and her sentiments that close the door against her connection with the Sanitarium. Her heart is in rebellion against God. Satan has used her to counterwork the work of the Holy Spirit until you yourself have been deceived in regard to what is truth and righteousness.

I have given you and your wife the message God has given me for you both. There is only one way for your wife to find peace with God. Her stubborn, self-willed spirit must yield to the Spirit of God. She must build upon the Rock. And you must be true to principle. You may not realize that by conceding to her wishes contrary to the Word of God, you are building on the sand. But this is so.

I shall plead with God for you both. But I must tell you that God takes no pleasure in your wife's character-building. She does not know the meaning of the self-sacrificing, self-denying love of Christ. She has cherished the spirit of apostasy as if it were a sign of mental superiority. In order to be saved, she must change the disposition that has made you both so unhappy.

The Word of the Lord for you is, "Choose you this day whom ye will serve." [Joshua 24:15.] Treat your wife kindly, but firmly. Take your stand on the side of Christ, and when the enemy comes in like a flood, the Spirit of the Lord will lift up for you a standard against him. Will you not by perfect obedience show your loyalty to Christ? Will you not wear the yoke of Christ? Will you not learn from Him His meekness and lowliness? Thus you will find rest unto your soul. Do not refuse to come to Christ because your wife refuses His invitation.

The Saviour gave His life to open for you the fountain of eternal life, and it is opened for your wife also, if she will come to Christ. But she refuses to yield, thinking to show a superiority that will give her an advantage. O how greatly the Lord is grieved by her resistance to truth and righteousness.

Your only hope is to unite with God. The Angel of the covenant is empowering His servants to be His witnesses, to carry the truth to all parts of the world. He has sent forth His angels with their messages. But as though these angels did not speed on their way fast enough to satisfy His heart of yearning love, He gives John personally the message to be given to all: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Revelation 22:17.] He has opened a fountain for Judah and Jerusalem, and every member of His church is to show his loyalty by inviting the thirsty to drink of the water of life. A chain of living witnesses is to carry the invitation to the world. Will you, my brother, act your part in this great work? Christ calls upon you to believe and live the truth, even though you have to stand alone.

In much love.

Lt 179, 1901

Parritt, Brother

South Lancaster, Massachusetts

December 3, 1901

Dear Brother Parritt,—

Your letter has just been placed in my hands. I am sorry that you have in any way been troubled and grieved. I shall write a few words to Brother Palmer.

I trust that you will not be disturbed. The Lord is so kind to us. We should manifest the same kindness and patience and love to one another. We must all cultivate a spirit of love and tenderness, not only for our brethren, but for all for whom Christ has died. I hope that the Lord will let His blessing rest upon you, giving you clear discernment. Be of good courage in the Lord. Trust wholly in Him, and He will bless and encourage you.

I had not thought that Brother Palmer was a hard man, or that he would be guilty of oppressing any one. He is a kind, tender-hearted man, and has been very liberal. I am sorry to have any reflections cast upon him. Though a mistake has been made by threatening to use measures of force, yet I cannot think that this will be carried out, for it should not be.

Do not let any bitter feelings arise in your mind. Be true to yourself and to God. Do the best that you possibly can for your fellow men, and then trust in God. When you can pay without distressing yourself, surely it would be well to do so.

How comforting it is to remember that the Lord never makes a mistake! Through misconception, human agencies often err, but the Lord is too wise and too good to do us harm.

I am sorry to learn that your little one is sick. Take the child to the compassionate Physician who loves little children, and ask Him to heal your suffering baby.

"What a Friend we have in Jesus,

All our sins and griefs to bear!

What a privilege to carry

Everything to God in prayer!"

I cannot think that Christ will turn away parents who pray for their children. After you have walked and worked according to the best light that you have, then lay your baby at the feet of Jesus, and tell Him, "Lord, we have done all that we can do. Now hear prayer in behalf of my child." Take the compassionate Saviour at His word, and believe that on His part He will do that which you cannot do.

I am so glad that Jesus loves His struggling people, and that He will relieve all who come to Him. He has promised, "Ask, and ye shall receive." [John 16:24.] But we are to "ask in faith, nothing wavering." [James 1:6.]

May the Lord bless you.

Lt 180, 1901

Kellogg, J. H.

St. Helena, Elmshaven, California

July 28, 1901

Dr. J. H. Kellogg

Battle Creek, Michigan

Dear Brother,—

I was very much pleased to hear that you were in good health. I have begun several letters to you, but have not completed them. I have received many letters from all over, asking questions that require careful thought and just the right words to answer, words which cannot be misinterpreted; but the discouraging part is that there is so little done. Because of this I have a heavy burden, but I am determined not to put any of my burdens upon you.

I have written letters to you, and in nearly every one I have expressed something of what needs to be done; then in the night seasons I have had conversations with you, and you were in perplexity in regard to the many who were managing to draw away patients. There was need of many things being set in order, and of having a more elevating, consecrated, spiritual atmosphere in the Sanitarium. I looked at the various responsibilities in Battle Creek, that some ones must bear with the fortitude and fidelity of true, faithful, self-sacrificing soldiers of Christ, and thus keep the Sanitarium up where truth and righteousness shall make their impression. The Sanitarium is far from being what it should be. I have but little strength and can speak of but few things.

At one time I saw you tired and worn, and your words to the helpers, gathered together to receive your counsel, were severe and sharp and not as they should be, for you were not in the right frame of mind. I felt sad, for I knew that impressions would be left upon their minds and yours which would not be at all favorable to your own confidence and peace or to their confidence in you. The Lord was not pleased with the impression left on the minds of the helpers. On one such occasion a hand was

laid on your shoulder, and it was said to you, "My servant John, you are making a mistake. You are taking burdens upon you which the Lord has not given you to bear. God has not laid these burdens upon you. You must unload, instead of continually taking on burdens. To every man God has given his work. You should have taken decided action at the convocation at Battle Creek. You are not to suppose that you can carry all these institutions that shall be established, as though they were your children. If you attempt to devise and plan so many things, much will be left undone."

You are not unloading; you are gathering more and more responsibilities, whereas it is your duty to unload. You certainly may have an interest in all; but it has been presented before me distinctly that there is not to be a submerging of interests or a binding up of all the sanitariums with the Battle Creek Sanitarium, so that they shall all be amenable to your control. These things are not of God's devising, but are the result of human planning. If you die under the many burdens of your own creating, God will not be glorified, and a mold will be given to the work which will not be in harmony with truth, mercy, and the love of God. This is not God's plan or manner of working.

There must be no binding or attaching to Battle Creek of the various institutions erected, as you have been doing. The Lord has men in all parts of His vineyard whom He will teach and lead and guide. The responsible men at Battle Creek have all that they can carry, even more than they should attempt to carry. If they had one half of the burdens lifted from them, and planted in the various churches other than Battle Creek, the light would be much more far-reaching. It is not your work to manufacture or get under these responsibilities. Human minds have devised plans for the management of the food interests when the principles are wrong; God is not back of them. They do not represent God.

In every place where there is a sanitarium, God is to be the confidence and the power of its managers. They are not to be asked to subscribe to certain contracts that you may propose and other human minds formulate, as has been presented before me in Australia, for God is not glorified or the mercy and love of Christ represented by this kind of work. The Lord has presented matters to me again and again, and given me instructions to say that God Himself is ruler, and counselor, and guardian of every sanitarium that shall be established. It is an error to tie up everything possible with the powers at Battle Creek. All are required to work in perfect harmony. Each has a part to act, the high and influential and also the lowly ones. They can work in harmony without being bound with human cords, as they were being bound to Battle Creek as their great center and power. God has not left His people to become the sport of Satan's temptations, and thus turn to a curse the blessings which He designed for them. Meanwhile the impression is resting upon some minds that I am in harmony with all these things.

The word has been spoken to me again and again that there should not be vested in the men in Battle Creek the power that is being centered there, and that will continue to be centered there, unless men are educated to be amenable to God.

All our people are to learn to look to God, and not to men. They are to recognize that every advantage in every institution comes from God. They must be educated to lean upon the Mighty One and to know that God is their power and their efficiency. All we are brethren; all united in one grand work; all are to be acting in the fear of God, recognizing God as our Director.

Again and again these words have been spoken to me, "Tell the people not to subscribe by pen or by voice to conditions that shall be proposed regarding the binding up of the medical missionary work." Thus was the word spoken to me in Australia, "All the money, all the power, all the revenue is mine, and [is] to be used wholly as I shall prepare the way." No man is to control this matter. All are to have a voice in the methods and plans of carrying on the work.

The Lord has frequently said, calling you by name, "John H. Kellogg is My physician; I have worked with him and through him to accomplish My will. But all power is Mine; he is not in any way to embrace all the responsibilities, nor to act as if he could carry all the work that he has desired to carry, for he is not appointed to do this. Far-seeing judgment I have given him, but not to him alone. My memorials are to be established in many places. Others are to act as my counselors also; all are to be educated to put their trust in Me, and to consecrate their soul and body and all their energies to My service. They are to put their whole will under My guidance. My work is not to be bound with any cords or any restrictions of men, saying, You shall, and, You shall not. There is to be an unveiling of My glory before the people; and there are to be no men or group of men who shall exercise the controlling power that has come into existence. I am not the deviser of these things. There are many excellent things that I will do for My people, and let no man block the way."

The Lord has assigned you your position as chief of the medical fraternity. But you are to have an influence with the leading medical men. You can be a counselor; you should be listened to as a wise counselor; but you are in no case to consider that you are the man with power to set up and to cast down. You are not to feel that in the exercise of your power you may exalt whom you will and tear down as you see fit. God's servants are not given this power.

The work done at College View bears a mark that is not after the order of the Lord. It misrepresents His work. There was an impression left by that work on the minds of the people that should never have been made. This is not the way God works. Kindness and genuine patience with Christlike favors would have done more for the advancement of the work than all the exercise of power to control the work. This would have bound you to the hearts of the people, and the outcome would have been more favorable.

Thank heaven, God is not like the human agents. He has mercifully wrought to lift from you the terrible load you were carrying. The Lord desires to give you a chance for the recovery of your weary brain and nerves, and to keep you prepared to do the larger work that He has appointed you.

And now, my brother, this agreement that you have framed <with lawyers>, to which you ask men to attach their names, thus agreeing to certain restrictions, I must say God forbids. Warnings have been given you for years never to act the part of Nebuchadnezzar.

Many things will have to be changed. I know, Brother Kellogg, that the things which I write are contrary to your own ideas. I tremble to present them; but I feel under a heavy load. The Lord has laid this burden upon me. I may not live much longer, and your life is in a very precarious condition. Therefore I must no longer keep silent. Again and again the light has come to me that your ways are not God's ways, your planning is not God's planning. You are not prepared to leave the molding of the work in other hands, yet ere long this will have to be done; therefore your mind and that of your brother Willie need to be cleansed and purified in many respects.

I ask you, my brother, to contemplate the work as it now is, and to change many things. I have been borne down by sadness as I have seen that there are many changes to be made. It is not yourself and your colleagues that are to be the controlling power, taking control of the sanitariums and refusing to co-operate with them unless they shall subscribe to your terms. You are not God. All the talents and all the powers God has given you are to be exercised for Him, after His own order and plan.

Have you not abundant evidence that men who have been considered reliable can be bought and sold? Have you not seen that it is impossible to lock up secrets when men of varied minds have the handling of the food business, even though they sign binding agreements such as have been presented to me? If they will not be men of principle without signing these agreements, they will not be true to the agreement.

The Lord would have a different showing from that which is now being worked out. I have many things written in regard to the food question, which I shall have to present to the people. The Lord is not to be hindered in His workings by any monopolies. The Lord, who has given wisdom to devise and plan the health foods, has not given it to one man alone, or to two, or to twenty men. When the Lord works, it is for the benefit of His people, as was manifested in the giving of manna from heaven. The health foods are the result of the experimenting of many minds. It is not one mind alone that has been worked by the Lord. God does not endorse the way that this matter is being handled. He has given ideas and skill in devising some things, and man has experimented. Many things have thus been improved. The very same God will work upon the minds of many who serve Him to impart instruction to those in need, of how to treat the productions of God so that they may become blessings to all.

Lt 181, 1901

Burden, Brother and Sister [J. A.]

“Elmshaven,” St. Helena, California

July 29, 1901

Dear Brother and Sister Burden,—

I did not think it possible for me to write you anything this mail, but I have a few moments and will begin and write until the mails go, which is at two o'clock p.m. and it is now nearly dinner time.

We are always glad to hear from you and how the work is progressing. We feel sad that so many distressing necessities are pressed in upon us, as the big sinking institutions in Scandinavia and the great necessity of the work in the Southern field, and everything seems to come in a great rush crying, “Send us money, send us money.” We will have to meet the demand as soon as possible, but the comfort is that the Lord is our bank; He can furnish us means. “I will not fail nor be discouraged” must be often repeated. [See Isaiah 42:4.] The Lord will work in our behalf when all connected with the institutions and the medical missionary work will consent to drop their own way and take up the Lord’s plans.

When men begin to weave in the human threads to compose the pattern of the web, the Lord is in no hurry. He waits until men shall lay down their own human inventions and will accept the Lord's way and the Lord's will.

I have written matters for the churches and sent them to Elder Farnsworth. You will probably see it.

I can't get this copied, have no time; but if you can read without perplexity letters from my own hand, I can do as I am doing now. While my editors are preparing the matters to send, I will drop a few words to you with my pen. I would give you a relation of an experience Sarah and I had in going to the top of Howell Mountain, but I can't do it for this mail. Will try to prepare it for next mail. I am straining every nerve and muscle to meet the many varieties of difficult problems which must be met.

This is the time that all we do in the cause and work of God must be without "spot, or wrinkle, or any such thing." [Ephesians 5:27.] The present state of the church is far behind the correct standard, and the backsliding has been so gradual and so imperceptible that it is a hard matter to represent its true lamentable condition. The members of the church seem to settle in so low a grade that no power but the Lord God of heaven can place her where the evil shall be seen and corrected. There are existing evils in the church which no human power can heal. We must hold the standard high, and then in our own words and attitude and actions represent the One "altogether lovely." [Song of Solomon 5:16.] All misapprehension produces unkindness consciously or unconsciously, and then unkindness provokes retaliations, and strife propagates itself. I am thankful that Christ has given us such a clear, definite expression of His will that if we will to do the will of God, we shall not fail to "know of the doctrine, whether it be of God." [John 7:17.] We need the divine virtues brought into our lives constantly. It is well for us to often dwell upon the words of Christ in Matthew 5. I was reading in Proverbs 18, "He that answereth a matter before he heareth it, it is folly and shame unto him." I feel deeply we must give most earnest labor through the grace of Christ to work to break up in the church the many words that tend to separate very friends. Let us represent this evil as it is.

I have now to stop.

E.G.W.

I must say a few words more. I send these few words to you regarding Stephen Belden in Norfolk Island. He was sustained there by the Conference. I thought it best for him to be near us in "Sunnyside" and therefore was at the expense to have him leave his island home. After a time Elder Nobbs urged him so persistently to come back to the island, stating that they needed him there as a counsellor and as one who could enlighten them in many ways and act a part in their meetings. I read these letters and finally gave my consent, saying that I would see that the N.S.W. Conference would help him to about two or three dollars per week. I think it should be three at least. Brother Nobbs is now sick, and upon Stephen Belden falls the burden of holding the fort until there can be some man sent. I left, I supposed, explicit orders with Brother Hindson to do this work of sending at least that which would in money be two or three dollars per week, and a box of flour, oil, and such things as they have to buy and pay very high for on the island. But I judge from Brother Belden's letter that nothing has been sent. I feel very sad over this. I gave \$1,400 from my own resources at one time for the building of churches in Brisbane and in Hamilton and for the Health Retreat. Now this matter should be as just and right without any of the reasons I have written, but the matter for

some reason has fallen through and now, understanding the situation, I say send three dollars per week and let Brother Belden live and not be pressed for want of food. This is due them by the Conference.

I will now close this, for the mail goes in about half an hour and I have fourteen pages of manuscript to read.

With much love to yourselves and sisters.

Lt 182, 1901

Haskell, Brother and Sister

St. Helena, California

November 4, 1901

Dear Brother and Sister Haskell,—

I am writing you a few lines after reading quite a large amount of matter to go this morning. I sent a check for \$1,000 as the special property of Elder Haskell, loaned to me to use in the work and cause of God when we were in Australia. It is your own property, Elder Haskell, and it may help you to feel that you are not wholly dependent. May the Lord strengthen and bless you both in your work.

Three times I have decided to push my way to New York City. I should be pleased to bear my testimony there, and if I cannot throw off the burden, I may come yet. But to leave my writing and my workers just now seems to be impossible. I want the book we are now preparing to be ready for circulation by New Year's. My workers are doing good service, but I need to be with them. One year has gone, and the work that should be in circulation is far behind. I am putting all the time possible into work for the sanitariums. The burden I have carried for the Sanitarium at St. Helena has been a heavy one. The many letters I have had to write in reference to what has been and what must be, have taken my time, my strength, and my courage.

I have longed to bear my testimony in New York City, but the burdens I have carried in connection with the variances, the strife, the discordant elements among the class who should be true yokefellows, have given me a dread of these disagreeing elements. I long for repose, to be relieved from this kind of work. I know as a people we must unify; but to have unity there must be a giving up of our own ideas, and we must love one another as Christ has loved us. I know God would have His people striving to be one in heart, in purpose, and in action. But the enemy has more or less control over the human mind.

I would say to dear Brother Haskell, Do not hold yourself in a position to look for slights or to be seeing them. <The enemy will place enough before you if you encourage him to do so.> Behold the love expressed by the Lord Jesus, and do not show any weakness if you suppose you are not recognized. If you will only get above all these things, you will have peace and quiet in God. It is not our work to keep ourselves in our own hands. We are to consider that all our strength is in God, and that the Lord will be our helper and our God. You must not think you are your own keeper. Whether your name is mentioned or not does not change the facts. God will work with you and your wife according to your faith and trust in Him.

I have an intense desire that you shall have such confidence in God that nothing can make you ashamed. God can take much better care of your interests than you can possibly do. Revelation 3:6-8. Then let Him work in your case, and do not yourself try to fix things to suit your ideas. Let God mold and fashion you, "looking unto Jesus the author and finisher of our faith." [Hebrews 12:2.]

Our work is to strive for unity. We are the children of the same family, and have one heavenly Father. I beseech of you to overcome this your great weakness on this point. Christ will help you; but if you try always to help and balance yourself, and act as if you were hurt and neglected, you will just as surely suppose you are when there is not a word of truth in it. I do not want you to afflict your soul in this way; it does not pay. You need to cast yourself wholly upon Jesus Christ. You are His property.

Do not suppose that I think you have no trials. I know you have, but you imagine many things that have no foundation in truth. If you only knew how much this has cost you, and other souls as well, you would overcome everything of this character. We should be more anxious for the love of God to be expressed to us than for all the words of favor mortals can bestow. You make real something that is not real. I tell you the word of the Lord to you is, You are to cherish love and tenderness, and draw close to your brethren. Show that you trust them, and are not suspicious of them, thinking that they mean to do you harm. Do not hunt up the slights you suppose have been offered you, for in so doing there is created in your mind a train of thought that is just what Satan has introduced to bring about the very things that you supposed existed. Christ is your advocate. In this powerful, hearty recognition of God's love, take the hand of Christ, and hold it fast. His hand holds you much firmer than you can hold His hand. Constantly let your confidence in your brethren increase, for when you think evil, you speak evil. Thus you hurt yourself and make yourself weak when you ought to be strong in God and in the power of His might.

It is your defect to have little love in your heart for your brethren. If you were more expressive on this point, and had the spirit of the aged servant of God, John, whose heart of love was exercised toward his brethren, you would so enclose yourself in their affections that all jealousy would be discouraged. Do not put on the garments of heaviness and mistrust and lack of confidence in your brethren. Get the victory here, and then you will have swept away a great barrier between yourself and them. God is not pleased with this spirit, for it casts a dark cloud over everything before you, and this darkness you express to others. It has kept you from many blessings because you would not recognize them. You pick up this and that, and make a lie truth, and this burdens your soul all unnecessarily.

Now draw nigh to God, and He will draw nigh to you. Draw nigh to your brethren in loving confidence, and see if some expression of love from you will not bring an answering expression from them. By expressing your distrust, you have created imaginations that have not a word of truth in them. You should not hurt your soul by gathering the thistles and the thorns, but instead gather the roses and the lilies and the pinks, and express their fragrance in your words and acts. Create an atmosphere for yourself which is fragrant. Do not make trouble for yourself.

Lt 183, 1901

NA

South Lancaster, Massachusetts

November 26, 1901

Dear -----,

Our coming on this journey must have been in the order of the Lord. We have evidence it was timely. We found the mission in New York City established in a block up five flights of stairs. The elevator works for the whole block; so we were favored in not having to walk up flights of stairs. We were pleased to see a nice company of workers who are intelligent; all in connection with this mission are, we think, doing their best.

Brother and Sister Haskell have done their very best in the management of the work, and for the workers. All have put themselves into the work in every line where work is essential to be done.

We met on Sunday at Chicago—Brother Homer Salisbury, Elder Daniells, Brother Moon, and W. C. White. They wished us to remain over one train and desired to understand if Brother Salisbury was in the line of duty in going to England. His goods were on the boat; his passage tickets purchased. We had about one hour and a half, I think, in which to decide the matter as to whether the boat should take them to England or they remain at Berrien Springs. After hearing the matter presented that Berrien Springs should have experienced men to help them, we could not urge Homer Salisbury to stay.

We found that our tickets could not be changed; therefore W. C. White joined us on our journey to New York City. I have spoken twice to the mission workers. We have visited in Brooklyn Brother King and his wife and Sister Tay, who is a member of their family. We had a prayer season with them. We also visited Brother Jayne's family and had a visit with them and a season of prayer. It was a very wearisome ride to Brother King's. The continual changing of cars and having to walk much wearied me; but that is in the past—not to be undertaken again. Brother King's family live in the third story, and the going up and down the steep stairs was not agreeable. Of the little family, they were all at home but Brother King. They were glad to see us, and we were much pleased to see them.

We had a visit with Brother and Sister Franke. We were much pleased with the visit, and Elder Haskell and all, we think, see a decided change for the better in the outlook.

The precious Sabbath and Sunday meetings in the new hired hall which Elder Haskell had been trying to secure were a grand success. The blessing of the Lord to work unity prepared the way for my testimony on Sabbath. This was a success. Seven hundred people were before me and an excellent representation of Sabbath-keepers. But few outsiders were in the meeting on Sabbath. The Lord gave me freedom in speaking from the seventeenth chapter of John. Sunday afternoon about as many were present. The Sabbath school children were left at home; yet all who could be seated were present. Quite a large number of outsiders were present. The Lord gave me freedom in speaking from second Peter, the first chapter. They all seemed much pleased and expressed themselves thus in regard to both discourses. Elder Franke spoke by invitation Sunday evening. They report he did excellently.

Well, we had much work to do in writing and in visiting those who called to see [us]. Elder Franke and wife have been to see me several times and invited me to speak in Trenton, where they are

desirous to hear me. All the churches that had been raised up were collected in the meetings held in New York City, and I was introduced to ministers and physicians and to a number of the higher classes.

We visited Trenton last Sabbath. We went on the boat and then on the cars, which occupied three hours. We found Elder Franke well situated in a tenement with his family of four boys, and a sister who lives with them and has the charge of everything when Sister Franke goes with her husband. We had a profitable visit.

Sabbath morning a hack took us to the water, a short distance, to witness a baptism. There was everything connected with this scene that would be educational to all who witnessed it. I was much pleased with the neat, plain robes that were worn, prepared for men and women; and the administrator also had a becoming garment, a surplice that covered the rubber baptismal suit, which was everything it should be.

In the afternoon the hack took us quite a distance to the meeting place. The hall was a poorly constructed building, and represented our work in the best way that they could manage. It was all they could obtain. This hall was up a long flight of stairs. There were, I was told, between two and three hundred people present. I was much pleased with the representation. Elder Franke had labored three months in earnest labor, and many souls had received the truth. About seventy-five had taken their stand, fifty had been baptized, and others to the number of twenty-five had received the truth. These meetings he had held created a large stir, and much opposition was expressed by the opposing element. An excellent work was begun. These tent meetings closed with a meeting after the camp-meeting order, and thus the work was advanced. Elder Daniells attended this meeting, and he sees the great work in new fields that must be entered. The work is far from being closed up. Work is being done in missionary efforts, personal labor from house to house.

There has been a good work done, and a church is being organized, and all who do believe the truth have not yet taken their decided stand; but one after another is confessing the truth. The ministers are now at work to counterwork the truth; but if the believers will watch and pray, and believe and work diligently, as Christ commissioned His disciples, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matthew 10:16.

We believe a large number will yet take their stand. The Lord gave me my work on the Sabbath to present the fourteenth chapter of John, dwelling upon faith and hope. The blessing of the Lord attended the word spoken. Many testimonies of courage and of faith and hope were borne. All expressed an appreciation of the word spoken. The social meeting following was cheerful, and the happy faces expressed the blessings of God in their testimonies, and the hymns sung as a part of the service seemed to leave the most blessed influence upon the minds of those assembled. This was a rainy Sabbath; but the heavenly showers of grace and blessing from God were evidently refreshing the souls of those present. Their testimonies I highly appreciated. The meeting continued until the electric lights were lighted, and our precious meeting closed, when we were obliged to leave for the station to take the cars that left Trenton for the boat.

I am deeply impressed that Trenton will be a central interest, as well as Brooklyn, and still other localities outside of the city of New York. We see indeed the fields in every direction in and outside of New York to be worked. There should be a hall secured to call the people together in New York

City, and from surrounding localities out of New York City. Will all who are now interested in this work during the week of prayer make their gifts and offerings, as the Spirit of the Lord shall prompt them to do in helping the objects of religious missions that are greatly in need of help. Do not feel if you do this you are robbing the very needy localities that present themselves at the present time.

Let the week of prayer be a season of special humiliation of soul before God. You need not wait for this work until the week of prayer; but commence now, just now, in accordance with the light and impressions you have received through the special meetings that have been held in these places where many have been assembled, and the special working of the Spirit of God has evidenced that the good hand of the Lord is fashioning and molding the vessels unto honor, that the refreshing from God shall come in a decided manner and fill these vessels with the precious Holy Spirit of God. Thus they will be prepared to impart not only their gifts and offerings, but themselves to the work of God to advance at every step—not to retrograde, but in presenting soul, body, and spirit a living sacrifice to God. They have demonstrated that all given them in trust is the Lord's, to be used in advancing His kingdom in our world.

The religion of Jesus Christ is not a performance, but a life in the similitude of the life of Christ. This is an important step in advance—as union is strength—to organize into a society called a church. The design of this to each is, by consent and pledge, to strengthen the newly converted to become instrumental in exerting the same influence in behalf of others as was exercised in his own behalf to teach him the way of truth and life. As God has designed, every truly converted soul becomes a co-worker with Christ in drawing souls as Christ drew all men unto Him. Each member of the church—in Christian principles, and in and through the grace of Christ—is to individually receive and enjoy the principles and benefits that shall [make him] the helping hand of God. [Thus] he, though already in the faith, shall learn how to become, under the saving influence of the church, a transforming element—as represented by salt in its saving properties and transforming virtues, [having] Christ as an example for the exercise of sympathy, forbearance, and the virtues of that faith which works by love and purifies the soul.

All in church capacity are to work, beseeching men and women to be reconciled unto God. In this way all may show that they are favored to serve. They possess the grace of the ministry of reconciliation. If one errs, if from any cause there is disagreement, do not let time pass, but go to work at once to settle variances and come into unity. Those who are thus tried are to work according to God's plan and are to settle the matter of disagreement between themselves. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." [Matthew 18:19, 20.]

This is God's ordained plan, to pray and converse with one another; and in the place of recrimination try to break down the existing barriers, that heart may be cemented to heart, that self-will and selfishness should die; for in the work of reclaiming, the statement is made, "The fervent, effectual prayer of every one of faith availeth much." [James 5:16.]

God calls for all to act in concert. Union is strength; variance is weakness and sin. There is to be no counter-influence in the church. The whole body is to work harmoniously, as members of one body. Will all who are connected in the solemn pledge-covenant bear in mind that the union of action of every member of the body—each acting the part God has appointed him, each at his post—all acting

in concert, the whole working agency, in the accomplishment of sacred duties, for the strengthening and establishment of a church, [is] to exhibit God's miracle-working power, as a spectacle to the world, to angels, and to men?

There is a God-given commandment to exhibit a heavenly government upon earth, making known to all people the virtues of the cross of Christ. The result of this infinite connected with the finite is to demonstrate, through united possession of consecrated fidelity, God's original design, extending and adding domain, and section after section, through sanctified, constant, united agencies to the approaching universal conquest. God designs this; for "the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," and they "shall take the kingdom, and possess the kingdom for ever, even for ever and ever." [Daniel 7:27, 18.]

The Lord has designed that His people shall organize and combine all the united elements, sanctified through the truth, as vast influential agencies to transform the human into divine agencies, to work out as united plans, the divine co-operating with the human, the power of the future world brought into and imparted to the present, which means the Holy Spirit pervading His body, the church.

Will the church consider this as important and arise to a sense of its responsibility? The heavenly agencies employ all human agencies as God's helping members of His body to reclaim a fallen race, all doing to the uttermost strength of capabilities entrusted for the recovering of the world to Christ. Will we all consider that it is not now a time to look upon any one man as a whole efficiency? No; but every man working his part under a divine theocracy. Not a selfish thread is to be drawn into the web. There must be a unity that economizes all the energies of human passions in sanctified humanity under the divine theocracy. All the united, converted agencies are to combine in one, and the law of co-operation is the great one work in reciprocal influence. There is to be no kingly power, one man controlling the whole. All influences are brought to bear one upon the other in revealing Christ and the cross to a world that is perishing in sin and iniquity.

God now wants our cities to be worked through the endowed, sanctified influences brought to bear upon the human mind. Transformation of one human mind means, if God's will is carried out, the transformation of many human minds. "None of us liveth to himself." [Romans 14:7.] None of us planneth to obtain glory to himself. The Lord gave Christ to our world, and with Christ He withheld nothing that could aid man in his humanity. When the organized church has withheld nothing of its entrusted talents and influence—when the Lord gave Christ, and then called for man to put that power and influence under the power of the gift of the Holy Spirit to crown his work with success, to make their [combined] work a signal success—should man fail on his part? Why, the intensity of desire in these human agencies for the salvation of the world will bring money from the higher classes to return to God His own money, and their converted talents in mind and heart and soul-service.

What does the church propose to do in Christian instrumentality for the conversion of the world? The Lord calls for His memorials to be established in every city. There must be in every city the work which must be taken up to diffuse the influence of the truth, which has a sanctifying power upon those who hear and will respond. The success of this work does not depend upon leaning upon smartness of talent, but consecration to God will lead every soul to seek, in the work and service of God, for most thorough skill and understanding as to how to appropriate his services to God, that he can become efficient through the working of the Holy Spirit's power to make the truth present

testing truth, to illustrate its own importance through the Word of truth, and enforce its daily, practical importance upon the hearers.

God's work is not done after a human similitude, but it is after the divine image of the true, in every phase of its bearing on character. One thing is certain, our people, entrusted with the most momentous truth that ever came to our world, have greatly missed their chances and opportunities, through want of entire consecration of soul, body, and spirit to God, of doing a work to meet the emergencies in a part of God's original plan.

He who is high and lifted up speaks thus in Isaiah: "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.] "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Psalm 34:18.

The Lord will work for all who are humble and who hear Him.

Lt 184, 1901

Magan, P. T.

South Lancaster, Massachusetts

December 7, 1901

c/o Dr. F. B. Moran

315 W. 3rd St.

Los Angeles, California

Dear Brother Magan,—

Your letter from Chicago received yesterday. I am very sorry that circumstances have taken the shape that they have, but why are you so faithless? Thank the Lord that you have few students, because you are not prepared for a large number. Brother Sutherland and yourself have done bravely and well, and why will you worry yourself out of the arms of your precious Saviour? Has the bank of heaven failed? Have you overdrawn the resources? Is Christ, the Light of the world, in Joseph's new tomb? Do we not read, "Wherefore He is able also to save them to the uttermost that come to God by Him, seeing that He ever liveth to make intercession for them." [Hebrews 7:25.] Now look away from every discouraging presentation, because we have a living Christ to save them to the uttermost that come unto God by Him.

The bank of heaven has not failed, you have not overdrawn: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." Hebrews 7:26-28.

“For by one offering He hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws in their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more.” Hebrews 10:14-17. Chap. 6:17-20. Let your faith be strong in God. Look not upon appearances at this time. Chap. 2:16-18.

Brethren Sutherland and Magan, God is testing your faith, but let not your faith fail. Cling to the promises, with full faith in the One back of the promise.

I have been having a severe test of my faith. Overdoing is not profitable. I have been shorn of my strength, quite feeble, nearly voiceless, too weak to see or converse with any one except it was positively essential. I have not dared to go from the rooms assigned me in the Sanitarium, dared not go home to California, which I so much desired to do in my weakness. Many prayers have been offered to God in my behalf. I have had every attention given me in solid treatment. Yesterday was the first day of recovery, and though sorely perplexed as to what I should do in regard to traveling, I have not become discouraged.

It has been bitterly cold, snow came two feet upon the level, everything frozen up in wash-pitchers and bowl, teeth frozen in a solid mass of ice, and ink frozen: yesterday the weather moderated, and the sleighs are flying briskly. I looked upon the world around me clothed in its pure vestment of white. Whiter than the snow, God has promised to make all who shall come to Him with broken hearts and contrite spirits. A beautiful symbol is before me of those who are mentioned in Revelation, “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 with 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.] Praise the Lord, with my whole heart will I give thanks unto His holy name.

My brethren, have faith in a living, all-pitiful, and loving Saviour. I have words given me for you and Brother Sutherland, “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee, yea, I will [help] thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel.” [Isaiah 41:10-14.]

Your business now is simply to trust in the Lord. In your intense earnestness your efforts to make a success in a good work have been too much for your human frame, but you put your trust in the Lord, my brother, fear not. You are doing the best thing possible for yourself and family in going to Los Angeles. We intend to follow your example. This was decided upon long ago, to spend some time of the winter months in Los Angeles. We will meet you there if I can be spared from home.

I had decided to take the advice of physicians and ministers, and brethren generally, to make this journey at once and not call at any place, not even at Nashville; but a telegram came last evening from Edson saying my home was prepared for me, everything comfortable, a wood fire, and

everything that I could ask, so I dare not refuse. I shall come either the last of this week or the first of next through Battle Creek. May tarry there a day, and expect to spend Sabbath in Nashville if the Lord will.

W. C. White is in Philadelphia attending meetings. He will today, we think, be in New York City. We will meet him there and then start on our homeward route, not full of sadness, but of joy.

Christ has come very near to me in my great weakness and failing voice. I am now changed for the better, healthwise, but in my greatest feebleness I have been uplifted and comforted. Once I thought I must almost be in heaven, I seemed to be encircled in the arms of Jesus Christ, as if He were carrying me and all my burdens. My peace has often been as a river, and the righteousness thereof as the waves of the sea.

I do not know whether I shall attend the conference held in the South: if it is held in Nashville, I may, if it appears consistent, be able to help them a little in the meetings. If the meeting is at Graysville, No, must be my answer. I may not be able to bear any meeting, for anything connected with the work of God to be done for this time sets me to thinking, and my heart burns within me to see the work advance on right lines—lifting up my voice like a trumpet and appealing to the people.

I have been able to write much upon pressing matters, even during my feebleness, my pen is at work. All the physicians, ministers, and friends have begged me to make no tarrying in this cold climate. I have not seen snow for eleven years. The keen, cutting cold is too much for me to endure. I have been doing nothing since one week ago yesterday. I am at the Sanitarium: everyone is so kind, and doing everything possible in the line of treatment and proper food, denying visitors, for I could not talk.

It is a pleasant thought that we will meet in Los Angeles; this will be my halting, resting spot before returning home. I think that you, as well as I, should have complete rest.

Now in regard to the school, you seem to think that the plant is to put forth full-bloom lilies, roses, and pinks before the root is fully set deep to do this grand work. You must begin small and not think that you can show all strength in establishing a school after an advanced order, taking in higher studies. And do not worry about leading teachers or under-teachers before you have sufficient students to warrant the steps you take. Let not human pride hurt your record. Do not you suppose the Lord sees, and is acquainted with the favorable and unfavorable presentations? Has not the Lord an oversight over His own work? You may suppose, my brethren, that you have to do all the devising, all the strengthening, and all the organizing, and I ask you, Is it not best to show that you have confidence in God? Is it not best to consider that our God is manager—that He is director? You must not be anxious to develop too fast. The hand of providence is holding the machinery. When that hand starts the wheel then all things will begin to move.

How can finite man carry the burdens of responsibility for this time? His people have been far behind. Human agencies under the divine planning may recover something of what is lost because the people who had great light did not have corresponding piety, sanctification, and zeal in working out God's specified plans. They have lost to their own disadvantage what they might have gained to the advancement of the truth if they had carried out the plans and will of God. Man cannot possibly

stretch over that gulf that has been made by workers who have not been following the divine Leader.

We may have to remain here in this world because of insubordination many more years as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action. Now, have men who claim to believe the Word of God learned their lesson that obedience is better than sacrifice? "He hath shewed thee (this rebellious people), O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." [Micah 6:8.]

Now the Lord will not be pleased with those men, whom He hath appointed to do a certain work, [if they] take on many lines of work and carry them until they become so wearisome that it breaks their strength. You, nor any other agency, cannot heal the hurt that has come to God's people by neglect to lift up His standard and occupy new territory. The churches should now be acting in their strength, with capabilities, talents, and means, carrying the work, reaching higher and broader in capacity to stand before the world in the power of invincible truth.

But if all now would only see and confess and repent of their own course of action in departing from the truth of God, and following human devising, then the Lord would pardon. Warnings have been coming, but they have been unheeded; but a few who may now seek to bridge the gulf that stands so offensively before God must make haste slowly, else the standard-bearers will fail, and who will take their place?

Now, my brother, I am deeply sorry for you and your family. I reproach thee not for thy zeal, for if others had shared thy burdens as they should have done, the work would have been far advanced; but now, just now, you must come apart and rest awhile. Be not concerned in regard to your wages, God will not leave you without some help and comfort for yourself, your wife, and little ones. Be of good courage in the Lord. Trust Him fully. Let the Lord carry the burden of the school. You are not to become loaded down with burdens that will accomplish only the work that finite man can do. When you put your trust wholly in God, then you will see in every passage of your experience One going before you preparing the way.

I cannot tell you what you should do, but I can tell you what not to do: do not worry, be not unbelieving, and do not think that you can blossom into a perfect school in its very planting on new soil. You must remember that it takes time to plant, and to perfect that plant. You just hold fast every inch you have.

Broad daylight now—I have been writing since half past three. Much love to your family. Be of good courage.

Lt 185, 1901

Franke, E. E.

Nashville, Tennessee

December 27, 1901

Elder E. E. Franke,—

Yesterday W. C. White mailed a letter to you and Elder Haskell. I read with interest what you had written. I am intensely anxious to have many things copied to send you, but Sarah's eyes will not bear the taxation of much reading, and I dare not have her taxed. The letter already sent may let in a little light.

I have been much afflicted with exhaustion. I did not step my feet on the ground until December 24, when Brother Palmer's carriage was brought to take me for a ride. I have ridden out once since. I have been unable to use my voice. One week ago last Sunday I had fears that I should not live through the day. I have looked more like a corpse than a living woman. But although so very weak, I refuse to give up. I will write a little each day. My appetite is gone, and I am malarious. I have only once attempted to say anything to the people here, and then it was to the workers in the office and those who are doing service here. I spoke about twenty-five minutes.

I have been solicited to go to Graysville, but dare not do it. I wait expecting that the Lord will help me to speak a few words when He has a time for me to speak.

In regard to your coming to Nashville, you will be disappointed if you come now, as this is not the most favorable time of the year. I write thus because when you do come, there must be a work done after your effort to ripen off the work that could not be done now.

I see no reason why you should not comply with the requests and improve the opportunity presented. We have no time to lose, and the Lord will take care of results. I see nothing to hinder you from stepping right into the hall where you have been working, but you should not be extravagant in your notices. The getting of photographs of yourself and your family is not endorsed by the Lord. That is not the way the Lord desires His work to be advanced. The example is not a correct one. All monies should be used to glorify God to magnify His name. It is not necessary to use photographs in notices.

Now, my brother, there is a great work to be done in New York City. You, as a leader in that work, must not magnify the man, but the Lord Jesus Christ. Keep self out of sight; hide in Christ Jesus. My brother, you need a deep work of grace in your heart, that you may impart to others. You have children, and on their account you need to be strictly guarded, that your example may not differ so widely from that of the Lord Jesus. Who was He?—the Majesty of heaven, the King of glory. And yet "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became it, for whom all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me." Hebrews 2:9-13.

My brother, bear in mind the example you are giving your children in the expenditure of means. Teach them self-denial. Try the matter, for thus hath God spoken. Christ is our example. While you speak in large halls, depending upon those not of our faith to bear the expense, be sure to make the outlay of means as small as possible. You must work in doing this.

I feel a large interest in your family. I want to see every son brought into the truth, and your wife thoroughly converted. God will accept her if she will consecrate herself and walk humbly with Him. Your work is one that must reach to wife and children. The divine Merchantman from the heaven of heavens is a suppliant at the door of the hearts of yourself, your wife, and your children. Hark! do you hear that knock? Father, husband, wife, and children, do you hear? "Behold, I, your Saviour and your Redeemer, stand at the door and knock." He is in the attitude of standing, waiting, listening, for a response. Will you open the door of your heart, and say, "Come in, my heavenly Friend?" He loves you; and He gives you evidence of His condescension and His love. Who is it that takes this humiliating position? It is the Majesty of heaven, it is the King of glory. Will you let Him in?

He is the faithful and true Witness, "the beginning of the creation of God," whose throne is of old, from everlasting. [Revelation 3:14.] Behold Him, the mighty, uncreated Lord, the all-glorious Redeemer. Behold Him! waiting for your answer! Will you let Him in? Father, mother, children, God calls for your whole family. He wants you all. He cannot spare one of you. Will you listen to His pleading voice? He asks you, "Will you give me your hearts?" "Ye are not your own. For ye are bought with a price." [1 Corinthians 6:19, 20.] And what a price! "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.] Will you open the door and let Jesus in? He wants the heart, the soul, the service of father, mother, children united. "See that ye refuse not him that speaketh." [Hebrews 12:25.]

Let everything be made as clear as possible in the pathway of holiness for the feet of mother and children. This forgiving love embraces all. Will you let Him in? Turn from every practice that will grieve the dear Redeemer. Turn from every idol, whate'er that idol be. Yield all to Christ, and give yourselves to Him, every individual member of the family. He longs to grasp you all in His great loving arms. Will you let Him in—the King, the Lord of hosts? Open the door and let Jesus come in. I am deeply, intensely in earnest that not one of you shall be found to have a heart so hard and unimpressible as to let the divine Visitor from heaven remain outside.

The Lord has a work for the father to do. Will you each try to clear his way as much as possible? Will you hold up his hands, that they may not hang down? Will you, my dear brother Franke, cut away many things that might have less of your attention, and give time to seeking that strength which cometh from Christ Jesus? God will clear your path before you if you will only, one and all, be a united family, to love and serve and honor God with all your powers. Ye are bought with a price; therefore glorify God in your bodies and spirits, which are God's.

We all have a heaven to win. We are to educate and train our talents, making the most of our capabilities in glorifying God. Lift up the standard. Set your mark high. Lead other youth to Jesus. "The Spirit and the bride say, Come. And let him that heareth say, Come. ... And whosoever will, let him take the water of life freely." [Revelation 22:17.]

I feel a great interest in your family. If you can represent a well-disciplined, Christian family, it will do more for Christianity, to win other families to Christ, than any effort you can make in preaching. Christ calls for every one of your family to become a missionary, to help you in the grand, great work of saving souls. <The precious Saviour knows you all by name.>

Sister Franke, my heart is drawn out in most earnest desire that you may be all that Christ has made provision that you should be—His consecrated, humble follower. It will pay you to make thorough work now in consecration. Will you give Jesus your whole heart?

In love.

Lt 186, 1901

Ministers and other Friends of the Berrien Springs School

Nashville, Tennessee

December 27, 1901

To the Ministers and other Friends of the Berrien Springs School,—

There are times when things do not work as brightly and cheerfully as we could wish because difficulties stand in the way of rapid advancement; but we hope, brethren and sisters, that you will all be encouraged to take a thorough interest in the establishment of the school at Berrien Springs, and aid it by the sale of Christ's Object Lessons, and in other ways. Let the sale of Christ's Object Lessons be taken hold of interestedly in our large cities and in the smaller settlements. Brethren, wake up! The good hand of the Lord has been with our people in the selection of a good place to locate the school. This place corresponds to the representation given me as to where the school should be located. It is away from the cities, and there is an abundance of land for agricultural purposes, and room so that houses will not need to be built one close to another. There is plenty of ground where students shall be educated to cultivate the land. "Ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.]

We would have all to understand, when canvassing for Object Lessons, that they are doing a work that is essential to be done for the school which should now be going up. The Lord will help each one who will pray and work, and work and pray. The light which I have tried to present before our people is that we must arouse ourselves from sleep, and all feel an interest in the school that is to be built up at Berrien Springs. Do not let this matter of erecting suitable buildings fade away from your interest. It is for this very purpose that the sale of Object Lessons should now be vigorously carried forward. Let our prompt action enable the interested ones to make successful the work of moving our school out of Battle Creek.

The land has been secured, and now the work of preparing suitable buildings is to be entered into without delay. Let all plans be laid. Let the fitting place be now selected. Let those who have been faithful hitherto take right hold and do their best. Let not this work fail. Let the students lay right hold of this matter in earnest. Let not managers, teachers, or helpers swing back into their old customary ways of letting their influence negative the very plans the Lord has presented as the best plan for the physical, mental, and moral education of our youth.

The Lord calls for steps in advance. Because the teachers may never have been trained in physical, manual labor, they are not easily persuaded in regard to the very best methods to secure for the youth an all-around education, and even the very ones who have been most reluctant to come into line in this matter, had they been given in their youth the physical, mental, and moral education

combined, might have saved themselves severe attacks of illness, and their brain, bone, and muscle would at this time be in a more healthful condition because all of the Lord's machinery is being proportionately taxed. Precious lessons from the best instructors should be secured in spiritual lines, in agricultural employments, and also in the carpenter's trade, and the printing business. The Lord would have these mechanical industries brought in and taught by competent men.

Whoever shall take up the work of selling Christ's Object Lessons should have the encouragement and help of their brethren.

Lt 187, 1901

Haskell, Brother and Sister

Nashville, Tennessee

December 29, 1901

Dear Brother and Sister Haskell,—

I received your letters, Brother Haskell, and will say to you, Stop worrying, and praise God from whom all blessings flow. If I should look at things in their present light, I should be inclined to say my leaving my home in winter and coming to New England was a mistake. I have suffered severely, and nearly lost my life; and I am unable to see that my coming has been a help to any of you. What does it mean? Is it because you have outlined just what you would be pleased to have done, and it does not come as you desire? It is not always best for us to have our own way. The Lord lives, and He knows what is best for us. He will work for the good of all the believers.

We must let the Lord work in His own way. He has plainly revealed His will, and now let His will be done. "Forbid him not. I have given him a message." For Christ's sake, do believe, and rest in faith and simple trust. Cultivate restfulness, and commit the keeping of your soul unto Him as unto a faithful Creator. He will keep that which is committed to His trust. He is not pleased to have us cover His altar with our tears and complaints. You have enough to praise God for already, if you do not see another soul converted; but the good work will go on if you will only go forward, and not be trying to adjust everything to your own ideas. Let the peace of God rule in your heart, and be ye thankful. Let the Lord have room to work. Do not block His way. He can and will work if we will let Him.

Well now, be sure to stop complaining, and let the Lord work by whom He will. He loves you, and has shown His tender regard for you, and has blessed you. But be sure you do not try to take the work out of the hands of the Lord, thinking you know best how it should go.

To get hold at all in New York is a great and wonderful thing. And if the Lord has given Elder Franke his appointment and gift, varying from yours, do not suppose that will destroy your opportunities. I feel most anxious lest you will carry a load on your shoulders that will make you very unhappy and sick. Thank God that He has appointed men who can draw the class that it is difficult to reach. That is how I look at the matter, and that is what I am saying to you with great earnestness in the night season. The Lord has a work for you to do, and one for Elder Franke to do, also. He has laid out the work just as clearly as possible; but it does not exactly meet your mind. Now let God fix up the matter. Let each light be trimmed and burning, each shining amid the moral darkness of that awfully

wicked city, dead in trespasses and sins. A Paul may plant, and Apollos may water; but it is God that giveth the increase. Let each man do his best. You lost your courage over your worrying. Now sweetly, hopefully feel the interest God has in His workers.

“And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.” [Mark 16:20.] Our own will must be submitted to God’s will. O, we are so inclined to leave God out of our plans! He is arranging matters according to the purpose of His will. He will magnify His holy name if we will only give Him room to work by whom He will.

Do not think I am scolding you. No, I am trying to have you see all things in an unselfish, clear light. Then you will cease looking at the discouraging things and will watch and pray trustfully and take God at His word. “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. ... If we live in the Spirit, let us also walk in the Spirit.” [Galatians 5:22, 23, 25.]

My brother, whom I respect in the Lord, let the Lord plan His own work. As for you and me, “Let us not be desirous of vainglory, provoking one another, envying one another.” [Verse 26.] The Lord has wonderfully opened the way before you and given you evidences of His great love and care. Now praise Him, and do not reveal a weakness that shall hurt your influence. Help those who have not had the experience you have had, by encouraging words, as a father, and let them help you. You can help one another. We must remember that the enemy will seek to discourage every one who is a worker together with God.

I am instructed to tell you that God loves you, and He would have you express your love to Him. He does not want your brethren to suppose that no one can work with you, because they can, and the can must be in you. You must believe that God is working with you and put away your own ideas and work with your brethren. Unite with them all you possibly can. When you feel tired, stop work till you are rested. Let us all do our best cheerfully and lovingly and patiently and hopefully. Read these words: 2 Corinthians 6:1-13. Do not become weary so that your strength shall become sickly. God wants to make you His mouthpiece, to speak through you to others. Then be sure that you do not stand in your own light. Hide yourself in Jesus, and give courage and hope to the souls of others.

When you get so weary that you feel full of care and worry and self-pity, just go apart and rest awhile. Do not worry yourself out of the arms of Jesus.

I must stop now, for I did not think I could write another line before I began this; but I am writing you this letter just as my mind is moved to write. Do not think I forget to pray for you and Sister Haskell. I am full of faith in the Lord’s working through you in doing the work He has appointed. Look away from yourself unto Jesus, who is the Author and the Finisher of your faith. Be of good courage, and He will bring it to pass. You are not to be weaklings. When you feel thus, take an entire rest. Talk courage, talk faith, and you may create an atmosphere of hopefulness and brightness.

In much love,

Lt 188, 1901

Kellogg, J. H.

Nashville, Tennessee

December 30, 1901

Dr. Kellogg,—

I have had matter written for some time, but have not sent you all you should have. I have been in such dread to have the words I should speak come in to contradict your course of action that I have kept still; but since I have been having representations of the vast field, God's vineyard, it has been distinctly presented before me that you have been bringing in principles that will not be sustained or favored by the Lord. The case of Nebuchadnezzar was presented before me. I must now say I have the matter before me in distinct lines.

My brother, I am instructed to say to you that if you carry on the sanitarium and medical missionary work as you are now doing, you will bring in a state of things that will be according to the wisdom of human minds, but not as God requires His work to be carried on. You must not feel that wherever there is a sanitarium established, it is your work to investigate and criticize and condemn, unless in all respects it meets your ideas. You are not to stand in a position to require everyone to understand and carry out your mind, while you discourage and condemn, unless you choose to favor. The Lord would have the medical missionary work established in different places, and every man is in the fear of God to learn all he possibly can of how to do his work intelligently, and not be harassed with drawbacks, and discouragements.

The work in different conferences is to be taken up in accordance with the light God has given. Let the workers advance in knowledge as they shall become more and more familiar with the work. Let them start in simplicity, and study the Word of God with much prayer, that they may have wisdom to meet the pressing necessities for the time in their own borders. They must make a beginning before there can be anything done at all; that beginning may be rough and the facilities few, and they may not be prepared to do a large and perfect work; but we should encourage and instruct them, not blame them. We must not bring discouragements before the ones who are striving to accomplish something: do not act the Nebuchadnezzar. God has not given you the authority and power over His heritage that you have been exercising. One in your position should be very careful of his words, lest he exalt and magnify himself, even in a good action; but when there is a spirit of supremacy revealed in making laws and pledges for the future, not a pen should sign such a paper in the service of God.

Wherever we may be, we are to be signalized as a peculiar people, chosen of God and precious, and all who preside in any way over this people are to reveal in their course of life the highest Christian principle. While some have not, as you supposed, preserved principle, but have been led astray to obtain advantages unfairly and thus brought confusion, there are those who have kept the way of the Lord to do justice and judgment, and have held fast their integrity, and kept their souls in the love of God, unspotted from the world.

Every true child of God will be tempted, but the Lord does not leave His servants to be tempted above what they can bear. There are many true, devoted, loving Christians who make the Bible their guide and close companion through evil as well as good report. The Word of the Lord is to them supreme, the sovereign standard. The Scriptures are to all such their lamp of life.

Thus saith the Spirit: "Be watchful, and strengthen the things that 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.]

Dr. Kellogg, I say unto you, that you are to keep yourself unspotted from financial, worldly enterprises. Your natural ambitions, your extended ideas, will lead you, as they are now doing, to do and say that which will not cause you to ripen for the company of the blessed. While it is your privilege to be daily constrained by the love of God, to rejoice in every opportunity for promoting His cause and glorifying His name, you are to be barricaded on every side, so that you may not repeat many errors that have hurt your record, and not only yours, but that of others who have such unlimited confidence in you that they repeat your mistakes. God would have you make a decided change. You are not to feel that you are the only one who can steer the medical missionary bark into safe channels, that you are the only safe captain and pilot. You have been for years making mistakes, and it is because you grasp altogether too much. You have not sensed that God Himself is the ruler, but have taken the scepter in your own hands. To carry out your plans, to serve the schemes that you suppose are the supreme things to keep the work in motion, you sacrifice the interests of many. You have grasped too much.

As one who has the deepest interest in your case, because it has been kept so much before me, I ask you now not to go any further in the same line you have been going. God has a people upon the earth who are to live a life of personal dependence upon their Redeemer, unsullied by any scheming to deprive one another of any advantages God would have them receive to fit them for His service. By practice one may make his business life of a superior order; he will do unto others as he would like to have them do unto him. Constrained by the love of God, and striving after personal holiness, one may receive added abilities of a superior order, if [he] will learn of God, and become a wise counselor in both secular and spiritual interests. This you are not now. All of God's stewards can afford to be holy unto the Lord. With sanctified zeal in service, give every soul the very best example in sound, unbending integrity and uprightness. Never, for your soul's sake, act an untruth. Holy boldness becomes those whom God honors.

Brother John, I tell you your eternal interest depends upon a change in your heart in order that your head may work and plan so that all others may have a chance to accomplish the work, not after your devising, but after the wisdom given them individually by God. The tightness which Christ condemns—the holding of others to your terms—is casting a mold upon your character which must be broken, fully broken. Let all have their chance to work out their own righteousness with fear and trembling before God, for it is God that worketh in them to will and to do of His good pleasure. Let every man put his trust, not in his fellow, to fear and tremble before his assertions and his masterly spirit, but put his trust in the living God, who gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. Then can every man say, "He hath drawn me with the cords of his mercy, in his everlasting love, and this great and merciful God shall be my God forever and ever." "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." [Psalm 73:25.]

The Lord has a great work to be done in our world. To every man He has given His work for man to do. But man is not to make man his guide, lest he be led astray. This is always unsafe. While Bible religion embodies the principles of activity in service, at the same time there is the necessity of asking for wisdom daily from the Source of all wisdom. What was Joshua's victory? Thou shalt meditate upon the Word of God day and night. The word of the Lord came to Joshua just before he passed over Jordan, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." [Joshua 1:7, 8.] This was the secret of Joshua's victory. He made God his guide.

We are living amid the perils of the last days, and you need now to consider how you must leave things should you be called from your labors—what use others will make of your course; by following your methods, what strange things may be brought to pass. These are the things that compel me now to write. You are carrying out your plans zealously, and may bring about things that I supposed the testimonies borne at the last conference would forever place in a different light. You mingle with many good and important interests, the wisdom of your own mind and planning; and who shall in the future separate the erroneous from the true? That testimony borne in regard to a binding power being exercised was just as applicable to you as to those who were doing likewise. You do not seem to discern that God has not given you all the authority that you exercise. In the appropriation of <means for> the health foods, you have not considered whose property you are handling. You are not your own. God has given to many minds jots and tittles <and wisdom>, one here and one there, with tact and ability; and although you have adjusted these gifts entrusted to varied minds so as to compose a large business in health foods, are not others to be privileged to use their God-given wisdom in devising health foods <as well as you>, and have they not the right to use them in a way that will benefit the cause of God, and meet the necessity that exists and will always continue to exist? Why should strong barricades be built up in this manner? The light given me is that no one <person> has been especially endowed with a recipe to make the greatest variety of health foods. The recipes already given have been practiced upon, and in doing this other brains have been aroused, and will continue to be sharp under the training of God. They are not to feel that the door is closed, that no more investigation can be made; because there is to be much more devising and planning of human minds, and no man is to forbid it. The work will be committed to human agencies.

God did not design that this work should be shut up with a few, and the rest of the human family remain in darkness as to the preparation of health foods. The Lord would have people in all parts of the world to become intelligent in regard to <using> the productions of the soil in every locality. The products of each locality are to be studied and <carefully> investigated, to see if they cannot be combined in such a way as to simplify the production of foods and lessen the cost of manufacture and transportation. Let all do their best under the Lord's supervision to accomplish this. There are many expensive articles of food that the genius of man can combine; and yet there is no real need of using the most expensive preparations. Three years ago a letter came to me, saying, "I cannot eat the nut foods; my stomach cannot take care of them." Then there were several recipes presented <before me>; one was that there must be other ingredients combined with the nuts, which would

harmonize with them, and not use such a large proportion of nuts. One-tenth to one-sixth part of nuts would be sufficient, <varied according to combinations.> We tried this, and with success. Other things were mentioned. One thing spoken of was sweetened crackers or biscuit. They are made because someone likes them, and then many obtain them who should not eat them. There are yet many improvements to be made, and God will work with all who will work with Him.

Lt 191, 1901

Hoover, W. L.

On board train for Ogden, Utah

May 16, 1901

Brother Hoover,—

We are nearing Ogden. Your case is burdening my mind. When I met you at Boulder, I knew that I had a message for you. I feel a great burden for you because of your self-deception and because of the danger of those who are influenced by your smooth words and fair speeches. I cannot rid myself of the burden until I write out the things that have been impressed on my mind with regard to you. By your misconceived opinions you are not only injuring yourself, but others. You are cherishing a confused science which you suppose will pass for superior wisdom. You have a high estimate of yourself. God has given you talent, but it is not properly used. It is a dangerous thing to be self-deceived. Had you a true estimate of yourself, you would see your need of a deeper, sanctified education.

The brethren have placed you in connection with our institutions, supposing you to be adapted to the work you were to do; but those with whom you have worked have come to understand that although you have an outside gloss, you have in many ways a lack of true, genuine experience. You have used your capabilities to exalt yourself. You need an understanding of self—the understanding all need who work for the Lord. The very first step you need to take is to bring your mind to a proper balance. You are to seek for, hunger for, Christian attainments. The invitation has been given, “Take my yoke upon you, and learn of me.” [Matthew 11:29.] You are to come to Christ as one who feels that he must learn. You need to realize that learning of Him is necessary to the perfection of Christian character.

Christ 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.” [Verses 29, 30.] Precious is the experience of finding rest. He who does not, day by day, learn lessons from Christ, cannot appreciate the suggestions of the Spirit of God. But he who learns daily of Jesus, making use of every means of grace, grows in the knowledge of God. Under the influence of the Holy Spirit, the peace and comfort of hope fill his heart. He increases in faith and trust. His development in Christlikeness is apparent to all.

The striving to enter the strait gate which leads to life is the means by which Christ prepares men to enter. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” [John 1:12, 13.] Self-righteousness finds no credit in God’s sight. “And the Word

was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” [Verse 14.] It is this beholding that the apostle Paul brings before us: “We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory” —from character to character—“even as by the Spirit of the Lord.” [2 Corinthians 3:18.] Our safety is in beholding Christ. When self is the object of worship, when men bow to their own image, when they lose sight of Christ, and are filled with self-exaltation at the thought of their own wisdom, they are in fearful danger. All such fail of reflecting the character of Christ.

“And of his fulness have all we received, and grace for grace.” [John 1:16.] The Lord desires every soul to come to the light. Christ is the light of the world. Study His words attentively. Keep your eyes fixed on His perfection. Thus you walk in heaven’s light. Turn your face from the Saviour, and you walk in spiritual darkness.

He who commanded the light to shine out of darkness sheds light into the mind of every one who will properly behold Him, loving Him supremely, showing unswerving faith and trust in Him. His light shines into the chambers of the mind and into the soul-temple. The heart is filled with the light of the knowledge of the glory that shines in the face of Jesus Christ. And with this light comes spiritual discernment. “For God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” [2 Corinthians 4:6, 7.]

Yielding willingly to the evidence of truth, and walking in the light that shines in our pathway, we receive still greater light. Through the power of the manifestation of divine glory, we constantly advance in spiritual understanding. Christ’s knowledge of truth was direct, positive, without a shadow. The closer the acquaintance a man has with Jesus Christ, the more careful he will be to treat his fellow men respectfully, tenderly, courteously, righteously. He has learned of Christ, and he follows His example in word and action. By faith he is united with Christ. “We are laborers together with God.” [1 Corinthians 3:9.]

Christ’s prayer for His disciples was, “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [John 17:20-23.]

Christ’s prayer was for unity among His followers. This unity is the evidence that is to convince the world that God sent His Son to save sinners. We serve Christ by revealing true, pure, holy love for one another. Those who are chosen to connect with the Lord’s institutions are to be devoted, self-denying, self-sacrificing men, living not to please themselves, but to please the Master. These are the men who will do honor to the Lord’s institutions.

A knowledge of God and of Christ is positively essential to salvation. We lose much every day that we do not learn more of the meekness and lowliness of Christ. Those who learn of Christ obtain the very highest class of education. Through faith and dependence on the saving grace of Christ, they

increase in knowledge and wisdom. They love and praise the Saviour. The reception of the truth means much more than is shown in the practical life of the great majority of <professed> Christians. Those who are saved must in this life make it their daily business to receive grace from God, not to hoard in selfishness, but to impart for the blessing of those connected with them, to aid them in obtaining an education in spiritual things.

My brother, your Christian experience is a short pattern. Your desires must take a different turn. Your imagination has been deceived. You have not looked steadfastly to Jesus. You have not made His life the pattern for your life. Your course of action in regard to young women must change decidedly. Act sensibly in your married life. Let your affection flow to your wife in words and deeds of kindly thoughtfulness.

Study the Word of God, and practice its teachings. Thus you serve and honor Christ. And to serve Him is the most profitable thing that we can do. By this service we gain a knowledge of the highest order, a knowledge that is sanctified. Our spiritual perceptions are made keen. Christ is not ashamed to call us brethren.

The Lord Jesus will help you at each step of advance you take in following Him.

Lt 192, 1901

Leaders in the Medical Missionary Work

“Elmshaven,” St. Helena, California

July 3, 1901

To the Leaders in the Medical Missionary Work

Dear Brethren,—

I have been deeply stirred during the night, and must trace with my pen the things that God is teaching me. I know not how long my life may be spared. I have been very near to death. I have many things to make plain which burden my mind. I am compelled to say things that I wish need not be said. But I am instructed to say that, from all the light given me of God, the subscribing of names to papers that fasten minds under the control of other minds, and bind people to the institutions at Battle Creek, is not after God's order. We see a power and kingship manifested in the management of the medical missionary and health food business which cannot be approved. The burden of this food work is not placed upon Dr. Kellogg alone. The responsibility and control of this work are not to be confined to one man or one group of men.

I have been instructed that God will work upon human minds, and will give to men in various places ability to produce health foods. By His Holy Spirit the Lord will guide His workers in the preparation of foods, and improvements will constantly be made. The profits on these foods are to be used for the good of suffering humanity everywhere, as cases may require. The income from the foods is not to be confined to the use of the sanitariums. There are other interests that will need to be sustained.

The health foods are now regarded as of man's originating, and if any other productions are made, the thought arises, "Are they not infringing on our rights?" But the health foods are of God's originating, as a blessing to His people. They are not to be bound about and held under the control of the powers at Battle Creek, as their special property. This business is God's property, and He will give enlightenment to other human agencies for its development. "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.] We are not to follow the principle of wealthy worldly men—of buying up and storing the whole supply of a food product, and then making people pay a high price for it; for thus the poor are made to suffer.

In all parts of our world experiments will be made, processes invented, and methods discovered in the preparation and manufacture of healthful foods that can be used for the benefit of all the people. The all-wise God, who has given light and wisdom to one party, will not withhold His light and wisdom from others who are just as devoted to the interests of our sanitariums and all lines of medical missionary work. There are now to be new food industries. Foods that are perfectly healthful and yet inexpensive are to be made, and thus the way will be opened for those to find work who, by accepting the truth, have been thrown out of employment. The Lord God of heaven will give understanding to His human agents.

The Lord God forbids that every sanitarium and bathhouse established should be brought under the one control, to be bound up with the Sanitarium at Battle Creek. Its managers have their hands full now. That institution needs a great deal done for it that is not done.

The light given me of God is that Dr. Kellogg is assuming too much responsibility in these matters. He is not to be conscience for every individual and the whole medical fraternity; because there is the Lord God of heaven to whom men should look for wisdom and guidance.

The light given me of God is that in the erection and development of medical institutions, there is not to be a ruling, kingly power, as now exists. A change must be brought about. Dr. Kellogg must see and understand this, and bind about his desire to fasten every medical institution to the powers at Battle Creek. It cannot be; for God forbids.

For several years I have been taught that there is danger, constant danger, of men's looking to men for permission to do this or that, instead of looking to God for themselves. Thus they become weaklings bound about with human ties which God has not instituted. The Lord can impress minds and consciences to do His work under bonds to God, and in a brotherly fraternity that will be in accordance with His law.

The light given me in regard to the movements relative to the bakery at College View is that they were not in harmony with the Spirit of God. That experience the Lord forbids to ever be repeated. No man should subscribe his name to, or bind himself about with, such restrictions. God is not in it. The manna given to the children of Israel was for the whole people. "He that gathered much had nothing over, and he that gathered little had no lack." [Exodus 16:18.] The spirit manifested in that council at College View and its results, as revealed to me by the Lord while in Australia, will not soon be effaced from my memory. The spirit manifested by one of the representatives of the college, and his strong language, were displeasing to God. They made Satan rejoice. The circumstances that led

to this crisis were the exercising of a power of brother over brother that God forbids. The Lord says, "All ye are brethren." [Matthew 23:8.]

The Sanitarium and school interests in College View are to clasp hands, each working for the advantage of the other. Their interests are not to be divorced, but to unite as if they were one. There is not to be brought in a set of restrictions that shall separate the interests and advantages of God's great moral vineyard. The great vineyard is to be worked, and centers are to be established. Sanitariums are to be planted in different parts of the world, and they are not to be linked by written contracts to some board or association far away, in order that they may be kept in right lines. The responsibilities are to rest on the men in the locality where the institutions are in working order. We are to educate men to do the service required in our sanitariums in various parts of the world.

God knows the future. He is the One to be looked to and trusted in to guide and guard and direct in the future development of the various branches of His work. There is not a man who should hold the lines to guide according to his impulse.

That council at College View manifested not the principles of heaven. Its principles would bring in a condition of things not now anticipated. The Lord has not directed and inspired the documents that are framed and presented for signature. Such documents must never, never become a power in the hands of human beings, whatever their preference or profession. "Light is sown for the righteous," and it should be constantly gathered and cherished. [Psalm 97:11.] Wrong impressions are being made, wrong principles are being brought in—human restrictions and laws that will in many cases cause great oppression.

The men who are entrusted with responsibilities, and who are to act with you in the health food business, will bring in plans of work that will be far-reaching in their influence; and they will be sharp and unmerciful to their brethren just in accordance with their natural temperaments. Mercy and the love of God will not be exercised. Truth and righteousness will languish.

The division of the General Conference into District Union Conferences was God's arrangement. In the work of the Lord in these last days there should be no Jerusalem centers, no kingly power. And the work in the different countries is not to be tied up by contracts to the work centering in Battle Creek; for this is not God's plan. Brethren are to counsel together, for we are just as much under the control of God in one part of His vineyard as in another. Brethren are to be one in heart and soul, even as Christ and the Father are one. Teach this, practice this, that we may be one with Christ in God, all working to build up one another.

The kingly power exhibited in the Conference at Battle Creek is not to be perpetuated. The publishing institution is not to be a kingdom of itself. It is essential that the principles that govern in General Conference affairs shall be maintained in the management of the publishing work and the sanitarium work. No one is to consider that the branch of work with which he is connected is of vastly more importance than other branches.

There must be educational work in every sanitarium that shall be established. It is not the work of Dr. Kellogg to carry so many responsibilities. God has the control of the work, and no human agency is to feel that everything that is done in the sanitariums established must first be submitted to Dr.

Kellogg. This course God forbids. The same God who instructed Dr. Kellogg will instruct the men and women who are called to do service for Him in various parts of His vineyard.

Human laws and arrangements are being framed that are not acceptable to God. They will not prove a savor of life unto life. There is a necessity that I lift the danger signal. There is a necessity for the managers of every institution to become more and more intelligent regarding their work, not by depending upon another institution, but, while preserving the identity of their work—by looking to God as their Instructor, and by intelligent service—showing their faith in Him. Then they will develop talents and capabilities.

We have reached a time when every action is to be tried and tested. The Lord will lead His people. I have a testimony of encouragement for Dr. Kellogg in regard to the medical missionary work. Dr. Kellogg has done a good work, a great work, and he has done it amid great difficulties. This is recorded in the books of heaven. But now I am instructed that I must not endorse all phases of the actions in regard to the management of the health foods. There is a snare here. It is not after the order of God to take the position, "If you do not come to my terms, I will not sell to you, and you shall not handle my goods. If you do not subscribe to my conditions, I will not help you." This is not after God's order. He would have His name glorified.

The Lord will give wisdom to men in all parts of the world in regard to health foods, and Dr. Kellogg must not consider that he is the only man who is to handle the Lord's goods. The same wisdom that He has given to men He can and will continue to bestow upon men, that they may fulfil His will in all parts of the world. This they will do, and in some respects in a different way than is now being done.

As regards the St. Helena Sanitarium, there is to be no binding up of this institution with the powers at Battle Creek. While all are to be one in interest, helping one another, strengthening one another, it is not proper or just that contracts shall be presented which will obligate one institution to be under the control of another institution.

God calls upon men and women to look to Him, that they may receive from Him light and knowledge and power. He will not be glorified in our subscribing to rules, agreements, and contracts binding one institution to follow the guidance of another institution thousands of miles away. It ought to have been foreseen that if we desire God to guide minds, these minds must not be bound under straitjacket principles. There are many things to be righted. There is to be an awakening among our people.

Lt 193, 1901

White, J. E.; White, Emma

July 31, 1901

Dear Children,—

I am very weary this evening.

I have just closed up my mail for Australia. I sent off much more than I thought I would be able to send. I have been writing important matter in regard to the condition of things in the Healdsburg church, and the principles brought out have a bearing on our churches in other parts of the world. As

I look at the disorder of our churches in California, I realize that the same lack exists in all our churches elsewhere. Those who know the truth have been indifferent to the condition of the Southern field, notwithstanding the need of this field has been kept before them ever since the emancipation of the colored people. Their neglect testifies to their selfishness. For many years they have had the light of truth, but they have not done the work God gave them to do. This work has been kept before their notice, but they have scarcely touched it with the tips of their fingers.

The Word of God is to be opened to the people of the South. This Word is a book of sacred truth addressed to men. In order to meet God's standard for us, we must accept the Bible as the rule of life and practice. Its sacred truths must be our meat and drink. The more clearly we see the force and power of the truths it contains, the more clearly shall we reveal the faith that works by love and purifies the soul. Each one must grasp these truths for himself. And as God opens His Word to us, we are to remember that we each have a responsibility to bear in regard to those who have not yet been warned. God calls upon us to look upon the neglected, unworked fields, and do our part to carry to them the light He has given us. Many are in the darkness of error. How can they know what is truth till the Word of God is opened to them by His instrumentalities? God's people are to preach the Word. They are to confess the faith that makes them a peculiar people.

We were assembled in a large council meeting. All present seemed to be filled with an earnest desire to start the work in the South. Much was said in an effort to explain why the work that ought to have been done in the cities of the South has not been done.

How best to undertake the work in this field is the problem before us. It seems difficult to begin a work that for so long has been criminally neglected. We are not to wait for eloquent preachers, talented men, but take up the work the Lord places before us. He will accept and work through humble, earnest men, even though they may not be eloquent or highly educated. Organize some plan for labor, and do not forget that to every man God has given his work. Do not take up the work with a feeling that you are capable and apt and keen-sighted. Begin and continue in humility. It is with the one who is humble and contrite that God abides.

I am weighed down as a cart beneath sheaves. Has God no message of mercy for the white people and the colored people of the South? Many of both classes are terribly degraded. Is no message of warning to reach them? The condition of the Southern field is a condemnation to the Christian churches of America. How can they stand guiltless before God? The degradation and darkness of this field bears testimony against the Lord's appointed agencies. Had those to whom God has given such great light done their appointed work faithfully and unselfishly, there would today be memorials for God all through the Southern field—churches, sanitariums, and schools. Men and women of all classes would have been called to the Lord's great gospel feast.

God designed that a large work should be done in the Southern field. The present picture of this field is dishonoring to our Creator and our Redeemer. But shall it lead us to believe that the commission which Christ gave His disciples, when He told them to preach the gospel to all nations, cannot be fulfilled? No, no! Christ has power for the fulfilment of His commission. It is His people who have failed. The Holy Spirit has lost none of its efficiency. That the Word has lost its power on hearts is shown by the present condition of the world. But it is because men have chosen to disobey, not because the Word has less power.

How shall we answer to God for the work we have left undone? Every church that has been formed needs to be reformed. Believers are to be a living exposition of the truth. The Word of God is to be the man of their counsel. Then the truth will go with power, and souls will be converted.

One equal with the Father came to this earth to roll back the sweeping tide of evil. He is fully able to do the work laid upon Him. To Him has been given all power in heaven and in earth. In the wilderness, armed with the weapon, "It is written," Christ met and overcame the strongest temptations that the enemy could bring against Him. He proved the power of the Word of God.

"Unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." [Hebrews 1:8, 9.]

"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, and his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them." [Matthew 4:23, 24.]

"And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." [Verse 25.] And seeing the multitude, He gave what is known to us as the Sermon on the Mount, in which is clearly defined the experience all may gain in the things of God. God expects great things of every believer, and in view of the light given in these wonderful words spoken by the Saviour, what excuse is there for any one to walk in the mist of uncertainty? What excuse has any one for being confused and unbelieving? The work of the Spirit is to bring the world in touch with Christ, that through His power men and women may be continually won to the truth.

Why has the Southern field been so terribly neglected by those who believe that we are living in the time when special light is to be given to the world regarding the closing scenes of its history? Great light has been coming to our world ever since the beginning of the proclamation of the messages of Revelation 14. Read and study the line of prophecy here outlined. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto 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." [Verses 6, 7.] Our minds should be filled with the great, grand truths that Christ here unfolded to John. The words "saying with a loud voice" show the importance of the message.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." [Verse 8.] The words "Babylon is fallen" point to the spiritual fall of the professed Christian churches. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture (of mercy) into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." [Verses 9, 10.]

These words are addressed to those who live in the last days of this earth's history. These messages are to be given to "every nation, and kindred, and tongue, and people." [Verse 6.] Those who hear and receive them, working in harmony with them, will bear fruit to God's glory.

We are now to cease making finite man our god. Church members are to be taught to take all their perplexities to Jesus. Why are our minds so easily diverted from the Source of power and efficiency?

We read: "And 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.]

This is our work. Most earnestly we are to strive to be faithful stewards of the grace of God.

In our work for God we shall meet with much opposition. By falsehood and deception the Jews strove to keep the people from believing on Christ. Today false teachers will resort to any means to keep people from obtaining a knowledge of the truth. There are those who love error more than they love truth, because truth is opposed to their inclinations and their course of action. They refuse to repent and be converted, even though the evidence for truth is clear and convincing. They do not want to search the Scriptures to see if these things are so. There lies the cross to be lifted, but they are unwilling to deny self. God asks them to keep holy His Sabbath, but they refuse to give up their own way.

"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.] What language could be plainer or more weighty than this? This is the truth we are to proclaim, trusting in Christ to impress hearts. He is all-powerful, and He has promised to be with His servants unto the end of the world. He will guide and strengthen all who put their trust in Him.

A great and solemn work is before the people of God. They are to come close to Christ in self-denial and self-sacrifice, their one aim being to give the message of mercy to all the world. Some will work in one way and some in another, as the Lord shall call and lead them. But they are all to strive together, seeking to make the work a perfect whole. With pen and voice God's servants are to labor for Him. The printed Word of truth is to be translated into different tongues. To all people the gospel is to be preached.

"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. ... And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." [Mark 16:15-18, 20.]

Christ says to those who are working for Him, "Let not self be exalted. In My name, in reliance on My power, go forth to labor for God. Make it plain that it is by the power of Me, your Redeemer, that you perform miracles."

When God's servants are indeed one with Him in spirit and action, Christ removes the obstacles from their way and gives them access to hearts. He accompanies the proclamation of truth with His power.

Unconsecrated minds will place hindrances in the way of God's work, as they have done in the past. But do not stop to enter into controversy and create disagreeable issues. If hindered in one way, be ready to honor God by working in a way that is open. In due time obstacles that now seem insurmountable will be removed. God can remove obstructions in ways most unexpected when He sees that by doing this He can best glorify His name.

Quarrel over nothing. Keep at your work in the spirit of true humility. Do not take the highest place. Work in humble ways. Do not keep self in view, fearing that you will not receive recognition. Look ever to Christ.

By no effort man may make can he thwart the purpose of God. "A man's heart deviseth his way; but the Lord directeth his steps." "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." [Proverbs 16:9; 19:21.]

Remember that if you walk humbly with God, not striving for recognition, the time will come when you will hear a voice saying, "Come up higher." Christ says to you today, "I am with you, co-operating with your faithful, trustful efforts, and giving you precious victories. I will strengthen you if you will sanctify yourself to do My will. I am the only One who can give you success in the effort to awaken souls dead in trespasses and sins. I alone can convict and convince sinners, showing them what sin is, and turning them from darkness to light. I am the Sin-pardoner. I am the One who can blot out transgression."

Our success in God's work depends on walking in the footsteps of Jesus. The angels of the Lord excel in strength, whether for judgment or mercy. They do His commandment, hearkening unto the voice of His word. Safe then are all who draw nigh to God. Never do they draw nigh to Him in vain. Safe are all who trust in Him. Angels are near to help them. "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" [Hebrews 1:14.]

O what a noble company you are in! Do not by rash speeches make the angels ashamed of you. Speak gently and calmly. Hasty speech brings no strength to a good cause. Trials will come, for there are many who are walking at cross purposes with God. Be sure that you are walking before Him in meekness and humility. You may, yes, you will be misjudged, but the evil talkers will be ashamed if you constantly reveal the sweetness of Christ's character. You will be a savor of life unto life. By patient faith, humble trust, and sanctified endeavor, you will win the crown of life that Christ, the righteous Judge, will give to all who love His appearing.

Lt 194, 1901

Franke, E. E.

St. Helena, California

September 23, 1901

Elder Franke

my Dear Brother,—

I am instructed to say to you, "Be ye not unwise, but understanding what the will of the Lord is." [Ephesians 5:17.] Let the words you speak to your brethren and your associates be ever respectful and courteous, because you claim to be a Christian, and have taken a pledge that you will strive to be Christlike. Remember that when you speak unwisely, you show that you have not learned in the school of Christ. Do not divorce from your fellowship those who are not willing to be dictated to by you as if they were children. Remember that you are in the presence of God. Do not try to act a lordly part, but act as Christ's servant.

The peace and restfulness of Christ should ever be in your home. It means everything to a minister of the gospel to have this in his home. It is health to the soul and to the body. If in the home a minister is surrounded by an atmosphere opposed to truth and righteousness, he is greatly hindered in his work. He may speak to large congregations, and some may embrace the Truth as the result of his labors; but he cannot do the work essential to be done in the discipline and training of workers.

You need to spend more time in prayer. Let not frivolous things divert you. You need to walk before God in humility, lest the enemy overcome you. You could never, never carry forward evangelistic work alone and build up a church that would be a symbol of what Christ desires a church to be. Your talents must be combined with the talents of others who supply what you lack.

There is to be no gainsaying among the people of God. No words are to be uttered that will stir the passions of the human heart. God's Word teaches us that we are to be circumspect, self-denying, that we are to bear the cross, revealing in spirit and word and action that we have learned of Jesus His meekness and lowliness.

Christ invites you, "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.] Strive to represent Christ correctly in your ministry. It is not for your soul's interest to exercise the authority that you have exercised over those who have accepted the Truth under your labors. Please remember that you need to be controlled by the Holy Spirit. The day is coming in which, with characters perfect or imperfect, we must all stand before the tribunal of heaven.

The facts I have presented are from God, and are given for your good. Every fact is God's fact and will be registered as such. I do not want you to fall under Satan's deceptive delusions. Men may flatter you, they may worship your style, but this does not give you excuse for uttering one harsh, rash speech. Remember that you mend nothing, you restore nothing, by speaking harsh, bitter, contentious words. But you may cause dissension and sorrow. How much more pleasing it is to God for you not to break the bruised reed or quench the smoking flax.

Remember that never once did the Majesty of heaven make the parade you make in preaching the gospel. He has left no example that will justify you in using the means you use in the effort to make an appearance that will charm the sense of the worldly. He was rich, but for our sake He became poor, that through His poverty we might receive the immortal inheritance.

I have a great desire for the salvation of your soul. I have a deep interest in you. But I cannot disguise the truth. You need to be more humble, more teachable. Only by learning constantly of Jesus can you gain eternal life. You have a work to do. But you need to see matters in a light different from that in which you have seen them in the past. I hope and pray that you will see all things clearly, and that you will not become more and more determined to follow your own methods.

Study to show yourself approved unto God, a workman that needs not to be ashamed. Remember that you are a spectacle to the world, to angels, and to men.

Lt 195, 1901

Haskell, Brother and Sister

St. Helena, California

September 23, 1901

Dear brother and sister Haskell,—

I have received and read your letter. Today I had an interview with Elder Loughborough in regard to his going to Australia. I told him that it appeared to me that we were sending too many from the home field. I told him that the churches needed the work that he could do. I advised him to delay his journey and work for a while in the churches, encouraging and comforting them, and setting things in order. We see the need of the help of old, experienced laborers who have been connected with the work almost from its beginning, whose experience in it dates nearly from the passing of the time in 1844. We need the help of men who can testify as did John, "That which we have seen and heard declare we unto you." [1 John 1:3.]

Brother Haskell, as you engage in the work in New York, you should have the help of the best workers that can be secured. Let a center for God's work be made in that wicked city. The beginning of the work may be small, but let all that you do be a symbol of the work the Lord desires to see done in the world.

To start medical missionary work in New York will be the best thing that you can do. I have been shown that if in this work there could be men and women of experience, who would give a correct representation of true medical missionary work, it would have great power in making a correct impression on the people. The time has come to make decided efforts in places where the truth has not yet been proclaimed. The great centers of our work, Battle Creek and Oakland, have been glutted, as it were, with ministerial labor. In these places there has been a superabundance of religious advantages. God's people have had great light, but how feeble have been their efforts to walk in the light.

"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 always, even unto the end of the world." [Matthew 28:19, 20.] "I say unto you, That if two of you shall agree on earth as touching any thing they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." [Matthew 18:19, 20.]

How shall the Lord's work be done? In every place that is entered, a solid foundation is to be laid for permanent work. The Lord's methods are to be followed. It is not for you to be intimidated by outward appearances, however forbidding they may be. It is for you to carry forward the work as the Lord has said that it should be carried forward. Preach the Word, and the Lord by His Holy Spirit will send conviction to the minds of the hearers. The word is, "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." [Mark 16:20.] The other workers are to act their part, doing house-to-house work, giving Bible readings in families. They are to show their growth in grace by their submission to the will of Christ. Thus they will gain a rich experience. As in faith they receive, believe, and obey Christ's words, the efficiency of the Holy Spirit will be seen in their life-work. There will be seen an intensity of earnest effort. There will be cherished faith that works by love and purifies the soul. The fruit of the Spirit will appear in the life.

Christ is the light of the world. Those who follow Him do not walk in darkness, but have the light of life. John declares of Christ, "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.] Behold Christ. Beholding Him brings mind and heart and character into conformity to the will of God. Thus man is enabled to follow Christ's example. He sees that his faults must be overcome, and that his appetites and passions must be subjected to God's will, that he must be a partaker of the divine nature, having overcome the corruption that is in the world through lust. The convicted sinner, having repented for his transgression of God's law, strives earnestly to overcome sin. He seeks to reveal the power of Christ's grace, and he is brought into personal touch with the Saviour. Constantly he keeps Christ before him. Denying self, and lifting the cross, he follows the Redeemer from grade to grade of perfection. Praying, believing, receiving the blessings he needs, he comes nearer and nearer to God's standard for him.

Christ is our example, our inspiration, our exceeding great reward. "Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] God is the Master-builder, but man has a part to act. He is to cooperate with God. "We are laborers together with God." [Verse 9.] Never forget the words, "together with God." "Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure." [Philippians 2:12, 13.] The miracle-working power of Christ's grace is revealed in the creation in man of a new heart, a higher life, a holy enthusiasm. God says, "A new heart also will I give you." [Ezekiel 36:26.] Is not this renewal of man the greatest miracle that can be performed? What cannot the human agent do who by faith takes hold of divine power? He loves the Lord Jesus with his whole heart, and Christ becomes his wisdom, his righteousness, his sanctification, and his redemption.

Remember that working with Christ as your personal Saviour is your strength and your victory. This is the part all are to act. To those who do this comes the assurance, "As many as received Him, to them gave He power to become the sons of God." [John 1:12.] Christ is the Way, the Truth, and the Life. He declares, "Without me ye can do nothing." [John 15:5.] And the repenting, believing soul responds, "I can do all things through Christ which strengtheneth me." [Philippians 4:13.]

Christ is the sympathetic, compassionate Redeemer. In His sustaining power men and women become strong to resist evil. As the convicted sinner looks at sin, it becomes to him exceeding sinful.

He wonders that he did not come to Christ before. New virtues are revealed in His character as he denies self and lifts the cross, following where Christ leads the way.

Christ has given His commission, "Go ye into all the world." [Mark 16:15.] All must hear the message of warning. A prize of richest value is held up before those who are running the Christian race. Those who run with patience will receive a crown <of life> that fadeth not away.

There is need of all the instruction that our missions can give. Under the direction of God, you have started the mission in New York. Continue in your work in the power of the same Spirit that led in its establishment. By opening the Scriptures, by praying, by exercising faith, educate the people in the way of the Lord; and in Greater New York there will be built up a church founded on the Rock Christ Jesus.

The work must be carried forward in the simplicity of truth. God says, "I have words of encouragement for you." The Lord has in Greater New York many precious souls who have not bowed the knee to Baal. And He has those who have worshiped Baal ignorantly. On these the light of truth is to shine, that they may see Christ as the Way, the Truth, and the Life. Carry forward your work in humility. Never rise above the simplicity of the gospel of Christ.

If Elder Franke will humble his heart before God, he will be successful in giving the invitation given by Him, who, though the Majesty of heaven, humbled Himself to take the position of a servant. But Elder Franke must carry his work forward solidly, not in ways that are not after God's order. This is his danger. In the past, extravagance and display have attended his labors. These should be exchanged for right methods. He should work in Christ's lines, pointing souls to the Saviour. The work in Greater New York is to be done after Christ's order, not after the order of a theatrical performer. It is not a theatrical performance that glorifies God, but the presentation of truth in the love of Christ.

No human being is to seek to bind other human beings to himself, as if he were to control them, telling them to do this, and forbidding them to do that, commanding, dictating, acting like an officer over a company of soldiers. This is the way that the priests and rulers did in Christ's day. But it is not the right way. After the truth has made an impression on hearts, and men and women have accepted the truth, they are to be treated as the property of Christ, not as the property of man. Elder Franke must remember this. His words of forbidding and commanding are contrary to the example Christ has given.

If those who accept the truth under Elder Franke's labors follow his example, refusing to hold fellowship with those who do not do just as they do, they will need a reconversion. There must be no wrangling, no strife, among the people of God. There must be no binding up in separate parties. No minister is to say, I will have a church who will do my bidding, who will be ruled by my wisdom.

Those who are truly converted will press together in Christian unity. There is to be no division in the church of God. No unwise authority is to be exercised over those who accept the truth. The meekness of Christ is to appear in all that is said and done.

From the light given me, I know that when Elder Franke hides self in Christ, when he is converted daily, he will be a successful laborer for God. And God will bless him as long as he works in the meekness and lowliness of Christ.

Lt 196, 1901

Boeker, Brother

“Elmshaven,” Sanitarium, California

September 18, 1901

Dear brother Boeker,—

I am troubled in the night season. I cannot sleep. I arise at one o'clock to write out the instruction given me for you.

My brother, you have many lessons to learn. You cannot have the approval of God unless you learn these lessons. A man standing at the head of a company of workers is in a position of great responsibility. He should be a representative of true religion. He should be a truly converted man, knowing how to treat the Lord's children in a Christlike manner. He is Christ's representative, and he is to let his light shine forth in good works. He is to labor in the uplifting assurance that he is under Christ's direction and supervision. He is to be righteous in speech, remembering that speech is a God-given talent. He is to keep ever before him the dignity of being a child of God. In all that he says or does, he is to show that he realizes what it means to be a Christian.

My brother, you have a large responsibility resting on you. You are to bind yourself up closely with Jesus Christ. We should talk with God more than we do. You need to hold communion with Him before talking with those connected with you in the work. When you know what it means to have a daily conversion of the whole being, body, soul, and spirit, you will have the presence of Christ with you to help you in your work.

In conducting the business of the food factory, you will be placed where you are in special need of the keeping power of God. Watch unto prayer. You must not in any way dishonor the Lord in your service. You must in no case allow the sharpness of selfishness to come into your business dealing. God hates sharp, worldly schemes. He will not endorse any such schemes.

You must not overtax yourself so that your nerves are worn, for then you are inclined to speak in a rash, overbearing manner to employees and to those with whom you are connected in business. Remember that all heaven hears our words and marks the spirit expressed in the tones of our voice.

All who are connected with the business lines of our work are to remember that they are a part of God's cause. They are to represent aright the principles that He requires His followers to maintain. Our sanitariums and food factories are to be training schools for those employed in them. All that is done is to be done with the strictest integrity. Those employed are to be treated with noble fairness. Nothing is to be brought into the working of these interests that would be of a nature to turn souls from the truth. Never is a manager to do anything that would hinder the unbelievers that may be connected with the work from accepting the truth.

Sometimes those who are officiating as overseers need themselves to be under an overseer. A decided reformation is needed in the work of some who fill positions as managers. How much the helpers in the various lines of God's work might be helped if the managers were themselves managed by the Spirit of God.

You are in danger. It is necessary for me to say that by the sharp words that you speak you dishonor Christ. You should never speak harsh words to old or young. They destroy respect for you as a Christian gentleman. Those in the employ of the food factory should be respected if they are faithful workers. If they are unfaithful, they should be discharged. But no one should be dealt with in a harsh, domineering manner. You may think that this way of acting and speaking will reform wrongs, but you will find that it will increase wrongs.

"We are laborers together with God." [1 Corinthians 3:9.] Can you imagine Christ showing the spirit that you have at times shown? Why do you allow yourself to show such a spirit? Unless you are constantly on the watch, you will degenerate instead of becoming more Christlike, more kind, pitiful, noble, and generous. If you cannot handle your work in a way that does justice to every one, I beseech you not to ruin your religious experience and your influence by remaining where you are. If the task is too large for you to do, and at the same time control your spirit and your words, for Christ's sake make some decided change. Do not attempt to manage your own way. Thus you hurt and humiliate yourself and those that God desires to see advancing as His servants. God wants you to reveal an altogether different character. A true-hearted Christian, in the position that you occupy, would be a most powerful argument in favor of the gospel. Unless you can manifest more kindness, unless you can be considerate of the feelings of those who are working in the food factory, it will be better for you and for those connected with you for you to change your position. You can speak kindly; but you do not. You can be as true as steel to principle in every business transaction; but you are not. Let not your record be, "Weighed in the balances, and found wanting." [Daniel 5:27.]

The Lord requires of men that they do to others as they wish others to do to them. My brother, one in your position needs to exercise continual watchfulness. You are to act as a representative man, remembering that others as well as yourself have a conscience. Your influence should be such as to recommend you as a man wise and kindly in your words and in your manner of directing fellow workers. Remember that they are the Lord's blood-bought heritage. In whatever business you are engaged, in dealing with those over whom you have charge, try to put yourself in their place, and do to them as you would wish them to do to you.

The Lord and your brethren desire to see you properly fill your position of trust. But you will greatly dishonor God unless you change in your manner of working. Study the invitation of the Saviour: "Come unto me, all ye that labour 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 is the only One who can relieve the oppressed, weary soul. No human power can accomplish this. His yoke is a yoke of restraint and obedience. In wearing it, we realize that rest is found in service.

In our work there is to be no lording it over those with whom we are connected. No sharp, dictatorial words are to be spoken. These are entirely uncalled for. Do not treat the workers as if you could not trust them. Never treat those with whom you work as unfaithful unless you have unmistakable evidence that they are unfaithful. And even when a worker's unfaithfulness is clearly

proved, you are not to deal with him in a manner that will give him excuse for saying, "You were harsh." You are to do nothing that will provoke the erring to anger. Do not bear down on believers or unbelievers in a way that arouses the worst feelings of the heart. Do not make charges that may be cruelly unjust. By such a course, you may drive souls to perdition.

The Lord has a work for you to do. You are to give full proof that you are living out the principles of the gospel. Do not misrepresent Jesus Christ. You may be brought in contact with those who do not please you, but do not spoil your reputation by giving way to anger or by acting unjustly, even though wrongs may exist. There is too much of this kind of work done, and the Lord does not want any more of it, for it is dishonoring to Him. Talk and act pleasantly, representing the goodness, mercy, and love of Christ.

"All ye are brethren." [Matthew 23:8.] Let each bear the other's burden. Let each treat the other as he himself would wish to be treated in his place. Let the one who is tempted to speak harsh words ask himself, "How should I like to have such words spoken to me?"

To give way to passion, to pour forth a storm of harsh words, is setting a most objectionable example before the other workers. Such a course will spoil your influence and your religious experience. You will gain the name of not knowing how to deal with minds. There is a proper way to correct evils. Take the one apart that you have good reason to think needs words of caution, and speak to him quietly and calmly, as a Christian ought to speak to a fellow being. Never speak in a way that will stir the worst feelings of the heart. Thus you may place it forever beyond your power to help him spiritually. Thus you may lead him to lose confidence in those from whom he should receive light and help.

As a people we are jealously to guard our reputation. Never are we to mar God's cause and bear witness against Christ by speaking sharp, harsh words, or by doing unjust, unkind actions.

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." [Galatians 6:1-4.]

Read the seventeenth chapter of John. This shows us plainly what Christ's will is concerning us. Let us learn the lesson. For His disciples and for us, Christ prayed, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. ... Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." [Verses 15-21.]

Do you really believe, my brother, that should your life suddenly be cut off, your record in the books of heaven would be such that you would not be ashamed to look upon it?

We are building characters for eternity. Remember that every unjust action we do bears testimony against us. You are to be faithful in the guardianship of the old and young who are working in the

food factory. You are to see that all the work is done with order and wisdom, that every move is made solidly, that there is no unfaithfulness or censoriousness in speech or action, for this will spoil your reputation as a Christian. If you will abide in Christ, if you will manifest the forbearance that His Word enjoins, an entirely different spirit will be seen in the food factory.

Some among the workers may not be converted. They may never have had any religious education. How carefully they should be dealt with! What care should be exercised to do nothing that will turn them from the truth! By Christlike lives, the believers with whom they associate are to draw them to the Saviour.

As Christians we are to be all that the name signifies, Christlike in word and deed. "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.] Brain, bone, and muscle belong to God. The tongue is to be consecrated to His service. No hasty words are to be spoken. He who takes the name of Christian pledges himself to do as Christ would do in his place.

In your work you are to reveal the sympathy of Christ. Your words are to be an expression of His sympathy. You are to speak the language of Canaan. You are no more of the world. You have come out from the world, and you are to be separate from its methods and practices. In word and action you are to reveal God's purposes of love. You are always to treat your fellow workers with respect, remembering that they are formed in the image of God.

He who is serving in Christ's stead is only doing his duty when he manifests to all connected with him the graces of the Spirit of God. Not a word of scolding or anger is to be heard, because such words dishonor Christ and reproach the name of Christian. It is a part of the duty of the one who is in service as a director to learn how to control himself.

The Lord Jesus has chosen human beings as His instruments. They are to carry out His purposes. His death on the cross of Calvary was the climax of His humiliation. His work as a redeemer is beyond finite conception. Only those who have died to self, whose lives are hid with Christ in God, can have any conception of the completeness of the offering made to save the fallen race.

In the daily life we are to follow Christ's example. Then into the religious life will come the peace that passes understanding. We are not to engage in any employment or enterprise to gain the praise or honor of men. We are not to speak one word or do one action that will lower in the minds of others the ideal they have of the One who died a death of shame on the cross that He might purchase the privilege of saving His enemies.

It is our privilege to be partakers of the divine nature, but in order to be this, we must watch vigilantly against sin. Appearance is nothing, pretense is nothing, in God's sight. He marks with pleasure the sincerity of real reformation, shown in a life of purity and righteousness. Nothing short of such a life will He accept from His workers. Whatever our position, we are to strive earnestly to live the Christ-life. The truth must dwell in the heart, ennobling and sanctifying the life. Christ was without guile, and His human workers must be as He was. They must be closely united to Him, that they may work to the glory of God. Then their record in the books of heaven will be, "Ye are complete in him." [Colossians 2:10.]

In order to achieve this, the highest of all attainments, we must daily receive the grace of God, else we shall fail of reaching the goal of success. Christ's sacrifice is our assurance of victory. Every striving soul may overcome by the blood of the Lamb and by the word of His testimony.

Brother Boeker, strive by the power of God to be an overcomer, perfect in spirit, in speech, in action. Then the Lord will honor you with leadership, because you have been learning in the school of Christ to be meek and lowly. Sincerity will be seen in your words, your spirit, your management. You will be in Christ's hands as a tried and tested instrument, to be used to His name's glory.

To learn this lesson requires humility. It requires you to manifest true Christian courtesy to all with whom you are connected, that they, by seeing your good works, may follow your example, and realize the benefit of your experience in the divine leading. Thus you will glorify God. In performing the duties connected with your business, you will remember that Christ is your Companion, and you will do nothing that will make Him ashamed to own you as a representative of His. We are living in a time when trial will surely come, imperiling our success unless we do the will of our Master willingly and cheerfully, acknowledging Him in all our ways, that with joy He may acknowledge us before the Father and before His angels.

Let the multiplicity of cares drive you to the throne of God. Plead with Him to make you a worker of whom He will not be ashamed. Do faithful work for Him in every place where duty calls you.

Ask the Lord Jesus Christ for strength and grace, that you may not make a disagreeable impression on the minds of the workers connected with you. Keep your eyes fixed on Christ. Ask Him for grace to enable you to practice mercy and righteousness. Then Christ's mold will be seen on you and on all that you set your hand unto. I have an earnest desire that you will be kept faultless and be an honor to God in your position of trust. I want you, my brother, to be and do all that will represent Christ in the best and truest sense.

Lt 197, 1901

Haskell, Brother and Sister

St. Helena, California

September 29, 1901

Dear Brother and Sister Haskell,—

I must tell you that it is God's purpose that you and Elder Franke shall labor together in the same field. The gifts that God has entrusted to each of you are needed. You are to follow your line of work, always looking to Jesus, the Author and Finisher of your faith. Your gifts and the gifts of Elder Franke, varied as they are in a marked degree, will accomplish the work that the Lord desires to see done.

The work in Greater New York needs Elder Franke's talents. If he allows himself to be controlled by the Holy Spirit, he will be given power to arouse the slumbering senses of worldlings. And it is the Lord's design that the work you and Sister Haskell shall do shall make Elder Franke's work more complete. He needs your counsel, and the mission needs your influence.

It may seem to you that the contrast between your gifts and Elder Franke's gifts is too great to allow you to work together in harmonious action. No; for there are varied minds to be reached. And the Lord is your Helper.

The Lord desires His chosen servants to learn how to blend together. A decided influence for good is to be brought to bear on the inhabitants of the world. However diverse the talents of His workers, these workers are to labor in unity, all revealing kindness and love. By different gifts the Truth is to be proclaimed, all the gifts controlled by the same Spirit.

Brother Warren has his gift, and Brother Brunson has his gift. If all could have been connected with the work in New York from the beginning, the work would have been more complete. But Brother Brunson could not stand the strain. He will have to study how to work and at the same time save his weak organs all he possibly can. And let the prayers of the people of God ascend to the great Physician for His healing power. Let faith be constantly exercised. Take God at His word. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.]

Many of the world's learned men have received so high an education that they cannot touch the common people. Their knowledge is intricate. It soars high, but rests nowhere. The most intelligent businessmen desire simple truth, such as Christ gave to the people when He was on this earth—the truth that He declares to be spirit and life. His words are as the leaves of the tree of life. What the world needs today is the light of Christ's example, reflected from the lives of Christlike men and women. The intellect most powerful in behalf of truth is the intellect that Christ controls, ennobling and purifying it by the sanctification of the Holy Spirit.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." This is a prescription for the healing of all spiritual, mental, and physical ills. It is Christ's gift to those who seek Him in sincerity and truth. He is the mighty Healer. Then comes another 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 11:28-30.] Wearing Christ's yoke and learning of Him the lesson of meekness and lowliness, we find rest in faith and confidence and trust. We find that Christ's yoke is easy and His burden light.

Let those who bear responsibilities remember that it is the Holy Spirit who is to do the fashioning. It is the Lord who controls. We are not to try to mold, according to our own ideas, those for whom we work. We are to let Christ do the molding. He follows no human pattern. He works according to His own mind and spirit. It is man's work to reveal to the world that which Christ has placed in His heart. Through His grace man becomes a partaker of the divine nature, having escaped the corruption that is in the world through lust. The higher powers of the one who receives Christ are strengthened and ennobled. He receives a fitness for God's service.

It is a great mistake for men to bind together in secret societies. This is a snare that will prove the loss of many souls. Christ has bought human beings with His own blood, and for man to sell himself to a secret society is a dishonor to the Redeemer. Thus intellect is perverted, made to serve that which is opposed to God.

He who was once the covering cherub, whose work it was to hide from the heavenly intelligences the glory of God, perverted his intellect, and divorced himself from God. If a being so exalted could

fall so low as to become the author of sin, let not man boast, but learn to wear gracefully the yoke of Christ, revealing His meekness and lowliness, believing on Him, co-operating with Him. "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:20.]

Lt 198, 1901

Nelson, L. C.

"Elmshaven," St. Helena, California

September, 1901

Dear brother Nelson,—

I have something to say in reference to your case. You are not in all respects qualified for a position in connection with a sanitarium. You do not in all things properly represent the truth. You are liable to speak harshly and to create disagreeable feelings in the minds of those with whom you transact business. You do not properly control your words and actions. You are not living as it is your privilege as a Christian to live.

For years your married life has been of a character that has made your home life objectionable. You have created a malarious atmosphere in your home. Constant criticism quenches love. Instead of being kind and courteous and forbearing, you have exercised an arbitrary spirit, making others unhappy. Thus you have displeased your heavenly Father. Criticism does no good. You cannot cause your wife to love you, nor can you make her happy in your society, when so frequently you are disagreeable, exacting, and faultfinding. The malarious atmosphere that you create is more deleterious to heart and brain than is a malarious climate to physical health.

Your labor does not always bear the right stamp. You often create trouble, when none ought to exist. In the heavenly books you have a record that you will not care to meet. You need a new heart, a new mind. When by learning of Jesus Christ you become meek and lowly of heart, you will be a man that is converted. Christ's promise is, "A new heart also will I give you." [Ezekiel 36:26.]

Why do you continue in an unconverted state? Why have you so often worried your wife with your criticism? Mary has a mind and a will of her own. She cannot consent to have her mind submerged in another's mind, or her will controlled by another's will. She has an individuality that must be respected. True, she does not stand faultless before God. She has been provoked and, in her turn, has been provoking. Both of you are at fault.

My brother, the Lord cannot approve of your course and attitude toward your wife. Your harsh, dictatorial spirit excites wrong feelings in her heart and strengthens her objectionable traits of character. Both of you must change. Your spirit of faultfinding must be entirely overcome, else you cannot see the kingdom of God. Both your wife and yourself need a spiritualized humaneness that never blames the erring, but always pities them. Then you will have more heavenly fellowship, and more compassion and love for one another.

My brother, you esteem yourself too highly. You are altogether too much impressed with your supposed mastery ability. Your children usually find refuge in their mother's compassionate arms,

rather than in their father's arms. I must speak the truth. I am saddened indeed by the thought that it will be a difficult matter for you to reform. But if you save your soul, you must reform. Look well to your principles of action. If you should see in another person defects similar to your own, you would have sufficient insight to distinguish between right and wrong. But when it comes to your own defects, you are nearly blind. You have not wholly lost your spiritual eyesight, for you sometimes reflect and feel ashamed of yourself. But you do not sufficiently appreciate spiritual things.

Christ sacrificed His precious, spotless life, that He might place humanity, erring and sinful though it is, upon vantage ground by clothing with His robe of righteousness—His merits—the repentant sinner seeking pardon. He has made it possible for you to live a clean, practical Christian life.

You are in need of conversion. You are often harsh to those with whom you are associated in labor. To many persons you are often coarse and rough in your speech. You are constitutionally imperious. You are not in possession of the Christlike sympathy that should be manifested toward those in need of encouragement. You should cultivate the Christian graces of charity and gentleness. Now, just now, you need the grace of God. It is for your present good and eternal interest closely to examine yourself, whether you be in the faith. Prove your own self; for unless Jesus Christ is abiding in your heart, your speech is objectionable. You are called upon to repent and be converted, that your sins may be blotted out.

My brother, is it not time that you take yourself in hand? You have intelligence and could do good service if you would. If you could but see the course that you could and should pursue, you would realize how strangely it differs from the course that you are pursuing. I have an intense desire for your soul's salvation. But is it possible for any one to enter the pearly gates of the heavenly city, unless he is obedient to God's requirements?

If you choose, you can be pleasant. You are largely to blame yourself for the mistake that you have made. Words of tenderness and sympathy to your wife would have been wholly appropriate and would have had an excellent influence upon her. She has been soured by the manifestation of superiority that has been a marked feature of your conduct.

The world is the Lord's photograph gallery. We are all having our likenesses taken. Should anything go amiss in the home life, you and your wife should not refuse to concede your ideas and opinions to each other. You think that such concessions are humiliating, but Christians often have to give up their way. If while professing to be Christians we do not reveal a Christlike character in word and deed, by patience, kindness, and courtesy, we might as well acknowledge that we are like the tree that did not bear good fruit. If we do not bear the fruits of the Spirit, we are not trees of righteousness. Every tree is known by the fruit that it bears. My brother, how can believers and unbelievers judge you, except by your fruit? As a professing Christian, you should bear the fruits of the Spirit.

On every side are avenues leading from the right path and inviting our entrance. No persons are more exposed to temptation than are those who think that they are in no danger. They are impatient at hearing the words of caution and counsel that the Lord may move upon those who are spiritual to say in order to restore them in the spirit of meekness, considering themselves lest they also be tempted.

One of Satan's snares is to cover over defects of character. He leads some to think that their usefulness hides their defects. My brother, the question with you is, Do you see that you need to be changed? Separate yourself from yourself; for you are in positive peril unless you discern your wrong course sufficiently to make decided efforts to live a new life. If you seek the Lord, He will help and strengthen you, causing you to see that you are not doing those things that as a Christian you ought to do. Change your course of action. Only when following Jesus are you worthy of the name of Christian. You can do much better if you will to do so.

In your position of trust you may be a useful man. But in performing your duties in connection with the Sanitarium, you are not manifesting to all the spirit of a courteous Christian gentleman. You bring into the institution the same criticizing, overbearing disposition that you manifest in your home. Remember that criticism never encourages love, but quenches it. You need to cultivate continually a Christlike spirit. Seek the Lord in prayer. Put away everything that is not after His character. Praise His name with thanksgiving.

To a certain degree, a knowledge of self is necessary to conversion. The truth of God that has been spoken in the Sanitarium Chapel has come close home to your soul. Again and again you have said to yourself, "This means me, and I will change my course of action." But you have not obeyed the Word of God and His law. Why have you not set your soul right, through the imparted mercy and grace of Jesus Christ?

The Word of God makes distinct and plain the duties that devolve upon the husband and the wife. It teaches the relations that should exist between parents and children. Those who claim to be servants of God are under the most solemn obligation to take into consideration the example that they set before their children. Amid the increasing wickedness in the world, their influence should be most sacred.

It is not in an individual, solitary life that one shows himself to be a man. When a person understands the responsibility of his position as husband and father, the realization of his duties as the head of a family is a strong incentive to him to fulfil his responsibility. He will withstand all temptations that assail him, because he realizes that in the Lord's sight he is standing as a priest in his household.

Whether a father be rich or poor, high or low, he has responsibilities that he cannot evade. As a Christian, he is to watch and pray, guarding himself on every point lest he shall become careless and not do his full duty to his wife and children. He is to keep his soul in communion with God. He is to realize that his children, with their favorable or unfavorable temperaments, are to be molded and fashioned in order that they may develop characters that the Lord can approve. He himself must be under the molding influence of the Holy Spirit.

Although trials may arise in the married life, the husband and the wife are to keep their souls in the love of God. The father should look upon the mother of his children as one deserving of all kindness, tenderness, and sympathy. During their earlier years his children will necessarily be dependent on their mother's care. The father should ever be ready to share this responsibility. Not a word of censure in regard to the mother should pass his lips in the hearing of the children. Not one disrespectful word in regard to her husband should the mother speak in the presence of the children. Pray to God. Take in the situation. Realize that you should mutually share the responsibility

of training your children. What a sacred union marriage should be! How judiciously the children should be trained!

The Christian husband and wife each may have the same hope in Jesus Christ. Both are amenable to God; both are under one Master. In the highest sense they should be as a brother and a sister to each other, undivided in spirit, serving one Lord and Master.

Lt 199, 1901

Kellogg, J. H.

St. Helena, California

October 15, 1901

Dr. Kellogg

Dear brother,—

During the past night I have been unable to sleep. I feel greatly burdened. At times I am inclined to say, I will heed Elder Haskell's call to come to New York. Then again it looks as if it would be perilous for me to take such a journey at this time of the year. But I want to see you, and talk with you and other of our leading brethren Elder Daniells and Elder Prescott, who, I believe, are being led of the Lord and who will hear my testimony. I do not think it would be wise for me to say nothing in this crisis. It would not be right to allow things to go as they have gone since the Conference. At that time I had a message from the Lord. I know you received that message. But there is one feature in your work that burdens my soul. You are seeking to bring about that which the Lord cannot endorse.

Principles are being advocated that God does not sanction—principles which will bring in a train of evils that our brethren do not now discern. The Holy Spirit has opened this to me. If I should keep silent, the whole of our people would say, "Sister White endorses this," or, "Sister White endorses that," when in reality I cannot harmonize with much that is being done. Thus those who desire to accept what is right will be led to accept that which should not be sustained.

Night after night I am in distress, walking the floor with a burden almost unendurable. I have a deep interest in you, my brother. The Lord has given me messages for you, warning you not to be as Nebuchadnezzar, filled with self-exaltation. You have before you every temptation to sway the work in such a way that God cannot put His signature upon it. Altogether too much power and authority rests in your word. You are not sufficient for these things. The Lord must be the ruler.

I advise that the document you sent me, which you said was to be presented to the managers and physicians in our sanitariums, shall not be urged upon any one. For a while I did not dare to have this document read to me. I have been in great physical weakness, and I did not dare to give a decision that would mean so much. Finally, Sister Druillard read the matter to me. I said, Please give me time to think of what you have read, that I may understand its meaning. It is a very strange production.

That night the matter was presented to me in its true bearing. I was shown what the results would be if the plans regarding this document were carried out. I said to Sister Druillard, I shall not advise any one to subscribe to that document. It is not to be accepted by our people, for it means

oppression to all who sign it. The light given me is that it is not just to ask those in our sanitariums to bind themselves to comply with such terms. It is placing altogether too much power in human hands, to be exercised according to human judgment. To place such power in the hands of man would lead to oppressive actions, which would be most harmful in their results. We know too well that human judgment sometimes goes very far astray. The enemy of God and man is still permitted to exercise his power to pervert judgment and to bring spiritual blindness.

That document could mean the exercise of a power that I am to warn you and our people against. Let us remember that rules and restrictions can be strained—made to mean far more than the one understood who subscribed to them in order to relieve himself of difficulty. By thus binding himself, he placed himself where injustice and oppression constantly menaced him.

The Lord sees the end from the beginning. Man, formed in His image, is His property, bought with an infinite price, even the blood of His Son. He says to man, “Ye are not your own.” [1 Corinthians 6:19.] Man is to train and educate himself for the Lord, improving his gifts that he may do better service for the Lord Jesus Christ. Body, soul, and spirit are to be consecrated to the Master. All his powers of thought, word, or deed are to be placed at God’s disposal. They are to be used only in His service. God will call upon each one to give an account of his stewardship. Each will be expected to make a return proportionate to the goods entrusted to him.

Under no circumstances are God’s people to make flesh their arm. They are the Lord’s to do His will, to look to Him, to trust in Him. They are to have faith that the Lord will work by His Holy Spirit, if they preserve their individuality, refusing to bind themselves by signing contracts similar to the one presented to me. Their time is the Lord’s; the money they earn is the Lord’s. As stewards in trust, they are to use their gifts for Him. No man is to bind himself in such a way as that represented by this document. And there must be no confederacies. But each sanitarium is to work in kindly fellowship with every other sanitarium. The relation between our sanitariums should be as close and tender as the relation between church members.

No man, however high his position, has been given the right to force the conscience of a fellow man. Man is not to place himself where his position will be a temptation to another man to act unjustly. Those for whom Christ paid so great a price, those in whose behalf He endured humiliation, insult, and rejection, that He might secure their willing obedience and, so elevate and ennoble them, are not to place themselves where they are liable to feel the despotism of another man. Men are under rule and pledge to God and to God alone. But all do not feel their responsibility in regard to the sacred trust that has been committed to them.

Thus saith the Lord: Soon changes will be made, and they will be so rapid that no one will stand whose feet are not set on the firm, sure foundation.

Dr. Kellogg, you remember the conversation you had with me here at my home. You gave me a statement of what had taken place in the transactions between the school and the Sanitarium at College View with regard to the College View Bakery. I listened to all you had to say, and then told you that if I found any reason for changing my opinion, you would hear from me. As yet I have not changed my opinion in any wise. I have had light from the Lord that His Holy Spirit was grieved by the course pursued in the matter of the Bakery transfer. Your course of action was in harmony with the contract you have drawn up.

I hope such transactions will never be repeated. Neither side was fully in the right. Neither was controlled by the Holy Spirit. The matter might have been adjusted with kindness and good feeling if Bible directions had been followed. But the spirit of those who took part was opposed to the Spirit of God.

This experience should make men afraid of men. The transaction was after the mind and will of a determined man, and is presented to me as something that will have to be adjusted. The Lord will not serve with such actions.

God will deal personally with each one of us. There is but one Chief Shepherd, and He knows His sheep by name. He will call them by name and lead them out.

This is a time of solemn, sacred privilege. It is a time of merciful forbearance on the part of God. If we desire to retain the favor of the Lord we must now use every gift, every endowment, in His service. The work resting on you places you in a position of great responsibility. You are to make to God a return that is proportionate to the gifts He has bestowed on you. You have been greatly favored by Him. He has worked with you in power, giving you skill to perform difficult operations, guiding your hand in these operations, enabling you to bring comfort and blessing to suffering humanity. This should fill you with great joy and thankfulness, giving you assurance and confidence in Him.

You have made many blunders. You have done many things in accordance with your own will and your own way. Many times you have hurt the oil and the wine. Seeing that this is so, should you not have shown more mercy and forbearance in dealing with your brethren who are just as dear to the heart of God as you are? The Lord expects a different showing from physicians and ministers in your business transactions. You are not to feel free to judge or condemn the motives of your brethren. Would you want your motives judged and condemned by them?

God has given you special endowments. But because of this you are not to feel that you can exert a kingly power. Your gifts are to be exercised with tenderness and compassion. In your work there is to be no trace of a masterly, overbearing spirit. You are to be a representative of the Master, as one who has been in the companionship of Christ and the heavenly angels. The greater the tact and skill and ingenuity given you, the greater the need for you to show the tenderness, the kindness, and benevolence of the divine nature [and] the greater the need for you to show an advanced spirituality.

While in Australia I was shown that Dr. Kellogg would make terms to which our brethren must not bind themselves, because, in making these terms, Dr. Kellogg and his associates were not inspired by the Spirit of God. I was shown that this is a work of human invention, and that no such thing must come into our business dealings with one another, either as individuals or institutions.

The heavenly messenger said to our brethren: Sign not any document that may be presented to you saying what you will do or what you will not do. The wheel of Providence is turning constantly. My people are not to bind themselves to terms of this character. These papers are not of heavenly origin. They do not represent God or Christ.

The light God gives men regarding the production of food is not to be confined to a favored few. The restrictions laid upon others with reference to these commodities are not pleasing to God. The same

Lord who fed the multitude with five loaves and two fishes is our Father, our Keeper. Let us not work away from Him, placing men where God should be. We are growing weak through following ill-advised methods. May God help us to keep our hands off our fellow men, and to forbid them not when God has given them a work to do.

There is need of a thorough reformation, a thorough cleansing. Of ourselves we have no power to keep in right paths for one moment. Neither can any other human being be trusted to keep us in right paths. Christ is our only dependence. He is a risen Saviour. God gave Christ to die for us. How shall He not with Him freely give us all things that pertain to life and godliness?

It is the Spirit's work to reach the conscience, that the heart stained with selfishness may be cleansed by the blood of Christ. And the heart that has been cleansed must be kept clean by obedience to Christ.

The binding up of the sanitariums established in different parts of the world with the sanitarium at Battle Creek has always been forbidden. Each institution is to stand in its own responsibility. They will increase in strength and influence if they follow the light God has given—if they begin small and work carefully, not spending more than they make.

There are men who do not move wisely. They are anxious to make a large appearance. They think that outward display will give them influence. In their work, they do not first sit down and count the cost to see whether they are able to finish what they have begun. Thus they show their weakness. They show that they have much to learn in regard to the necessity of moving carefully and guardedly. In their self-confidence they make many mistakes. Thus some have received harm from which they will never recover. This has been the case with several who have felt competent to establish and conduct sanitariums. Failure comes to them, and when they find themselves involved in debt, they ask the Medical Missionary Association to take over the unsuccessful institution and to assume its liabilities. This is not the wisest policy; for henceforward such sanitariums are bound up with the general association on terms that are not best either for them or for the general association.

It does harm to the Medical Missionary Association to take over so many bankrupt sanitariums. Let those who have conducted these sanitariums, and who have walked in false paths, begin to think sensibly. Let not failure be written upon them. This spoils the courage of good men.

Men who might have done well if they had consecrated themselves to God, if they had been willing to work in a humble way, enlarging their business slowly, and refusing to go into debt, have made a failure because they have not worked on right lines. And after getting into difficulty, they have sold out, as men incompetent to manage. They desired relief from financial pressure and did not stop to think of the after results.

Those who help such ones out of difficulty are tempted to bind them with such strong cords in the shape of pledges that ever after they feel that they are bond slaves. They seldom outgrow the reputation of poor management and failure.

To those who thus become involved in debt, I am instructed to say: Do not give up if you are moving in right lines. Work with all your power to relieve the situation yourselves. Do not throw an

embarrassed institution upon an association that is already heavily burdened with debt. It is best for every sanitarium to stand in its own responsibility.

Those who have charge of our sanitariums should move guardedly. There are times when they will see little increase. Let them act with wisdom and tact and adaptability. Let them study and practice the instruction Christ gave in regard to building a tower. Forethought is of far more value than afterthought—when a neglect of wise calculations and careful management is plainly seen to result in failure. Managers who are slack, who do not know how to manage, should be separated from the work. Secure the services of men and women who know how to bind about the edges, so that the work shall not ravel out.

Let all who are connected with our institutions humble themselves before God. Let them ask God to help them to plan so wisely and economically that the institutions will take firm root and will bear fruit to God's glory. Depend not on men. Look to Jesus. Continue in prayer and watch unto prayer with thanksgiving. Be sure that you have a close connection with Christ.

“Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.” [Matthew 18:23-35.]

This Scripture contrasts God's compassion in dealing with those in error with man's harshness in dealing with similar cases. The one to whom so much had been forgiven forgot his fears after he had received forgiveness and acted the part of an oppressor toward his fellow servant. Let not such a representation as this be seen among Seventh-day Adventists. Let us learn from this lesson to walk and work in the love of Christ, to conduct all our business on His lines. God will not sanction the work of those whose dealing is like that of the servant who refused to forgive when he himself had been forgiven.

Christ is the light of the world. He says, “Walk in the light while ye have the light, lest darkness come upon you.” [John 12:35.] None but the world's Redeemer can understand what it cost to stand at the head of the human family, to take our nature on Himself, that, by partaking of His divine nature, we might stand on vantage ground with God. Through Christ's merits man, though degraded by sin, may

render perfect obedience to God's commandments, overcoming the corruption that is in the world through lust.

Man has not a right to do with himself as he chooses, as his natural inclinations may dictate. We owe it to ourselves and to God to develop a character like the character of Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] In view of the great sacrifice made in his behalf, man is to live in a way that will bring the greatest honor to God. He is to give a representation of God that will be a complete contrast to the representation Satan has given of Him.

"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.] Why do we not realize the great possibilities before us? Thousands upon thousands will perish because they lose sight of what they might be through a personal acceptance of Christ, through faith in His power to redeem them and to restore in them the image of the Creator.

The Lord has a right to our services. If we do not place ourselves under His control, acknowledging that we are His property, and that He has a right to our services, He will not acknowledge us as His before God and the angels when it will be for our eternal interest to be thus acknowledged.

Will Christ's blood-bought subjects realize that all they have is a loan from Him who says, "And I, if I be lifted up, will draw all men unto me"? [John 12:32.] He gives men and women His gifts that they may be enabled to point sinners to Him. Will those thus privileged remember that they are stewards of the grace of God, and that they are under obligation to Him wisely to improve every capability? Unless the gifts God has bestowed on us are used aright, they are of no service to Him. However great the gift, it is worthless unless it is used. The most highly endowed human being can fulfil God's purpose only as he purifies himself from all selfishness, all greed, all worldly ambition. His one work is to see the salvation of sinners. In this work, he must do justly, love mercy, and walk humbly with his God. In no case is he to seek to exercise the prerogatives of God. Never is he to be conscience for other men.

The lowliest talent, the humblest service, if consecrated to God, is an influence that advances His kingdom. He who thinks and speaks with a desire to do his best for the Master glorifies and honors Him before men and angels.

There are only two parties in our world, those who serve God and those who serve the enemy of God. When men allow the enemy to control them, all their capabilities are used against the Giver. The time of reckoning is soon to come. Then it will be seen whether we have used our entrusted talents on the side of God or on the side of the enemy.

I have much to say on these subjects, but at another time. The point upon which I wish to dwell now is the terms of the document that has been presented to me. Those who formulated the terms of this document could not have been under the inspiration of the Spirit of God. What would the result be if man took himself under his own control and followed his natural tendencies in dealing with those who, after signing this document, failed of complying with its terms?

God forbid that those in His service shall ever be left to the mercy of man.

Let no man seek to bring the minds of his fellow men under his control. I feel pained as I think of how many are binding themselves up with secret societies, perverting the precious gifts of God, using them to strengthen the very thing that God condemns.

We are to array ourselves against these confederacies. Every jot and tittle of the influence man has is given him to be used in God's service. Those who do not use God's gifts in a way that honors him are under a deception that will end in their ruin unless they make a change.

If I had strength, I should write more on this subject. But at present my work is to say that to bind all our sanitariums under one association is giving men power that it is not God's will that they should have. I must lift my voice against all confederacies. "All ye are brethren." [Matthew 23:8.] Put not your signature to agreements that will bind our sanitariums up with one association, for this God forbids.

Lt 202, 1901

Corliss, J. O.; Brown, Brother

On the cars near Ogden, Utah, on the way to New York City

November 8, 1901

Dear Brethren Corliss and Brown,—

My brethren, have you done all that you can do for Brother Myers? His case has been taken up and discussed, but, as with many other questions, it has been allowed to rest without anything further being done.

Brother Myers should have nothing to do with the care of the church. He is dying. I entreat those bearing responsibilities to visit our brother. The conviction has been forced upon my mind that you are not doing for this brother that which the Lord desires you to do. The plan that we suggested was the right one to follow.

Would either of you, my brethren, allow your mother, your father, or your brother to remain in the situation that you know this brother to be in? If you saw one of them in this condition, would you pass by on the other side? May the Lord give you right impressions in regard to this case. Neglect not Christ in the person of one of His saints.

Tests come to every one of us. God is testing you to see whether you will attend to the needs of this brother. My heart aches when I think of this true, faithful servant of God, who is worthy of everything that can be done for him.

You may refer to Brother Myers' son as the one who should bear this burden. But he does not realize his obligation to do so. When father and mother pet and wait upon a son, doing everything for him that indulgent parents can do, yet neglecting to teach him the mutual obligations of parents to children and of children to parents, they cannot expect their boy in after-life to bear the responsibilities and fulfil the obligations that he should. The lessons that should have been imprinted on the mind of such a boy are never learned.

Parents should understand that if they desire their sons and daughters to bear their share of the burdens of the family firm, they must teach them in childhood the lesson that obligations are mutual. Instead of constantly helping their children, thus making them dependent and helpless, they should train them to do their part of the home work. Instead of allowing their children to remain free from all care, they should teach them their high privilege of caring for their parents—for those who have denied self in order to help them.

Those who in childhood and youth have been lifted over all the hard places are sadly deficient in their training. They lose the most beautiful, practical lessons that it is the privilege of man to learn. Obligations are mutual. Every child should understand that it is his privilege and duty to care for his father and his mother. How pitiful it is to see afflicted or aged parents suffering the sting of reproach on account of an ungrateful child!

Fathers, do not shoulder the responsibilities that your children should learn to bear with willingness and perseverance. There is many a youth who will lean on a crutch, if you will furnish him one; and he will go through life destitute of the strength that he might have developed. I write these words because I know that many, many parents are making the great mistake of helping their children over hard places, instead of training them to tax mind and muscle to help themselves.

Brother Myers' son may feel that he has on his hands all that he can possibly attend to; but let him do what he can for his father and mother; and when the time comes when he can do no more, he will have the pleasant memories that a sense of fulfilment of duty will bring to him. My brethren, please look into this case. Is the son's heart locked by selfishness, or is he bound about by circumstances over which he has no control? If this is the case, encourage him to visit his parents and to perform for them deeds of kindness. Thus he can show that he wishes to do all in his power to help them. With a heart full of love he can bring them little gifts of fruit or something else. And he can kneel at the bedside in prayer.

But to return to the question: What do you intend to do for your brother? In every such case, let mercy and the love of God predominate. Improve every opportunity to help a brother in distress. The condition of this brother calls for real, genuine mercy. Our duty is plainly outlined in the Word of God: "Be ye therefore merciful, as your Father in heaven also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over." [Luke 6:36-38.] These are the principles that we shall do well to cherish; for by cherishing them we shall become complete in Christ.

Without the Word of God, we should never have known what this means: "I will have mercy, and not sacrifice." [Matthew 9:13.] Mercy is kind, pitiful. Mercy and the love of God purify the soul, and beautify the heart, cleansing the life from selfishness. Let us seek for the faith that works by love and purifies the soul, bringing a glory into the life-service. Mercy is that love which is divine, and is shown by those, who, identified with God, serve Him by reflecting bright rays of light upon the pathway of human beings.

God's love for the angelic host is as a part of Himself, direct and positive in its divinity. God's love for the human race is a peculiar form—a love born of mercy; for the human subject is all-undeserving. "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.] Mercy implies the imperfection of the object upon which it is bestowed. Because of man's imperfection, mercy was brought into active existence. Sin is not the object of God's love, but of His hatred. Yet He pities the sinner, because the guilty one bears the Creator's image, and has received from Him the capabilities that make it possible for him to become a son of God, not through his own merits, but through the imputed merits of Jesus Christ, through the great sacrifice the Saviour has made in his behalf.

Who will take the responsibility and the trouble of looking after the son of Sister Cudney? Who will stand by his side, praying with and for him, and advising him? Who will, in Christ's stead, seek to save a soul from death, hiding a multitude of sins? Who will be Christlike toward the erring one? Will you give him another trial? You have the advantage of years of experience, and yet you make mistakes. But God does not cast you off. He gives to every son and daughter of Adam the privilege of another trial every time they fail. He regards with mercy the erring children of men. They are the children of His redemption. Through the gift of His Son He has revealed His infinite love and mercy toward mankind.

In the church militant the children of men will be ever in need of restoration from the results of sin. Words are easily spoken and often are of little value; but mercy practiced in the daily relations of man with his fellow man is one of the principal means of attaining perfection of character; for only those who walk with Christ can be truly merciful.

In our life-work we are all dependent on one another. Almost invariably a man who is superior to another man in some respects is inferior to him in other respects. Every human being on earth is subject to temptation. And all are in need of human influence and sympathy.

Some men have made a marked failure in dealing with the youth. Just as these men, so unwilling to show mercy, have dealt with the youth, failing to take into consideration their inexperience, so the Lord will deal with them. Shall a man who himself has marked defects of character sit in judgment upon the course of an inexperienced youth? I might say more in regard to that which I know concerning the failures of the men in positions of responsibility who have acted mercilessly toward youth of very little experience. God holds every such man accountable.

I have a request to make: For Christ's sake, give Sister Cudney's son another trial for six months. And even if at the end of that time he still proves unworthy, if he still disobeys as he has disobeyed, I will not promise that I should not plead for him, after knowing all the circumstances; for God might put it into my heart to plead then as I now am pleading. "Be ye therefore merciful, as your Father also is merciful." [Luke 6:36.] Mercy is an attribute that the human agent may share with God, thus co-operating with Him. As did Christ, so man may with his human arm lay hold on the divine arm, coming into connection with divine power. We do well, then, to be merciful, even as our Father in heaven is merciful. To man has been given a service to perform for his fellow man, in order that he may be a laborer together with God.

All who desire to perfect a Christlike character must ever behold the cross on which Christ died a shameful death to redeem mankind. They must have in their hearts the same merciful spirit that led Him to make His infinite sacrifice for their salvation.

Mercy and love are attributes that are nearly lost from the hearts of many, many members of the church. If the human agent for whom Christ has given His life does not show a merciful spirit to his fellow men, he himself need not expect to be shielded by the mercy of a just God. He is dependent on the mercy that God has enjoined him to exercise in an effort to restore every unsaved soul brought within the sphere of his influence; and if he refuses to share this divine grace, he will sometime find himself beyond the mercy of God, when he himself is in need of the mercy of God and of his fellow men. He who co-operates with God by showing mercy, brings himself into a position where God will extend mercy to him; for he is in harmony with the divine attributes.

God's love and mercy are ever extended toward sinners. Shall men who themselves have sinned against God refuse to forgive and accept a repentant sinner? Just as they deal with a fellow being who in spirit or in action has done wrong and afterward repented, so God will deal with them for their defections of character. God loved us while we were yet sinners. How clear and unmistakable the line of duty is made by the words, "As ye would that men should do to you, do ye also to them likewise." [Verse 31.]

Through John the Revelator, Christ has said, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:4, 5.]

I cannot write all that I should like to say to you. But I ask all who have anything to do with boys and girls, to deal with them mercifully. Set them a good example in your own life. Remember that they are the purchase of the blood of Christ, the younger members of the Lord's family. All who are one with Christ have a desire not to discourage and destroy, but to restore the image of God in man. Those who do this are working in Christ's lines. Those who cherish hereditary and cultivated selfishness, judging by an arbitrary standard the youth who are in need of tender mercy and fatherly counsel, should bear in mind that they will themselves be judged by the same standard that their exacting judgment demands of these ignorant, inexperienced youth. God will judge by their own standard those who, notwithstanding their privileges and opportunities, have not lived up to the standard that they have held up for others. In the sight of God their course of action is much more dishonoring to Him than is the course of those whom they so mercilessly condemn.

To you who are supposed to be acting in Christ's stead, I present these matters as they have been presented to me. We are all being tested and tried by these questions. I shall have more to say at some future time.

Lt 203, 1901

Farnsworth, Brother and Sister [E. W.]

St. Helena, California

January 1, 1901

Dear Brother and Sister Farnsworth,—

I have been trying under difficulties to get off a few words to Australia, but one visitor after another has broken me up and this must go in half an hour. I wish to say to you there have been presented to me elements of character in Dr. Caro and Brother Sharp which, if they continue to be developed, will be a great hindrance to the work. There is not a willingness for every man to fill his place and give due respect one for the other that should be given. Let all understand that God has the supervision of the work. I wish that there might be much more Christian brotherly love, less criticizing, and much more good, sweet, wholesome fragrance of Christ with all who shall have any part to act in the Sanitarium.

Let Brother and Sister Kress stand in their experience to give dignity and influence to the Sanitarium. Let not this be neglected. Let not Dr. Caro place them in a Sydney branch of the work. They are needed as balance wheels in the Sanitarium proper, and let our ministers and men of influence often be near where they can have something to say and do in the blending of elements together.

Take these words and copy them and send to the ones who need them. I cannot get them copied. Maggie is worn as only one typist handling so much matter can be worn. I have just about ten minutes now; will not write more now.

[signed] Ellen G. White

Copy the writing done on back. Use it when needed:

It is a serious question in regard to my attending conference in Battle Creek. My experience is of that character I greatly fear the consequence of heart and head difficulty. Both, you know, are connected and one means the other. I shall not be able to attend any conference much, if in Oakland or in Battle Creek. But I shall look and hope and pray for light, clear light. God will teach me, for I want wisdom.

Send copy of letter to Kellogg. Retain copy of all yourself, and send me copy. There will need to be vigilance exercised in the creating of that sanitarium that Satan shall not obtain advantage of any one.

We read of the decision to build monuments over the graves of dead men and those whom they call heroes. How much better would the name apply if the money spent in glorifying the dead were devoted to the living who can experience the sufferings of hunger, cold, the need of education, and true-hearted sympathy and kindness that come from living missionary workers. In every part of our world there is need of true helpers in missionary lines.

Last night I was in much trouble of mind in regard to Brother Sharp. A warning was given me that Brother Sharp was assuming altogether too much responsibility. He has been placed to have the superintendence of the work at the Sanitarium farm, which should never have been placed upon him. He could not possibly do the work and look after the Sanitarium. The Sanitarium interests in the farm were far behind; because the responsibilities have been laid upon a man who has not a knowledge of the working of a farm and what should be done on a farm, of the implements, horses, and wagons that should be secured.

Our board of directors must wake up and secure a man who can direct and superintend the farming interests. Brother Sharp is gathering to himself responsibilities that he cannot carry successfully, and this will be loss. Let his powers be exercised for the Sanitarium, else losses will be sure to result. The Lord would not have one man's mind and judgment overloaded so that there will be a neglect of many things. He would have the right man in the right place, but the right place is not for Brother Sharp to be left to carry the superintending of the farm. It is not his line of work, and if he takes it he will surely leave the things that ought to be done without delay to drag. Time is money, and persons hired look to a man to make arrangements, and if he is somewhere else and cannot see that the work is done promptly there will be much money lost. There should be counseling together.

There has been a man represented to me who will not act over John Wessels. He is a man conscientiously prepared to carry the responsibility intelligently.

There is abundant room for you all to find your appointed places and do the work that must be done in its varied lines. The way Dr. Caro has looked at matters in the running of the Sanitarium is not after the order of God; and unless he gets men of a larger and more religiously well-balanced experience to act the part God designed they shall act, the work that should be done will not be half done and there will be a policy carried out as has been—requiring brick without providing straw.

Because a horse and cart and utensils cost something, money has been paid out to rent cart and horse and this has eaten up all the extra money that would have to be furnished to supply the farm with its proper working agencies. So it will be with the putting up of the Sanitarium. A full, whole, all-around man must stand as a director, to share with you, Brother Sharp, the responsibilities—equally responsible for the work that is necessary to be done.

Use this if necessary.

Will wait for next boat. EGW

Lt 204, 1901

Kellogg, M. G.

St. Helena, Crystal Springs, California

January 3, 1901

Merritt Kellogg

Dear Brother,—

Your letter is received and I wish to say I am very sorry for this delay, but as the matter has been presented to me there has not been all that zealous action on your part to tie piece to piece in the work. We see there have been different things that have been occupying your mind that should be given to the working interests. When you consider that Brother Sharp has not experience in the lines of work that are connected with a sanitarium, whether you have been authorized or not, when there is a gap and no one to act, you are to do your best to supply the deficiencies. If there are those connected with this sanitarium work who feel that not a soul must have any part to act in all the responsibilities but himself, he is not working or acting after the order of the Lord.

We have in the fear of God taken heavy responsibilities of this Sanitarium and we shall not lay off the burden. As those upon whom God has laid responsibilities we have a right to speak, and we say, Come together in unity. Give Brother Burden a place, and that without jealousy or one threat of selfishness. We needed him here very much. This institution, the Sanitarium, needs a manager and unless there is one just as capable as Brother Burden to see things on every side, there will be large loss on every side. God calls for every man that has ability to harmonize and to work intelligently to supply the lack of the deficiencies which will certainly be revealed in men when tested and tried in responsible positions.

If Christian Sabbath keepers cannot blend, cannot tie to Christ and to one another, then things will go hard and trials will arise on the right hand and on the left.

You must be sure and not be tardy yourself, but let your example in patience and Christlike meekness show that you are a man that can be trusted. All this jealousy that has been working beneath the surface for some time before you had any connection with it will appear, and God's Holy Spirit alone can mold and fashion men after His divine similitude.

We ask you all, my brethren, to walk and work as though the angels of God were personally visible to you, all looking to behold your order and unity and love one for the other. Let all put on Christ. He can give efficiency. But blend together as those who are under the supervision of God. Let everything be done with the love and fear of God. Let not Brother Sharp carry the burdens he has not experience in, that will crush him.

In love.

Lt 205, 1901

Evans, I. H.

June, 1901

Dear Brother Evans,—

A letter has been received from Elder Daniells making inquiries in regard to the wisdom of removing old buildings and replacing them with new buildings rather than to allow the land to remain unoccupied. I have written to Elder Daniells and now I am writing you.

I wish to say, You could not do a more unwise thing now, in the face of all the light which has been given during this conference upon the matter of so many buildings being created in Battle Creek, which has blocked the way for making plants in several places. From the light given me, it would be a denial of your faith.

In a council meeting last night advice was given from One having authority, and as He spoke there seemed to be power in His every word—power that I cannot ever put in words by my pen or voice. At the present time I can repeat but feebly a few things that were laid out distinctly. Adding to the pile of buildings of the publishing interest would be a decided witness against anyone who attempts to build. Great necessities exist in many places to obtain something that will serve to work out the purposes of God. New York City and other cities are in every sense of the word your neighbor. The

Southern field is close by. The necessities of that field would rebuke the purpose you propose of another building. The work is to be established in other places.

There will be room enough to carry the work in Battle Creek in the future, for some lines of the work will be removed from the Review and Herald buildings. Let new plants be placed where there will not be so many responsibilities in one locality.

The money is needed just now in advancing a work already begun in the Southern field. Let there be an interest and sympathy to build up, rather than to tear down. The same money that can be invested in a building in Battle Creek can be used in creating some buildings to perfect the work in the Southern field. The conferences that have now been divided into independent working agencies are to carry on their work harmoniously, bound together for the successful establishment of facilities to better advance the great work of God in hard, hitherto unproductive, localities.

The money is the Lord's, and there is to be a decided change in the sentiments that have prevailed in Battle Creek. Battle Creek can use God's money as though they created it for their own working convenience. This would give abundant advantage in one place where selfishness has swelled to large proportions. The investment made in Battle Creek should have been made for the successful operation of smaller plants in many places. This would have given breadth to the work and the influence of the truth would have been far more extensive, thus meeting the words of Christ, "Go ye into all the world." [Mark 16:15.]

"And 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.

"All power" are the words used to show the authority of Jesus Christ. "Is given unto me," as Mediator between God and man. "Teach all nations," for the purpose of persuading them to become My disciples. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"—the three great personal powers, the authorities of heaven. "And, lo, I am with you," in the work—to guide you, to comfort you, to sanctify and sustain you in this aggressive warfare; to render you successful in bringing many souls to acknowledge the truth, confessing their sins.

The "Teaching them to observe all things" Christ has commanded is awakening those dead in trespasses and sins, alarming them to arouse from their deathlike slumbers, and persuading them to turn from darkness to light, away from the power of Satan's devices and away from sin unto God. "I am with you,"—He is with all who succeed in preaching the gospel to all people.

The work is to go forth. Money that it is supposed could be put into an extra building in Battle Creek, increasing still more the large, overgrown establishment there, should be used for increasing and extending the knowledge of the truth by properly proportioned institutions located in many places.

There is to be no more extending of your printing plant, but diminishing. God calls for His money which He has entrusted to His people to be more equally distributed. His vineyard is to be worked. There shall be no delay. God is waiting to see what you will do with His money. He has in His providence brought about a condition of things to relieve from pressure of debts, that the stewards of means shall understand it is not their own money they are handling; it is God's money. He is

testing the men in positions of trust to see whether they will consider that the work is to be done in other places in the world.

Nashville is to be considered, and help is to come to the work there as verily as help has come to Battle Creek. Also California is called upon to create facilities. The Southern field is your neighbor.

The lesson of (Luke 10) contains the answer to the question asked, Shall we put up buildings to make more conveniences in addition to the buildings already created? The counsel of God says, No, no! You are overgrown, spreading over too much ground! To divide and subdivide in many interests in several places would have been in accordance with the lessons taught by Jesus Christ, especially verse 25.

Every living person is to understand that God has a controversy with him. If there had been no Southern field of black and white people all in so great ignorance, if there had been no human wretchedness with which the sanctimonious and self-sufficient and self-righteous should come in collision, then the selfishness would have been left to grow in large proportions as a giant and the ground of the soul in which thoughts might have been chiseled and smoothed and polished would have become granite and defied all impressions. Let none be like the priest and Levite, who, having every advantage themselves, see the great necessity but lock up the sympathies of the soul. Such men would study how they could invest a few thousand dollars to add to already large facilities and conveniences, and dry up their souls by spending in unjust proportions for themselves. The means expended for the very things they are deciding to do would establish the work at the present time in Nashville, to create a building and supply a great need. Thus selfishly used these extra hundreds of thousands of dollars will not appear on the right side.

God instructs us to call upon those who have so much abundance to see existing needs which have been kept before them for years and might and should have been relieved long ago. The Lord calls upon the publishing houses that invest in presses and in buildings just now to stay their hand. You who are established, send in not merely a few hundred dollars, but send larger gifts and do not leave your neighbor to build up as he can. God calls upon you to consider and to see that means you feel at liberty to invest in buildings, or whatever you please, be used to establish His work in a destitute portion of the world. Bind about your supposed necessities. I am alarmed at such selfishness. God is displeased and dishonored. Here is your neighbor that demands help.

You can see where you can use more money by an outlay of thousands of dollars. It is looked upon by the Lord as supreme selfishness. The money is His, and you have no moral right to invest money in buildings or in presses until you see that the work in Nashville receives a proportion of the Lord's goods. You have had appeal after appeal. Angels are looking, and your spirit and works do not receive the divine endorsement. God would never have His institutions stand as independent of each other, but one must help create the other and not rest until they see that their neighboring institutions are in running order. It is a sister enterprise that needs help. The dispensation of providence now calls upon the institutions that are on vantage ground to help the institutions that are not able to finish their buildings and get upon a foundation to work.

I say to the Pacific Press, God is not pleased with your continual growth of selfishness. He looks upon the position of a field that has needed a thousandfold more done in it, and you have signally failed. You have not the intense interest that was manifested when the work was established in Oakland.

There is a moral responsibility upon every sister institution to rally to the help of a work that has been turned away from and neglected. God will call His people, who claim to believe the truth, to account for these things. And it is the want of love for Christ, for that zeal which should have been manifested, that should have given tangible proof that it existed, that has placed the mark of God's displeasure upon those who had so little sympathy, so little heart and soul in a neglected work which rested with equal weight upon all our institutions.

When I heard that several at the Pacific Press had passed in their credentials, I thought they might just as well do this as anything else. The deep searching of heart, in humility of soul and crucifixion of self, has not yet been felt. Other foundation can no man lay than that is laid, which is Jesus Christ.

None will enter heaven unless there is a melting over, and God holds them in the furnace until the dross is consumed. Not by accumulated deeds of legal obedience will anyone enter the portals of the city of God, but simply by the lifting and bearing the cross of the Redeemer, putting faith in His blood and in the righteousness of Him who died, the Just for the unjust, that He might bring us to God. Just as soon as the heart is worked by this heaven-born principle of faith, there will be a subdued self that has fallen on the Rock and is broken. There will be a kindling of love toward the Author of redemption. Works of selfishness bind up the soul in the bands of steel until justice and mercy and the love of God can make no impression. When the heart is renewed, when the love of God takes possession of it, then will be wrought in the natural heart a grateful, benevolent, devoted affection. If the love of Christ is in the soul, there will be an intensity of desire and devoted affection.

Lt 206, 1901

White, W. C.

St. Helena, California

September, 1901

Dear Son W. C. White,—

This morning a few lines were written to you. I wrote from nine o'clock to twelve, then slept a short time and had many things to think of in connection with the Sanitarium.

I think of the years that have passed into eternity under mismanagement. It will and must take time to change the order of things. I am sick at heart. I dare not go to Lake County in companionship with Brother McClure and his wife. I should not feel safe on the road. I have the case of Rodney before me, and I have written plainly to Brother and Sister McClure. This was the daytime. In the night I had written the case as it was presented to me.

Brother Cady, from the Healdsburg school, is much perplexed to know what he should do. He has labored with Rodney and prayed with him, but he continues his evil work, and Brother and Sister McClure feel decidedly against his case being meddled with. He says he knows other boys in the school just as bad as Rodney. Brother Cady asked him to name them, if he knew, for he felt a solemn responsibility to take this matter in hand, and if the students will not come into line and repent and reform, and avoid smoking and the visiting of disreputable places, they should be expelled. But

Brother McClure wants everything smothered. He says he can do nothing with the boy and he is determined no one else shall interfere with him.

I am so sorry that the Hubbard family is there. Why must these large families be transported, and why is there no understanding of the children they must transport? There is another like Rodney. And these boys in Sabbath-keeping families are demoralizing the school as soon as it is commenced. I am so sorry, but these cases must be taken in hand decidedly and reformed or separated from the school.

Lt 207, 1901

Jones, A. T.

1901 [circa]

(A. T. Jones:

I have the warnings God has given me again and again to correct your course of action, that you should not destroy your influence.)

Brother A. T. Jones,—

After you left our house a great burden came upon me. I considered the matter you related to me of your inspecting the rooms of the nurses. Who gave you that work to do? I consider, upon reflection, that in thus doing you have given occasion to the nurses to have feelings toward you. This does not come under your line of duty, but that of the matron. You will injure your influence, because you—a man, an elder—had no right in any private rooms of the ladies. Whatever their defects, you have given occasion for their sense of propriety to be offended, yes, shocked.

A gentleman should understand that it is not put upon him to examine any young lady's room. There are women to do this special work. This is not the class of work for any man to do. It is impossible for any one to be a proper, just, and accurate judge of the habits and practices of others by how their rooms are kept, for some may be called away before their work is done, and ladies have certain privacies which neither man nor woman should meddle with. I do not feel that a right impression is left upon minds.

You, Brother A. T. Jones, do not always consider and reason from cause to effect. This brings upon minds an impression that is not savory concerning A. T. Jones.

The Lord would have ministers preserve and cultivate the strictest decorum and dignity respecting every person's privacy and rights. The nurses and helpers have a place that is strictly their own, and there should be no intrusion of men into their sleeping rooms. You have certainly given occasion for the lady nurses to be indignant and to feel disrespect for you. I had this so impressed on my mind after you left that I cannot forbear saying to you, Do be guarded and more delicate about your perception. This is a strange thing and a violation of propriety. It was all out of place. This is not the work you are called to the Sanitarium to do. How could you do this unreasonable thing and thus injure your influence?

There is a man who will have charge of outside works, but he is not to feel at liberty to enter any lady's room under any circumstances unless invited for some special purpose.

Now all have their rights, and these rights are to be respected. The nurses pay for their rooms, and they should have some privacy that no one shall intrude upon unless it be the lady superior. I would have you make the very best impression upon patients, nurses, and helpers—not as one who is considered meddlesome, spying out things that have never been committed to any gentleman to do, but as one who is to be respected because honored of God to do a special work.

“For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.” 1 Thessalonians 1:5, 6.

I hope, my brother, that you will give no occasion by any untoward action which would leave an impression that some who choose to do so will make you appear in a ridiculous light. Please consider that you are not the one to feel at liberty to make any such examination. Those who are women of influence attend to this business. Even if anyone should ask you, and you were urged to do this, tell them you understand your place better than to feel at liberty to enter a lady's room. Let all delicacies of privacies be strictly not meddled with.

By the appointment of God you are a minister of the gospel of Jesus Christ. You are not to come down to such common details as examining the private sleeping rooms of the women helpers in the Sanitarium, but you are ever to preserve a high, excellent level in all your course of action. You should have a keen perception of propriety in all these matters, and in your deportment you should avoid everything that will appear common and cheap, that loses for you the respect of those you want to help in spiritual lines. You are a man in need of examining your own self. Your work is to help in spiritual lines, and you are to feel that the greatest dignity and circumspect course of action must be cultivated on your part.

Some things have been presented before me which I must present to you. There is a younger woman who has unfortunately attached herself to you to be her counselor. She was in a delicate condition. She has been educating herself as a physician. She is attractive in her ways and intelligent in some things, but acts a very foolish part in some other things. She is a married woman and has withdrawn herself from her lawful husband and seized hold of you to obtain your sympathy. And while you are a Bible expositor you have in some respects the weakness that puts your character in danger if you take the very first step in association with women, especially this woman physician.

You are not commissioned of God to take up her case because you are placed as president of the California Conference. For this very reason you are to stand free and independent of any such person who is so free and confidential and such a weakling that she supposes it is her privilege to throw her whole weight upon a married man who is not her husband. As this woman gives to you her confidences which belong to her husband, and enlists your sympathies, conjectures arise in her mind through such familiarity. Even now I have to meet this as evidence that you are not now a safe man. If you wish to destroy your influence, you will surely do so by going over such ground with a woman whose jealousies and unwise course of action are in need of reformation. In receiving letters from her or acting as a sympathy man, you are not doing the right thing. Your position as president

of the Conference, in place of justifying such liberties, forbids it decidedly. Because you are president of the Conference, you have to cut yourself free from all of this heart-sickening performance.

You would be very quick to condemn another were he doing as you have done, yet you are trying to make yourself believe it is your duty. You hurt the woman. She may go to her husband and manifest all this sentimentalism with happy effect. You have a wife who is true to you, but you need to remove the very first semblance of all such sympathy and wonderful care of any woman that lives, except your own wife. You need to act like a sensible man. Make straight paths for your feet lest the lame be turned out of the way. Will you destroy the force of your testimony in bringing to the people the Bible messages for these last days? Do you suppose yourself to be free from danger in being in the presence of this woman and listening to her speech? No indeed. You are very foolish in your reasoning when you want to carry out your own will. The hypnotism in women and men will guide you unless you awake. She is an unfaithful wife, and you are in positive danger.

You have been trying to justify yourself by reasoning that you are doing a work of mercy and that being president of the Conference makes it your business to see to all these things. Thus you reason falsely, for there are sensible women to take up all such burdens. No such details come under the duties of president of the Conference. If this is to be your work, the sooner a change shall be made in your work the better, for you are now a weak man in some respects. Your wife has had reason to fear for you in the past. She has more reason to fear for you in the present, and God forbid that you give to ministers and doctors an example of your false theories in this matter.

There are women who are to attend to all such cases and to whom you could turn over all such cases. They will understand them much better than it is possible for you to do. She has loaded herself on to you, and you had better lay down the load and let those of her own sex bear it.

I have received this instruction and I present it to you. Your work is not to look after details in church work like this case. You have a wife who needs all the tenderness you can give her; but she needs more to [be able to] see and respect in her husband sound common sense, as one that can reason from cause to effect. This sister is not walking in the way of the Lord.

This kind of work would soon bring you where your measure would be taken. Your good would be evil spoken of. You are not one who is proof against the preference young women may show you. Your judgment is liable to be so perverted that it may be said that blindness in part has happened unto Israel. You are not a man that God has appointed to enter into details of church work of this order. The conference president must be a man of a different talent of mind, and aware of his own dangers, and a man who will stand steadfast to the Bible principles.

Your own inconsiderate course prior to the birth of your firstborn daughter has laid upon your wife a burden of responsibility which you and she should have provided for long ago, and then she [could] stand by your side as your helper in your work. Your duty now is to encourage her. It is your duty to cut yourself off from the woman you have taken interest in and taken care of as though she were your wife. Sever the last thread that has been twisting into a stronger cord, and act like a sensible man.

I have not sent you this because I wanted to hurt you. Not one soul in my family or out of my family knows or has become aware of the fact that the president of the Conference has embraced details

and work that God has never given him—a fact he would see and understand if another acted in a similar way under similar circumstances.

I think now I shall write to the pretty, fascinating woman herself. I have dreaded to do this because she possesses an excitable temper and a sentimentalism of disposition mingled with her religious experience that is really ridiculous for a married woman. She has a husband able to support her if both will come into a sensible, righteous position before God. I am instructed to say to you, It is your duty to refuse to receive her letters or to write to her. Her sentimental religion is of no value and needs to be given up. Your sympathies are given where they do no good, and your wife, if she were now placed where she could increase in knowledge and experience, would esteem the privilege. She has a heart grief that strangers cannot meddle with. She needs all your tact. Your sympathies for this other woman here dim your attentions to your wife.

Put your youngest daughter in school, and if need be for a time, give the mother the privilege of bringing into active exercise the aptitude she once had. I want to see all that sorrow that has come into her life because of your thoughtless action, taken away, never to be renewed. It is high time you take heed to yourself whether you are walking in the way of the Lord or in strange paths. The light God has given me in reference to you is that your work is not to enter into the details of the problems of the churches in any place. Your weakness in some respects needs to become your strongest point of character. You may make your weak points of character your strong points.

Lt 208, 1901

Brethren

Waitsburg, Washington

May 21, 1901 [circa]

Dear Brethren,—

I address the committee in Nashville. I understand that as fast as the money pledged should come in, it would be sent to the committee at Nashville. There have been so many mistakes made I thought I would write you a few lines and say I made an appeal for this donation to come to Nashville at once and to be applied where the necessities seem to demand, at the present time, to advance the work in preparing buildings to carry forward the work, and in the advancement of the work as the cause of God can be best advanced.

I shall try to raise means here. A few dollars only were raised in Boulder. About three hundred dollars were pledged—most of it pledged in Denver upon the selling of land, that makes it uncertain—but above one hundred was raised to send at once. I write because I wish this matter to be sure, that the money goes where it should go, for I specified the very work that was to be done in Nashville.

Lt 209, 1901

White, J. E.; White, Emma

May, 1901 [circa]

Dear Children Edson and Emma,—

We were obliged to leave College View before the money was prepared by pledges to be brought in. I understand that the money was to be sent to the committee at Nashville, yourself being one of that committee. Please let me know about this matter because the money was raised expressly to help the work in Nashville in their present necessity, and so many mistakes have been made in performance of the sending and receiving the means that should come to Nashville in their present needs. I tried hard to find out about what was to be done in the matter; but I was engaged to go to dinner about four or five miles away, and from there to the cars, so I know not how the matter was left, except to say, the means must go to Nashville at once for the purpose of preparation of the work to be done there now. Has the money come to you? I am anxious to know. Five hundred dollars was in, to be sent at once. I somehow feel a little anxious, for you have not written to me that you received the money. Will you write to me about this at once? How much have you received?

I have spoken once in this place to a large tent, crowded. I understand some people have come two and three hundred miles to this meeting, with their own conveyance. It has been raining previous to our coming here. Everything is free from dust, but the tent is pitched in a very pleasant place for warm weather and unpleasantly low and damp for rainy weather. I was quite sad when I saw the rain falling this morning.

Now at eleven o'clock a.m. the sun is shining and we hope for pleasant weather. But we will not complain. The Lord knows all about this meeting.

There are many poor people who have come quite a distance—thirty, forty, fifty, and one, two, and three hundred miles, I understand. The meetings are going well. W. C. White is so much used up he can hardly hold his eyes open. He has had much labor on this route since leaving Battle Creek.

I am in a large, comfortable house, with a beautiful yard of grass and the most splendid, large, beautiful evergreen trees circling the whole house, but a good distance from it. Here I make my home. Maggie and Sara occupy a chamber, and Maggie is sick in bed. She has ridden in the chair car full of dust and emanations from the bodies. This has been a disagreeable route, changing cars, and yet I have endured it as well and better than the rest. The Lord is good, and I will praise His holy name.

I sent you a letter from Boulder, I think it was. I have been whirled along so rapidly I hardly know where I mailed my letters. Last Wednesday morning at two o'clock W. C. White, your mother, and Sara, with a man to drive team, came thirty-five miles before eating our breakfast and had just time to get well on the train, tourist car. Slept well in it. In love.

Lt 210, 1901

White, J. E.

Portland, Oregon

May 26, 1901

Dear Son Edson,—

I have just come from east Portland camp-meeting and there was a crowd present. I dwelt upon Isaiah 58 and Malachi 3. The people listened with great interest while I talked. The Lord gave me clearness and power, and all listened with intense interest, and I never saw a congregation more eager. They say my voice was clear as a bell. The wall on the outside surrounded the tent three tiers thick in the parts nearer the stand. Both men and women were standing through the whole discourse.

Then I presented the Southern field and have received in cash \$162.42. I have placed this in Sister Gotzian's hands, and she will take it to the bank where she does her business and get draft to send you tomorrow. It was reported we had two hundred dollars and 42 cents in cash, but Sister Gotzian, Maggie, and Sara have just counted it while I am writing. I made up my mind to take charge of every dollar that is raised after this, and will not go to any pastor, just myself. I can get a draft as well as anybody else can get a draft. There are about two hundred dollars in pledges that will come in and be sent in draft by Sister Gotzian. The people had not the ready cash. Much of this, I think, came from the outsiders. I shall make a call at Oakland camp-meeting. All were much pleased with the money raised.

I cannot read all your letters. Shall leave the little book with Sister Gotzian. Send on to Oakland your little books, a copy of that which you sent me.

Willie has just come in. He has been to purchase tickets, for we leave here in half an hour for station to go to Oakland.

I shall gather together all the money possible. I made no call at Waitsburg, Washington. There were so many calls I had no heart to draw. I am now going to send to Des Moines, Iowa, for donations when I get to Oakland. This meeting has been a success in this place. I must now defer writing more. Sister Gotzian takes charge of what is raised, and it will come straight as possible.

I must say, have good courage in the Lord and I think there will be no difficulty.

In much love.

I am so sorry. You see we could not wait to have the money delivered for we had to pass right on our way. There was only about \$100 raised at College View. At Denver I could not get the sum for we had to go on our way, but it was, I thought, about one hundred and fifty in cash. But I [count] the one hundred and thirty from College View.

I must go to station. Pardon this scratching.

Lt 211, 1901

White, J. E.

1901 [circa]

Dear Edson,—

Edson, I was intending to write two or three pages and not to have the matter copied, supposing I must get it in the mail at noon; but Maggie gave me till evening, so I wrote as fast as my hand could

go over the paper, and she could not copy all on typewriter. I have to continue the subject. Maggie means it shall go in Review. I have now several pages but had to break off without completing the matter. On the morrow, if my head will serve me as well as it has today, I can complete the subject. I can send such articles to you now and then.

What is the matter with the church is that they open the door to Satan and welcome his presence and act as he prompts them to. He will keep up this work if we encourage him by doing and speaking his words. Now it is time to put off the works of darkness and put on the robe of Christ's righteousness. Then we will not allow the words to come from our lips that would not be spoken if Christ were present. This is the light given me. When anyone spoke discouragingly or improperly to stir up strife, Christ always sang a psalm right to the point to help them to a better spirit. They would begin to sing. Now some methods must be used to stop sinful, vain, wicked talk. If no other way can be thought of, open not your mouth, but turn and leave their presence. In this way you may provoke to love and good works.

May the Lord strengthen you and keep you in all your happy associations as a family or church in your home.

In much love.

Lt 212, 1901

Haskell, S. N. (?)

St. Helena, California

October 31, 1901

[First part missing.]

The time has come that the dark cities in America like New York City and Southern cities—New Orleans, St. Louis, Memphis, and these places—shall be worked. There are souls to save in these places and interests to be created. I am deeply moved. I am talking these things in the night seasons to congregations. You need not encourage men like [E. E.] Franke to absorb in his work, because of his extravagant ideas and practices, treble what other workers would use. That money that he drains from the committee would support a whole mission of organized workers, and you would have something that would remain. God would have His children work after His order and not place a large amount of money in high halls and spread themselves like a green bay tree. Let them be counting the cost of the tower which they have begun to build, and consider whether they be able to carry it up to the top, complete, crying grace, grace unto it.

What we need is not a flash, but a steady, bright, shining light. All places cannot be worked alike, but every place needs to be carefully studied, and the work begun in so humble a way that the workers can be recognized as workers together with Jesus Christ and not after the Herod display. I have my message from God to bear against all extravagance and all superfluity—a message for all workers who carry the last message of warning to the world. In every movement, the cost is to be considered.

Christ's manner of working was not in the heights and glory of the heavens. He worked on earth in the way He expects His followers to work—doing house-to-house labor, healing, restoring, and saving souls ready to perish. God's servants are not to make themselves idols to be petted and worshiped and adorned, to dash out in extravagant habits, surrounding themselves with every extravagance they choose. If this is the way for one man to work to have success, why is it not the way for other men beloved of God, who have and are doing a large work, who see so much need of means that they plan the tower and count the cost of their large anticipations before they begin its building? If they have begun in a way of show and outlay and spread, they find that it takes money.

The Lord would have every worker to consider his way of work. Shall I be able to complete the tower, or shall I be a laughingstock to those who would be glad to ridicule the work begun, but in such a style of extravagance it could not be finished? All who take hold of the work for this time should walk and work as did the Majesty of heaven. "Learn of me," He says, "for I am meek and lowly in heart: and ye shall find rest unto your souls." Matthew 11:29. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matthew 16:24. Those who claim to be the sent of God should not suppose they can have every indulgence that money can obtain, with the supposition that it gives them influence. How many workers could be kept in the field, and how long, if they adopted this plan?

The Lord's work must move forward in many places in America, and no one worker is to be an exception—to be lauded, to be furnished means from the conference to do a work that will absorb large means, and yet his present- and after-influence is not an example. This could follow.

It is getting to be daylight, and I can read letters soon. It is five minutes after six o'clock.

I have now read your letters and Brother Brorson's letters, and I see no reason to change my mind in these matters. I want you to consider that there are a number of competent, strong men to officiate at Berrien Springs. Would you feel it is just and right to take one man who can be an acceptable helper away from New York City, to make a full complement in your college at Berrien Springs? with all the experienced men already there, to take the last man from Elder Haskell to swell your number at Berrien? As far as the necessities and the importance of the two situations are concerned, it would be a great mistake if Brother Brorson were taken from New York. And I wish to say, the Conference has made a big mistake which it will regret unless God shall work a miracle. I see no reason for making the movement they have made. Then too, knowing as I do the things concerning Elder Franke and wife and children, they could not have done a more unwise thing than they have done in holding on to many of his peculiar ideas of making a great show and expending large means to do the work, which is giving an example to other ministers to do the same. Be careful, brethren, how you make such moves in regard to such flashing stars as Elder Franke.

St. Helena, California

November 1, 1901

Dear Brother Haskell,—

I will now finish the letter I could not complete yesterday. I supposed that Elder Franke was to start meetings close by your hired hall. But a few blocks away in New York City may mean a much larger way off than in places that are not so thickly populated, and his meetings in the larger hall Sunday nights ought not break up your meetings. Of course that evening would be the very best opportunity to reach the people.

Now if another hall could be secured in some other part of the city, better meetings might be carried on and not necessarily interfere with the others. But there is need of your talking together over this matter. When I telegraphed I meant to let Elder Franke go somewhere else rather than so near, when Sunday night is a favorable time to get a hearing. This is the reason for my telegraphing. I wish now I had not, for I had no time to consider the matter, and I knew not that all preparations were made by Elder Franke to have meetings. If I had known, I could not have telegraphed as I did, which must have caused confusion and perplexity that need not have been.

Lt 213, 1901

White, J. E.

"Elmshaven," St. Helena, California

July, 1901

[Fragment]

I have much matter now that will soon be prepared. Maggie will get it in order to edit it today, and will send copies to Battle Creek and other places. I have made some propositions that I hope will relieve the situation in Nashville. I feel grieved at heart because we are so far separated that it takes a week to get a communication back and forth, but all things will come out right if we will patiently wait and will take heed to the warnings God has given us.

I have much matter written while I was at Battle Creek that will appear, and all ought to have been out long ago; but that tour of nearly one month and the hard labor hindered. I fear it was an unadvised move. At every place I visited there was writing that must be done for that place, and I am decided now that it will not answer for me to cross the Rocky Mountains for the East again to attend camp-meetings. I would be glad to do this if it were not for the writings we are just preparing to do.

Oh, how much I have to present to the people! Only those things that cannot be shaken will remain on the immutable foundation. Oh, what a weight is upon me! Everything is to be shaken that can be shaken.

July 17

I have visited Healdsburg. I met Willie, who had been to Oakland to do some business. I needed to be in the carriage all day long until my heart and head should be rested. Sarah, Maggie Hare, and a young man who wanted to go to Healdsburg left our home at four o'clock. We took breakfast and fed the horses about half way, and when we closed the journey I was feeling better than when I started.

We gave orders in regard to fixing my house. Edson, it stands in the best position for sight and for health that there is in Healdsburg. A family are in it who have work in the school—a teacher with her father, mother, and her little brother. They are delighted with the roomy house. I would not let them live in the home till all the paper was torn off and new paper put on, and the whole house fumigated. The house will be painted inside and out. The family pay me ten dollars per month, which I shall use in repairs, and I gave them all the fruit for the work they would do on the premises. When the place shall get back its beautiful appearance, such as it had when I left it ten years ago, then I shall be able to sell it for three thousand dollars. Two thousand of this goes to Sister Lockwood. I am paying her interest yearly on the money.

I will send you copy of a letter I have written telling of my experience day before yesterday. We started out to climb Howell Mountain and to go down into Pope Valley to see if we could find a good cow. This was sixteen miles. Our young colt horse is very much opposed to going down hill, which we must do. First we had to climb three miles up Mount Howell, and then go many miles down. We were informed that there was a road which would take us fourteen miles to Napa Valley and on to St. Helena. We found a beautiful road and romantic enough. Had few hills to ascend, but the way seemed very long, and we inquired and found the distance from Pope Valley was twenty miles. We were in for it, and we must go through.

We had left Pratt Valley expecting to return for dinner, but had tarts and a few crackers with us. Sarah knew that I was so afflicted with head and heart the people at home would be anxious. She telephoned when we came to St. Helena, and it was just in time, for two men—Brother James and Brother Nelson—were in the wagon starting off to hunt us up. They would have gone the long way to Pope Valley had we not telephoned just as we did. When Sister Peck heard Sara's voice, she answered, "I was never so glad to hear your voice as now."

You would think by the joy expressed when we got home that we had been like the lost sheep, just found. Such a demonstration as they made! I did not anticipate the anxiety and distress of our family until we found them rejoicing over us like the shepherd did over the sheep that had been lost and was found. We traveled from nine o'clock until eight o'clock and had traveled forty-one miles. It did not hurt me at all. It was a relief, and our pony was strong and bore the journey well.

Lt 214, 1901

Farnsworth, Brother and Sister [E. W.]

Elmshaven, St. Helena, California

1901

Dear Brother and Sister Farnsworth,—

I send you an article just being taken from my pen as fast as I can produce it. I have had important instruction that in all our churches the standard must be raised higher and still higher. There must be more close church discipline in the churches. Those who do not care to follow the Bible "It is written" and carefully retain all their unchristian attitude, and act in spirit as the unconverted act, will receive their portion with the unconverted. Let our ministers do most faithful labor in the work

of purification of the church in practical lines. We are losing most precious blessings by not presenting to God a church after God's order.

All the men who are so passionate that nothing can cross their track, but that they have to fly into a passion, will only dishonor any church in our Conference. God is well pleased with His children who urge and intercede with God and present His promises made in their behalf; but if while doing this their mind and heart are full of complainings and murmurings and faultfinding, and their mouth defiled with evil-speaking and reproach of others, God has no use for their talents of words. Let all this wickedness of thought and feelings and all malice be put away. When the church members heed the words of Christ in warnings and instruction, then the Lord can work by His Holy Spirit with the members of the church. When the church acts the will of God on its part, then the Lord Jesus will act His promise and reveal His grace to all who put their trust in Him.

No array of human opposition, however formidable, should dismay God's people. They have on their side the Creator of the heavens and of the earth. Before Him the greatest powers in human high places will be as chaff before the whirlwind. I would now say, Be of good courage, but lift the standard of righteousness higher and still higher. I have hold of the strength of the Mighty One, and let this be the will of every soul who is wrestling, soul, body, and spirit for the victory.

We are always glad to hear from you, and we are always interested in our Australian field of labor. Tell all that Jesus is lifted up, that our eyes may be directed to heaven.

In much love.

Lt 215, 1901

White, J. E.; White, Emma

Elmshaven, St. Helena, California

July 1, 1901

Dear Children, Edson and Emma White,—

I have been very sick since my return from Oakland camp-meeting. I will try to give some sketch of the meeting if I can soon. I learn there is a letter for me from Brother Palmer. Sara read a portion of it, but everything that causes any thought was reserved for another day. I took cold on the campground. The last week of the meeting was quite cold. I spoke the third Sabbath, but the indisposition came upon me and I dared not remain. I had labored hard and was permitted to leave Sunday morning.

I was very glad to get home, to my own quiet home. How pleased I should be to have you with us here. I rode out twice or three times, but there was much writing I wished to do and I confined myself too closely. It was quite cold some days last week, but Thursday grew warmer.

Friday was very warm, and yet I wrote nearly all the day. My head was hot. There was no air—not a breath, scarcely. I lay down on my bed nearly completely exhausted. My heart pained me. Dr. Sanderson came to see me about dark. My pulse, he said, was one hundred. I had a hard night. Sabbath I was not dressed, and Sara kept wetting towels in cold water and fastening them to the

window screens, and thus I kept somewhat comfortable. I slept much of the day. Yesterday had more air. Kept to my bed all day. Today the hot wave has passed by and we have a comfortable day. How good it seems to be at home!

I have written a long letter to Elder Kilgore. When I think what I have been through, I feel surprised that I have endured it, and am not completely prostrated. I have been too weary to lay out matters in my mind clearly, but as my weary brain became somewhat relieved, though at first I was unable to use my pen, I gave some special points to W. C. White, and you will with this get copies of articles. I cannot write much. I have urged myself to write to Brother Robert Kilgore. I feel very tender toward him and toward all the workers, especially my two children and Brother and Sister Palmer. I hope that the strait place he is passing through will be an advantage in many ways.

The Lord would have us learn to economize in regard to our every business transaction and in all things we handle. Tell Brother Palmer not to think anything about that carriage, for I would be much more pleased to have the value that would come to me be used to advance the interest of the work. The Lord will bless our exertions, but do not let yourselves ascribe success to your human effort and exertion. Ascribe thanksgiving to God, not for success through your exertions, but for the blessings God has placed upon human effort in the work done to His glory.

Oh, how much we may learn by mingling with people in our everyday life for the same purpose that Christ mingled with them—to speak words in season, out of season, ever sowing the seeds of truth. My dear children, God is good and merciful and of tender compassion. Let us speak much of His goodness. Cheering words will help one another.

I have decided I cannot go to the Eastern camp-meetings. I am sitting up in bed writing these lines. Sara and Miss Sarah Peck and Maggie have gone to my little mountain farm to gather apricots. There is not fruit on my place. The ice froze the buds and we have had no fruit. There were a very few peaches of an inferior quality and a few cherries, but all were gone before we returned home. We have a very few small apples that do not amount to anything scarcely. A large amount of money was expended to get this place in order. Nothing was done in recent years of the work that should have been done, and the work has cost much money and then no fruit this year.

We have a few boxes of apricots on my little farm one mile and a half from our place. We shall have a few peaches. The place had been unworked for five years. I let a family into the house for two dollars and a half per month, and we have the fruit. I was glad to get a man in the house. The woman, I hear, is a Sabbathkeeper; her husband is not. We shall have some almonds and some grapes. I am glad Mr. Blackman has just now plenty of good peaches for this season of the year. I can eat these, and when I get better shall use them freely. These peaches cost one and a half cents and the best two cents per pound.

I must now close my letter and will try to keep you informed of my health. Sister Peck came last evening. I am of good courage in the Lord, although I have had a very hard sick spell, and now I am better. There is a board meeting at the Retreat. Your brother Will is there now. I will hope changes will be made in some things. I have not time or strength to specify. Now let your trust be in God, and the Lord will work in behalf of His own cause.

Crisler, C. C.

Boulder, Colorado

May 12, 1901

Dear Brother Crisler,—

We leave Boulder on the morrow at two a.m. We had our appointment out and therefore could not connect with cars. We will go in private carriage to Denver. I wish to say a few words to you with my pen. We shall expect you will meet us at Oakland. You will come when Miss Peck and Mrs. Nelson shall come. We shall depend on you to take hold with our company of workers, and we shall push through our writings as fast as possible.

I feel free in accepting your convictions of duty to connect with us. We need your help, and again I feel very sure that unless you have some change in the typewriting you will suffer healthwise. I wish your health shall be preserved, and I am making all dependence upon you. I write to let you understand this so that Elder Daniells can secure help from Battle Creek or some other place.

The Lord has sustained me wonderfully on this journey. Good is the Lord and greatly to be praised. I have reason to praise the Lord that He has greatly blessed me on this journey. Our meetings have all been good, and the Lord has given me a testimony for His people.

I am hoping you will not apply yourself too closely to your writings. This close use of the typewriter is not the best thing to keep one in health.

I am thankful to the Lord for His goodness and great love to His people.

Lt 217, 1901

Lacey, Herbert and Lacey, Lillian

New York, New York

November 12, 1901

Dear Brother Herbert Lacey and Sister Lillian Lacey,—

I have words to say to you. I have been impressed strongly for months that you should come to America. The school interests demand your capabilities; and I believe now this move should be made just as soon as it can be brought about. There is need of many more workers than are now engaged in the work.

Will you consider this, and as soon as you can do so, take up your journey to America? I tell you, I think this is in the order of the Lord from the strong impressions I have had in this direction. I cannot write much now but ask you to pray over this matter, and then follow the light God will give you. "Ask, and ye shall receive." [John 16:24.] You have received your education as one to educate, and you have needed the education as a minister of the gospel. This was essential. We believe now, you should take your position as a teacher in the place where yourself and wife can best serve.

Sara and I left our pleasant home in St. Helena last Thursday morning, and rode on the cars to Chicago; there we met W. C. White, Eld. Daniells, Bro. Homer Salisbury, and Bro. [Moon]. They were very anxious for us to lay over a train, but we could not get the permit, so we had only a short period of time, and then we were accompanied by W.C.W. to New York City; changed in Albany, and here we are at the Home of the Mission under Eld. Haskell's supervision.

We see these great American cities are to be worked, and we need more experienced workers. May the Lord direct you, is my prayer. May Lacey White would be highly pleased to see you in their new home just built.

Now that we have come to the East we will remain for about six weeks longer. There is an important meeting at South Lancaster, Eastern Conference. That gives me two weeks in New York City. I have two Sabbaths and two Sundays there. We shall go to South Lancaster, and the meeting holds there two weeks; then we shall go to Nashville. We know not just when we shall be at home, but shall be there as soon as you will be able to adjust matters and leave your present field of labor.

May is looking so healthy and well. The children are well also, and we are glad this is so. We will all be very much pleased to meet you. I know I shall, as if you were my own children. May the Lord direct you, is my prayer.

They have just assembled in the next room for morning worship. This will occupy an hour with the Bible lesson. Be of good courage in the Lord.

In love.

Lt 218, 1901

Brethren and Sisters

New York, New York

November 25, 1901

Dear Brethren and Sisters in the Churches which are Always to be United in One Church in Christ Jesus,—

You have not received that education which it is the will of God that you should have had, because you have not been eating of the Bread of Life which came down from heaven. Had you studied the Word of God diligently, you would have been convinced that unity and harmonious action are to be always preserved if you would advance in the grace and the knowledge of the truth. Could your understanding have been with an eye single to the glory of God, your own selfish ideas would have been dispelled; the eyes of your understanding would have been opened to the secrets of the great spiritual agencies in the church. Your drawing apart—one small church from another small church—has grieved the Holy Spirit of God. For years the plan of heaven has not been met, and time has weakened the influence of the message. The commission to you who have come to a knowledge of the binding claims of the law of God is to now reach a higher standard than that which has hitherto been reached. The differences which have existed have left an unfavorable impression upon the minds of those that attend your meetings.

By a carnality in words the talent of speech has been an injury to the precious cause of present truth. The time has come when all the differences must be put away fully and thoroughly, and now, without delay, attempt a united, systematic effort for the one great object—sanctification through Jesus Christ to the obedience of the truth. “Sanctify them through thy truth; thy word is truth.” [John 17:17.] How long would it be before the influence of one would be the influence of all? Zeal, piety, and wisdom would blend in the converted souls through sanctification of the truth in a combined movement, and the gospel of Christ would be exerting its decided influence in vigorous action, demonstrating the power of God unto salvation, and there would be deep earnestness in the work, more combined and vigorous effort—a using of all your energies, sustaining one another in the work of enlarging the territory of the Kingdom of God in our cities, that earnest results would be seen, and prayers and hands would be uplifted to heaven, saying, “Who is sufficient for these things?” [2 Corinthians 2:16.]

Agents must be selected, chosen of God for spheres of labor appointed them; and the working of agencies must be sustained by the prayers and the contributions of means from the disciples who may remain in their business stations, and thus earn the means necessary to sustain those laboring to work out God’s appointed plan. This is why the work of a united, converted church, with prayer and fasting for the Holy Spirit of God to be revealed, will bring the angelic agencies very near. As the disciples “ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.” [Acts 13:2.]

God will work just as much in our day, if we will individually co-operate with Him. Each should labor to strengthen the faith of the other earnest workers. God does not give to any of us the commission to hinder and discourage any soul who can work interestedly under the supervision of the Great Head for the presentation of Bible truth and [the] saving of souls ready to perish. We must labor now for the extension of the truth, and as a result many souls will come to a knowledge of the truth in our hitherto unworked cities. The very choicest instrumentalities the church contains should be selected and sent forth and sustained in extending missionary efforts.

“And when they had fasted and prayed, and laid their hands on them, they sent them away.” [Verse 3.] They went to their appointed field of labor. The laborers moved under divine authority. These men must know for themselves the best fields in which to work. Some men can work better when they can be with their families, for the church in their own home may need the influence of a God-fearing father to discipline and train his children. God would not have men ruthlessly sent to fields far away from their families.

Some without families can go more conveniently than to appoint a man to a field which leaves the father away from his family. In sending Christian workers from post to post, let the fathers and mothers be consulted before the field is appointed. The home family flock is not to be left distressed for the want of a father’s judicious influence.

The Lord says, “Enlarge your borders.” [Exodus 34:24.] The power of the gospel is expansive. Men are to be devoted soul-savers and may have something to show for their labors. If the workers fail to produce fruit, something may be wrong with the tree. The cost of working the vineyard must be made as little as possible, because there is a large territory to be worked. As men are employed in different places they should always be looked after to see what is the result of their labor. If the tree bears no fruit it may be because it needs to be transplanted. If after proper labor it still has no fruit

to bear, let it be removed; let the laborer be dismissed as an unprofitable servant in the work of soul-saving, and encouraged to go into some business, by which he can earn means to act his part in sustaining laborers that can work successfully—persons with tact and wisdom, who in the fear of God will win souls to Christ.

Churches are to be planted. No great centers are to be made as at Battle Creek; and yet there will be some important churches established, and meeting houses provided in large cities favorable to accommodating the believers in that locality. There should not be a call to have settled pastors over our churches, but let the life-giving power of the truth impress its individual members to act, carrying on an efficient missionary work in each locality. As the hand of God, the church is to be educated and trained to do effective work. Its members are to be the Lord's devoted, Christian workers. The church is too one-sided.

There are large interests in New York City, and New York embraces a large field. It would be wise to have New York properly worked as a separate conference. It is a great missionary field. It will require a much larger outlay of means than is now anticipated. If New York properly should come under the general workings of a set-off field—a field to be worked separately from the other territory and interests—we can make a specialty of this field, and more will be accomplished. Much confusion will also be avoided.

There is such a thing as workers getting in one another's way, and losing time in making preparations to do something that ought to be done promptly. The best time to work New York City is now, the present, now; and let the path be made as straight as possible for the work to be done, and at the same time let all be interested in every interest created in adjoining localities.

Those working the great New York properly must have special plans by which to work that field, and the general working forces should unite in the matter of building up the general interests.

The great New York must stand in a different relation to the General Conference than the surrounding territory and interests which are different, and will have to be considered in a different light as far as missionary work is concerned. New York is a world of itself, and should have in some respects a different management from that of the surrounding localities.

God has His appointed agencies for the enlargement of our circle of influence and for the increasing of the number of workers who will be missionaries indeed, laborers for the saving of the souls of their fellow men. Those should set no boundaries to limit the sphere of their labors. The Christian church will ever meditate advancement; it will ever be educating workers for further conquests for Christ. It should ever be moving on, so that the truth may extend to all parts of the globe.

How did Paul and Barnabas labor? They visited every place where they could get an entrance, and they had success in the saving of souls to Jesus Christ. After a large territory was worked, they visited the churches which they had planted, and then returned to Antioch, the place from which they had been recommended by prayer and counsel for the work.

In the same way is the work to be carried now. Let those preparing to be laborers study Acts 14. Let them become familiar with this whole chapter, for those who will become laborers together with God in these last days will realize similar experiences as those recorded in verse 19. "And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned

Paul,” who had so recently refused to be worshiped as a god, “drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch.” verses 20, 21. Thus they fulfilled the commission given in (Matthew 28:19, 20): “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 always, even unto the end of the world.” Their special work was “confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.” Acts 14:22. These experiences were of great value to the churches.

The Lord would have had New York with all its surrounding localities and cities worked many years ago, and now that the opportunity is more plainly revealed, in all localities, in every church, hearts should be drawn out and connected with the progress of the gospel message in all the neglected parts of the vineyard. Hearts should be thrilled with a growing, living experience. Now that there is a great work started, no one must fold his hands, but all must regard with interest every movement of the church. The churches now in different parts of Greater New York are to feel their sacred, God-given responsibilities. The word of the Lord is for this wide missionary field to be faithfully worked, and every vestige of criticism and faultfinding and separating of brethren is to cease.

Their prejudices, their thinking and speaking evil are to be put away. God will not tolerate any longer the spirit that has been controlling matters in our New York churches. The fields here are ready for the harvest. In whatever direction we look our brethren must do their appointed work which stretches to a large unmeasured circumference.

Those who would cherish and foster their prejudices are not to be listened to. The work is to go forward under the direction of God, and those who wish to keep up the spirit of dissension should take themselves out of the way and let God’s work move onward.

Every church shall move in God’s order, following His plan of communion and Christian oneness. The whole body of believers is to be one in spirit. They are collectively the church of Jesus Christ. Standing in this widely extended missionary territory, the church should be calling the sinful to look at the Lamb of God who taketh away the sin of the world. This work is to go forward. Those who have taken upon themselves to carry a measuring line that they may measure all, and say how things shall go, may now be excused from this responsibility.

The cross of Calvary is to be uplifted, and all who will be engaged in drawing the people to the cross, enlarging the circumference of the circle of believers larger and larger, will have Christ, the power of salvation. Zeal for the power and glory of God is to be revealed. Let all understand that we are to now get rid of every root of bitterness, and have a sanctified zeal for the saving of souls who are ready to perish. We need more of the Holy Spirit’s guidance.

Lt 219, 1901

Kellogg, J. H.

South Lancaster, Massachusetts

December 1, 1901

Dr. J. H. Kellogg

Sanitarium, Battle Creek, Michigan

Dear Dr. Kellogg,—

I have the most intense interest that yourself and your brother Willie Kellogg shall walk and work in the footsteps of Jesus Christ. Willie Kellogg has need of giving himself wholly to God while the Spirit of God invites him.

“If any man thirst, let him come unto me, and drink.” This invitation was given by Jesus Christ. “In that last great day of the feast” Jesus stood and cried, saying, “If any man thirst, let him come unto me and drink.” [John 7:37.] This scene enacted before the people was a symbol in commemoration of the Lord Jesus’ bringing water from the rock during the desert journeyings. In the seventh chapter of John our Lord blends the two thoughts: “I,” says Christ, “am that living rock; I am that living water.”

Lt 220, 1901

Kellogg, J. H.

Nashville, Tennessee

December 25, 1901

Dr. J. H. Kellogg

Battle Creek, Michigan

Dear Brother Kellogg,—

I have written two letters to you which I cannot find. I supposed I had them with me, but they must be in my diary which I supposed was with me, and is not.

I have heard the document read in regard to the forming or creating of sanitariums, and the light God has given me is that such a document should not bear the endorsement of the Battle Creek Sanitarium, neither should it bear the endorsement of any sanitarium that shall be created.

I have this word to speak to you; that the Lord has not directed that any such agreement should be made. There is not the right ring in these terms, and there is in these prepared arrangements danger of oppression, while it has the appearance of great liberality. All such agreements as are proposed in this document will lead to a condition of things that God forbids shall come in among our people.

We need to be guarded on every side. The dangers were opened to me while in Australia.

Lt 221, 1901

White, W. C.

St. Helena, California

August, 1901

Dear Son W. C. White:

I have had quite a time of reflection since I left my home in St. Helena for Healdsburg, and I am satisfied that we are making a mistake and it hurts my soul. Here I am on this farm, paying out money to carry it on, building, etc., bearing the many burdens that come upon me in consequence of my writings left undone, which ought to have been done in Australia, but were not done. Then the things which absorb your mind come to burden my mind and the many doors opened by suggestions to go here and there, and so manage to attend so many meetings that my strength is constantly taxed so that I have my time so fully occupied I have no repose of spirit. The writings I do are done with aching head and a distressed pain in my left eye. When I learned that you were placed on so many committees here and there, I felt my spirit sink to the lowest ebb, and I know all these responsibilities are not favorable to the advancement of my work.

I did not suppose you or I or any one of my workers was to attend the Teachers' Institute, but it has been as it has. I was beguiled into the idea that during the three weeks we were to be in Healdsburg, Sister Peck and you could connect, and that plan led me to consent to let Sister Peck go and to go myself; but you know just how it is and has been. We are not advancing one particle in our work proper. Here is one year passed into eternity, and what have I done to get before the people the burden of true education? Once this work is done, thousands can be benefited; but our light, given of God, is hid under a bushel. Matter that can be prepared is not prepared and never will, I fear, come to the people, for your time and strength and capabilities are scattered here and there upon work that enlightens a few, and may be endlessly kept up.

I see no way out of my perplexities. If you will say, "Go ahead; I must be on these committees and do this work," then I will reckon no more upon you in the work of preparing matter for the press. Just as long as you are connected with the work, my workers need your whole time except that which will give your mind refreshment and rest. You not only take your time, but encouragement is given for my time to be fully occupied as it has been in many lines.

Sister Peck is called off from doing the very work she has been fitted to do. We are glad of your help, but you are diverted from this work so easily, to give your mind to many other things which it appears must be done, that my mind is in continual perplexity and study, much worn and distressed with many things. I cannot do my writing successfully, and it has to be so deficient, cut to pieces, written and re-written, that I have little confidence in writing anything. If [only] I had not so many doors opened before me, in going hither and thither, and you [had not] taken on burdens that should not come to me if it can be possibly avoided! But I am very weary of it all, and I might just as well dismiss the idea of accomplishing anything in the book line. I see no hope. I have no courage. There will be enough things to call you on boards from now till time closes, and I am not able to determine what shall be done.

But one thing I am free to say, I consent not for Sister Peck to leave my work because someone calls her, Do this. I want her time and her talent. And if you cannot give her the very help she ought to have, I shall encourage her to do what she can to complete something, even if it is not as perfect as it might be. But as things are now, I am in constant uncertainty and painful distress night and day at

the amount of help I have, [while] you [are] bearing other responsibilities, and no books [are] being completed. I can but feel that things are not as they should be.

I know you will talk of the necessities of the work to be done in general lines when, if I could but have the help I ought to have to complete my books, light would shine forth everywhere. It is yourself that is hindering the light coming forth. If you give up all responsibility in the matter, then I will have the best help I can secure without depending upon you, and you can become a field-hand laborer. The Lord will give tact and ingenuity and skill to someone who will take up this work and push it. This slow work pains me and I am becoming unfitted to do even that which I might do in writings, if so many burdens were not constantly coming upon me. My mind becomes wearied out. I have no confidence in myself. I am tired.

And now, Willie, please do not talk of Sister Peck's going to Los Angeles. It seems to me you are unwise in your suppositions that she can break away from her legitimate work to take up this, that, and the other and then have all the inconvenience of getting right hold again. My work has been hindered long enough by this kind of planning for yourself and for my workers. Now I mean that some understanding shall be had, and that we shall work to the point of completing something to get before the people on Christian education and on the line of my testimonies that God has given me which the people have needed for years, and I am called in personal labor to repeat that which is brought out in my testimony.

My soul is so burdened, and all my workers, I know, are carrying a heavy load. What might be done and should be done, and is of the highest importance to come first, is made as something to fill in after many other things are done. The Lord has presented this thing before you so many times, yet there is the taking up of so many matters that crowd out the very essential things that ought to be done—things that God has given to correct the evils that require so much time and so much wearing labor—and would save so many mistakes that are made for the want of the very light that God has given to come to His people. You are the best one to handle these things, but if I am to be left as I have been in the past, burdened, and your mind occupied with other things, I must either drop the burden or lay it on others' shoulders who will give attention to the matter and complete something. I write this to you for I am grievously burdened.

I cannot see the great necessity for Sister Peck's being in Healdsburg, nor the great necessity of her spending three weeks more in Los Angeles. I feel no burden there. I have borne my testimony faithfully and now I turn to my work. Cannot you see that the every matter to come out will make it unnecessary for all this multiplication of board meetings? Our light is not forever to be kept under a bushel.

I am sick at heart. I fail to see consistency and true wisdom in the long delays of getting before the people the light which they should have. If I must always carry the burdens that others are manufacturing for me to carry, and neglect the work that you know ought to be done, and that without delay, how shall I answer to God for the light that should have come to the people? I ask myself again and again, Is it possible that you are out of your sphere in trying to place yourself in position to do my work? While being there, you are certainly hindering its accomplishment in not doing what needs to be done.

No one knows of this that I have written but yourself. Consider this prayerfully.

Lt 222, 1901

White, W. C.

St. Helena, California

October 27, 1901

Dear Son Willie,—

I have received three telegrams from New York City in regard to Franke's taking up work close by Elder Haskell. Elder Jayne sent two telegrams; one from Elder Haskell requests prayer in regard to securing hall—nothing about Elder Franke. A good letter this morning gives particulars of the situation. He thinks if I could now come into New York, and all of our faith could hear my testimony, that it would be a most successful thing to create unity. They have secured a hall for meetings and think they will be able to purchase. If they could only have five thousand dollars to head the list of donations, outsiders would then do a good amount. I am willing to go if it is thought best. What think you?

You know when we were last in New York the people were disappointed in not having the hall on Sunday. I would go if I thought it was the best thing to do. It seems to me the strangest thing that Franke should be sent to New York City when he could not yoke up with Elder Haskell, and what such things mean is more than I can comprehend. I have written a short letter to Brother Jayne and expressed my mind. I have one written at greater length that will be sent tomorrow to Brother Jayne, explaining the reason that Brother Franke should not commence labor in New York City.

I have had so much writing to do to answer letters and write out the light given me to various ones that I have had no time for repose. Today I had a talk with Brother Cady. He came up from Healdsburg on business. Last night, evening after the Sabbath, I went to bed at seven o'clock; but the case of Rodney McClure was so urged upon my mind that I had to write; after lying awake till eight o'clock, I dressed and rolled off the burden of Rodney. I was so glad that no one told me anything of his course. Brother Cady came in this afternoon, and Brother Boeker came in to see me. Had a long talk with Brother Jones and Brother Cady. They will not have the boy Rodney attend school. He is hurting the other children. I was so glad my testimony was written before I had conversed with anyone.

This has been a day of close application and many visits. Now if you think it would be advisable for me to come, telegraph for me and [whether] I should go direct to New York City, supposing I did come, or stop off at Battle Creek. I could go without change of cars from Oakland to New York City. I want not to make the journey, but if good could be done by so doing, I would go. What think you?

I am usually well, but so sleepy just now, can scarcely hold my eyes open, for I wrote until twelve o'clock, then slept until four o'clock, and I have been at it all day as hard as I wish to. All are well. Thank the Lord. I just pen these lines for a word from you by telegram. We all miss you.

In much love.

Lt 223, 1901

White, W. C.

St. Helena, California

October 30, 1901

Dear Son Willie,—

I send these copies to you, just prepared. I have read the letters written to you by Elder Haskell. I do wish the brethren would not move like men who had put out their eyes. Why cannot men study from cause to effect? I intend now to visit New York. I could have gone with W.C.W. I think now I am needed to bear a decided testimony in New York. Elder Daniells' movements have made it a necessity. I must now fulfil my promise to Elder Haskell. I shall leave here as soon as possible. I want to be with them at Berrien Springs and bear my testimony in New York City. Shall go to New York City from here as direct as I can go. May have to go to San Francisco. Shall go trusting in the Lord God of Israel. I shall take sufficient wraps with me to be comfortable and shall have a room, if possible, to ourselves.

This seems to be duty now. I may leave tomorrow. I have faith that God will be with me. I dread the journey at this time of the year, but I cannot see that Jayne in New York shall spoil the good work begun. Why, oh why, is there not greater wisdom manifested to set the work in operation? That Jayne can no more manage than a child.

This must go now.

Lt 224, 1901

White, W. C.

Elmshaven, St. Helena, California

November 4, 1901

Dear Son Willie,—

I received your communications this morning, have read them at one o'clock a.m., and I was not aware I had not written to you. I have given directions that copies of all letters be sent to you, and thought there would be sufficient. If they have not been sent, I am sorry.

I will write now a few words. I have never borne my testimony in New York City, but have had an impression I should do this. About twelve years ago, I think it was, we had the meetings in a certain hall in Brooklyn. I am some way impressed I should be in New York and bear my testimony in that hall hired by our brethren. I am burdened with the outlook, and I think I shall, without further delay, go to the city of New York. I had rather be there at this time of the year than in summer. The situation has been presented to me in many ways. I could help them if God gives me a message to go, and I am sure we could come home the southern route if you stay until December.

The book will not get out by January, and if it is delayed and delayed, I might just as well go now to New York City, not especially to help the outsiders, but to help those who are broken-up parties, to unify. And I think I shall, notwithstanding your letters give me no encouragement, leave here this

week some time, direct for New York City. It may be my last chance to speak to them in New York, and if there could be unity brought about among the Sabbathkeepers who are now standing one apart from the others, I should have done a good work in the strength the Lord will give me.

I think now that it was my duty to have gone with you when you went. I have no special burden on the hillside. Elder A. T. Jones and Brother [Taylor] are at work in the Sanitarium. There is a better atmosphere prevailing in the Sanitarium. I have not been up there to speak since you have been gone, I think. But the only difficulty that presents itself is the danger of being snowed in from getting back to California, but the southern route is open and I could come back by Los Angeles, and what have I to do with the coming back? The testimony given me of God is for just such emergencies as are in New York City. I cannot change the impression that I should go. And unless something shall interfere, I shall go direct to New York City.

What shall I do? Will you meet me in New York City? I shall leave here Wednesday, I think. The sooner I start the better. Sara holds back. Brother and Sister Druillard say little about it, but think it is best for me to go. That is the way they look at it. I think I have a duty to go to New York City. There is a testimony I have to bear there.

I write this but will not be able to write much. Everything here seems to be shut down before my mind, and New York City opens up. I dread the journey, but I think I shall start this evening for Oakland and get my position tomorrow morning in the cars for New York City. Unless I can get this impression off I am no good here.

It is now half past two o'clock a.m. I have been unable to sleep past one and two o'clock for months with two or three exceptions. May the Lord guide me is my most earnest prayer. Lord help! Lord help! is going forth from my mind constantly. I cannot be bound in on this hillside. The workers here are, I think, all settled and doing their best, but as far as I am concerned I have no action in this work. They are not ready for me. Well, I am in great need of courage in the Lord.

Mother

I will write a few words more. We are receiving letters all the time in regard to the school at Berrien, and they are troubled with the thought of Magan leaving them because of his health. Then, the talk is of removing Brother and Sister Salisbury to Europe. What does this mean? Is there nothing to be considered in regard to the light that was given that the present faculty should not be broken up and scattered? The question was asked: What in regard to Brother and Sister Salisbury? Will not they be spared for Europe? I made answer: If they were the ones who have been obtaining an experience in the school work, they are the very ones who will be needed in the new location and the starting of the new work.

If ever there were a necessity for a thorough faculty in the school at Berrien, it is now; and the Lord, seeing the end from the beginning, understanding all the bearings in connection with the school, has in His great love laid out the course to be pursued. From the light given me, this first term, under the circumstances, demanded the strongest kind of help. And it would be poor policy to place them in Europe when they are a fit just where they are and when their place cannot be supplied. When the Lord has laid out the matter so definitely in regard to the faculty, why does human judgment and calculation break up the plan?

Is not Brother Salisbury needed in this important time in establishing a school at Berrien Springs? Then shall they be called to a new field just at this time of so great importance, when it is considered that it is unsafe for Brother Magan to remain during the cold months in Michigan? I can see that he needs a change. Why is this change needed? Because the same error has been repeated of one man's being overloaded when he had need of a period of entire repose to recuperate. How do they intend to supply the place of Brother Magan in his being relieved from his responsibilities? This may be essential; but to take others away also makes the outlook rather discouraging. Be careful, that in your arrangements you do not spoil the plan of God.

I am glad Brother Prescott is laboring in Michigan. This is the very best thing that can be done, because impressions not fair and just have been left on minds in Michigan that it were best should be changed. If Brother Prescott could now go to New York City and take hold in the fear of the Lord to set things in order—and I will be there also, and you will be there—I believe there would be a different order of things in New York City. The way the matter has been presented to me for the last twelve years is that this city right here in America has been in as large need of being worked as any place on the globe. As I have looked over my diaries, I see that this is a place in which all should have a deep interest; and this is the reason I told Elder Haskell I knew I had a message for New York City, and I would come in at the latter part of the season and work in the different camp-meetings, but you see I was held here.

Now, if the Lord will help me, I shall go without stopping to have the least arrangements made of clothing or anything else, but just pick up and go, and I shall not suffer if no preparations are made. If you will arrange to join me in New York City, Amen and Amen. If other arrangements are made for Nashville, then I will not break up any arrangements; but the Lord helping me, I shall make a start from this place this evening or tomorrow morning. Now this is my purpose, and, the Lord helping me I shall carry it out. The burden is on me for that great city New York, and the Lord will open the way for me as He has in securing the hall where I can speak to the people.

Mother

I should not have written this on this paper but expected to have it copied, and as it must be delayed if copied, I will send it as it is.

Lt 225, 1901

Kellogg, J. H.

Nashville, Tennessee

December 26, 1901

Dr. J. H. Kellogg

Battle Creek, Michigan

Dear Brother,—

I am instructed to say to you that the scene enacted at College View hurt the Lord Jesus Christ and left its impression and its influence upon the work that never must be repeated. The special things I

cannot repeat, but the words spoken in regard to that transaction were such that Christ was wounded and bruised by both parties on that occasion.

As a man standing in a more responsible position than some of the others in that company, your example in that transaction was not of a character to correspond with the great light and exalted privileges God has accorded you as a man of His appointment.

Dr. Kellogg, you will never be sustained in regard to that transaction, nor hear the words from Christ in regard to it, "Well done, good and faithful servant." [Matthew 25:23.] The words given me, which I was instructed to say to you are, "I have not found thy works perfect before me. You must bring into your work altogether different principles, then I can sustain you and guard you."

Lt 226, 1901

Peck, Sarah

Nashville, Tennessee

December 24, 1901

Dear Sister Sarah Peck,—

It is evening. I have been very ill, and it seems very much like the siege that I had one year ago after being poisoned with the impure air in the church in San Francisco. The severe, cold snowstorm in South Lancaster was so unusual to me that I could not become braced against it, but my throat and lungs were in need of rest, perfect rest, after the long strain upon them at the General Conference—that long journeying from Battle Creek to Minneapolis and on to the different places.

Several times I spoke twice each day, and on two occasions three times on that trip, and spoke 23 times in 23 days, feeling all the time intensely. It was not a thing I ought to have done in any wise. Coming from Portland through the mountains on the cars was severe to my throat and lungs that I had used altogether too much. You will understand this better than many who do not know me as well as you do. But I will close.

December ____, Friday morning. We have not forgotten you, but have been quite sick and have little strength. Nevertheless I will write. We are now in Edson and Emma's home. Last night, or this morning at half past two o'clock, we were at Nashville. Met Edson and two men accompanying, with a chair—a wheeled chair—and took me quite a long distance to the elevator that conveyed us up a long flight of stairs where the double-seated phaeton was awaiting us. It was quite cold; had been raining. We went the distance of two miles and a half, and came to the place where Edson and Emma abode temporarily.

I had a large, pleasant room prepared for me, a stove open as a fireplace, and here I remained about two weeks. Then [I] thought I could use a smaller room just as well and would be much less exposed to callers. Last Sunday we changed. The large room was Edson's office, opening into another room for his helpers.

All the time the hammering has been going on, and the colored people driving up with barrels [of] the bricks to make the outside finish, and they seemed to think it was just as essential [to] holler and sing and give orders as to work. This did not soothe the nerves very much.

But I endured it very well; but Sunday I nearly collapsed. I have been pale as the dead ever since I left New York for South Lancaster, but that day I feared I could not live. But I did get through it somehow, and have not been as bad since.

W. C. White was at Graysville, but left Friday at nine o'clock and returned the next Monday. Graysville is nearly 200 miles from Nashville—I am told about 175 miles. I dare not go to Graysville to tax my strength one jot more than is required. Every change of place means more or less taxation in that change, and a supposition that I am better than I really am; and then there is conversation, and that is worse than traveling. But I have reason to be thankful that I have not entirely succumbed to the traveling, the intensely cold weather, and the changes of bed and food; I will not complain. The undertaking was too much for me.

Sarah has had a very hard strain upon her, for she has at times just about given up hope for my life. It has been something of [an] extra burden she should not carry. She has a severe cold, and you know, I suppose, I had not a thought of going to South Lancaster. I knew not that there was the New England conference to be held there, but thus it was. And of course they thought Sister White must be there. I spoke in that conference three times, at the Sanitarium three times; I could do no more.

The work in Greater New York was taxing and in Trenton there was a trial. It was cold and they opened registers in my sleeping room, and the poison gas nearly ended my life. I cannot describe the sensations. It was just fearful. I found my way to Sarah's sleeping room and told her [to] come to my room. She worked over me, I think, one hour. And all this extra care for me was done in the great goodness of their souls for Sister White. Well, I do praise the Lord for His preserving care.

Sabbath morning a carriage took us a short distance where there was a baptism of several. Elder Franke was administrator. Everything was done in a neat, orderly, appropriate manner, and the presence of the Lord was there. Not only were the candidates appropriately prepared with their black serge dresses, but robes also for the men are considered essential, and I say Amen. [Elder Franke] himself had a surplice and it was placed over his rubber suit, and I have never seen a more correct burial in the watery grave than the symbol before us on that occasion. The candidates were covered over reverentially, just as it should be. There is [a] science in [the] form of baptism, as in every action that is required in doing service to our heavenly Father.

We had to go quite a distance to the little hall. Hired a poor, small, inconvenient affair, but it was the very best that they could do. Two hundred and fifty were crowded in, and I need not tell you the atmosphere was full of malarial poison. The Lord helped me to bear a powerful testimony to these believers, and they listened with intense interest. There was a testimony meeting, and there was such gratitude expressed that the Lord had sent the truth to them. I rejoice in this work that has been done in Trenton. And now a meetinghouse must be built, and already a fund is started, \$200 raised, and the place where to locate this house for the Lord is yet the problem. Trenton is the capital of New Jersey, and there is much work to be done to follow up the interest Elder Franke has created by the help of the Lord. There are places all through New Jersey to be worked. Oh, where are the reapers?

But I must close this writing, for I am becoming weary. I will now say that [the] meeting was excellent.

After I had spoken, there was a little lumber room [a room used for storing old furniture, etc.] Sarah and I went into. Took my cold bath and then went again into the congregation and there were so many excellent testimonies borne. It was rainy and [there] was a cold wind. We drove about three miles to the boat, and oh it was so blustering, [and] the long passage to get on board. We then took [a] hack and our luggage and rode to the mission. All this was in the face of a gale. I spoke Sunday afternoon, and the Lord gave me special power.

Monday we were all ready with our luggage to go on the hack ordered, but no hack came at the time appointed. I suppose the one who was to attend to the matter was drunk, and as we were all ready we would not unpack, and therefore we had to be in the night cold, bitterly cold. Changed cars at Worcester, and then were too late to get on board the regular train, and went 15 miles on the electric car called Street Accommodation Car, and we were thankful for this chance. We did not get to South Lancaster until eleven o'clock, and all these things prepared me for my present state of feebleness. But now I will write no more of this matter. Do not think I have in any way forgotten you or your mother or any member of my family, only I have not written you.

I realize how you are situated. My dear sister, I ask you not [to] worry. Do your best. God is your helper and your God, and put your trust in One who knows all things. I have never in my experience with you felt otherwise than the most interested one could be in your work in which you are engaged. And whatever has been your experience, I have not felt like placing the least censure on you. Now [I] will say, Do not feel overloaded as a cart beneath sheaves. Do what you can do in the wisdom which God giveth. Be assured you shall not be blamed. Be of good courage in the Lord. I have some realizing sense of this matter that you are carrying, and I sincerely hope you will obtain all the help possible from Brother Clarence and Marian who has [had long] experience, and rest in the Lord; He is too wise to err and too good [to] do us harm.

Now, I am not discouraged, neither am I going to be in haste and rush my workers. Never, never shall this be. Light, precious light, God has given sufficient, abundant, and He will have all to prize what they do have; and to blame God for anything, it shall never be on my part. And I am glad you are with us now. Rest in the Lord, and I know you will do the very best you can, and I know that [you] will not betray sacred trusts but will be true as steel to principle. I write this definitely, that if anything should occur that I should drop at my post of duty, I want a testimony borne from my hand that our attitude toward each other is that of tender, loving affection; that I appreciate your talent as increasing in efficiency, and I have not one criticism to offer, for I believe you have done your best. I want you to be cheerful, of good courage, and may the Lord bless and comfort you, is my most earnest desire and prayer.

I hope your dear mother is well, and I hope will continue well. I close up this amid the rattle, bang of luminous fire crackers, and other things. I am of good courage although compassed with infirmities. It is nearly daylight. I shall not even read this, for I am tired.

Yours in love.

Lt 227, 1901

NA

December 8, 1901 [circa]

[begins on page 3] ... as I did and held me in uncertainty three weeks, but after two and three telegrams, I came to the decision it was best for me to go; and if I could endure the ride in the cars, where there is not sufficient air, and the cars heated, I might venture even to the State of Maine. It costs something for me to travel. I have, with my secretary, a drawing room in the Pullman sleeping car. Our people will not consent for me to travel in any other way. The presidents of conferences have thus decided I have the privilege as a missionary, with my secretary to go on reduced fare.

W. C. White, my son, met me in Chicago and came with me to New York. The weather wa quite mild. Seven hundred Sabbathkeepers, and a few not of our faith, assembled on the Sabbath. I have never met a more refined and intelligent-looking people. But few had ever met me before and [they] were prepared to meet me heartily and gladly. I was taken in a cab to the meeting, which was only a short distance, but they had their way. They said my strength should not be taxed unnecessarily.

The Lord gave me great freedom. I spoke three times in the hall—on Sabbath once and twice on Sunday. Three times during the week.

The next Sabbath, by common consent, W. C. White, Sarah, and I went to Trenton where Elder Franke had been laboring and had created a very large stir. (This is in New Jersey and Trenton is the capital of New Jersey.) Many souls have as the result of this effort been converted, including ministers, doctors, and deacons. The only hall they could get was small; 250 people were present.

I did not know these people [with the exception] of two or three of them. Elder Franke baptized a number in the morning. Everything was prepared as it should be. The women had their baptismal robes of black made neat and plain. The administrator had his rubber baptismal custom and also a vesper garment of black over the baptismal rubber suit. Everything was done in perfect order, [with] this scene done so gently, and everything passed off the best.

I could speak to the people only once. But there was a gospel testimony meeting, and the most precious experiences were related. All expressed what great joy it gave them to see and to hear the good words spoken by Sister White, for it filled their hearts with joy and love. That was a most excellent meeting.

We went directly from the meeting to the cars. We had been three hours in the meeting. It rained that day, all day. We did not get to New York City until late.

Sunday was a rainstorm, tempest. I supposed there would be only a few out, but there was a good congregation of people in the hall. I spoke from 1 John 3:1-5.

Next day we left for this place, South Lancaster. That had happened unto us as I feared. We did not get to our place of rest until a late hour, and my throat was sore, and I have had difficulty. I am sick.

[On my] birthday I went to the Sanitarium where I have two rooms to myself, Sarah a room by herself, and W. C. White two rooms for himself. We have every attention and convenience. I have taken baths hot and then toned up with cold water.

It is now Sunday morning. I have spoken to the helpers and again to the patients and helpers. Sabbath day, November 30, I spoke in the large church in South Lancaster. I did not know when I came to New York that there was the New England Union conference to be held in South Lancaster. The urgent request of our ministers was that I should be present and act a part in their conference.

I spoke a short time Thursday. The house was apparently full, but on the Sabbath, yesterday, the house was crowded to its utmost capacity. I do not know how many hundreds of people were convened; galleries were full, and the body of the house was full. I feared that I should not be able to speak because of this severe cold, and if I could not speak I was deciding to go straight to Nashville, Tennessee, and then to Los Angeles, then home. But the Lord helped me. I spoke alone one hour, and then returned to the Sanitarium.

I always take a cold bath after speaking, and that tones up my system. Unless I do this, nervous prostration is the result. I lay down after my bath and had a sweet sleep. When I awoke I realized the blessing of the Lord in large measure was upon me. I felt the sweet peace of God and so happy that it was to me a little heaven below. I knew then that the Lord had honored my faith in attempting to speak. This day, Sunday, I shall speak again to the large number.

There is a college here, an excellent school in South Lancaster, and a well-equipped sanitarium.

If I could only see you here, but I dare not remain in this cold climate. It is the first real cold weather we have experienced for the last eleven years. We are making arrangements to visit in New England next year and hold several camp-meetings. I can venture then, but not now; I dare not unfit myself for the accomplishing of the work in book making.

I have four editors at work all the time, one in preparing articles for the papers, one preparing articles for books on higher education, one is preparing other writings for the church; so you see we may have to abide at home much of the time till we shall complete some books.

We have an excellent, talented young man also as editor/stenographer. These are all under pay. The Conference pays my attendant, and also Miss Maggie Hare for her editing my articles for papers. I settle the bills for the other wages, which is not a small amount.

I have many books in preparation, and I must get home as soon as possible. They expect me to attend meetings in Philadelphia on my return route, and also Buffalo, and in every place they plead for us to stop and just give them a few talks. This I will try to do unless the cold weather shall forbid, then all these side issues will have to be given up. Our room is heated by steam and we are comfortable. I cannot bear the heat of the stove; it hurts my heart. I must now eat my breakfast.

Will finish this letter after my speaking today in our church. There was a full house. I spoke not over forty minutes. Dr. Kellogg came to South Lancaster. He asked to speak after I had spoken for a short time. He spoke more than one hour, interestingly, and his words were excellent. He has so much business on hand that he could only remain until sometime in the night. He has many critical cases to attend to.

I had some interesting conversation with him in regard to entering the cities without delay. He considers now is the time to work our cities, and I know this to be a fact. I am full of this matter. There have ever been many schemes devised to enter the cities by making a great display, but this is

not the Lord's plan; but it has never been done. The cities must be worked. We have no time to lose, and because the money has not been laid down in sight there has been nothing done.

Elder Haskell had no support in his work. He had some help from outsiders in getting the hall. There seems to be a determination that the hall should not be hired; but it has been hired and there have [been] meetings to unify discordant elements. Some are for Elder Haskell, some for Franke. They were having high times of dissension on the point. Telegrams were sent to me because I had a reproof for Elder Franke in regard to his manner of labor, for it was decidedly specified it is not Christ's example. He did not take it very well, but he began to search the testimonies. Elder Haskell could not unite with Elder Franke's manner of laboring. It ended in a telegram sent to me. I returned, "Elder Franke work elsewhere. Not within a few blocks of Elder Haskell's hired hall." That night light came. Elder Franke was presented [to] me as a man of God's appointment if he will learn Christ's way, and the Lord's hand was stretched out, saying, "Forbid him not. He is a man of My appointment." [end of pages we have]

Lt 228, 1901

White, Edson

May 28, 1901

[begins on page 8] ... Let each of you as Christians make straight paths for your feet lest the lame be turned out of the way, but let it rather be healed. Now let each subscribe to be strictly vigilant of himself. Christ is your pattern. You cannot adjust everything just as you would like, but you must leave [room] for the Holy Spirit to do the work upon human souls and surprise all with the manifestation of the meekness and lowliness of Christ. Now let each one connected in the work surprise the others by the beauty of Christ's character. You can each yoke up with Christ and learn of Him that His yoke is easy and His burden is light.

Tuesday morning [May 28, 1901]

Sacramento

I slept but a few hours last night. There is \$300 I received in donations and something over \$160 was sent Monday by Sister Gotzian. The other she was to send at once when it came in.

I am sorry about the other matter. You must not blame Willie, for you do this so much he dreads to open a letter when he is working sometimes half the night in councils, and then striving to stay up the hands and help all he can.

I was told by Sister Druillard that \$500 was sent, but I was hustled off to a couple, a brother and sister, who were desirous to have me dine with them. He had donated \$100 and knew the amount of the money raised. I understood \$500 would come direct to you.

We had to go to Denver. There I raised \$300, but only \$112 in cash. What direction was given I know not, for I had to leave the church directly and only heard the amount. Some pledged if they sold their land. One hundred and twelve was sure.

We had to rush on to Boulder, and there I obtained only a small sum of about \$30, \$15 in cash. But at the last place, Portland, there was between \$300 and \$400—perhaps a little more—which you will receive direct. But when the donors seem to be settled that everything must go through a certain channel, and I am not right on hand to say it shall not go thus, and W. C. White may be in conference with parties, there is a delay. But please keep your censures. They do not do any good and only create a very bad atmosphere.

I shall at this conference pull as strongly as I can and shall not let up until there is money raised.

The little book and your letter came just as we were to go to the cars from the Sanitarium, so we pulled in the silver of all sizes and counted it. It was estimated at \$260, but it tallied at \$160. Sorry. Brother Decker says it was not double what it was, but the rest, I am assured, is reliable. But they had not the money at that meeting. One lady, Sister Watson, had \$100 that is sure, and Brother Decker says he knows everyone and that they will meet their pledges.

Maggie leaves here for St. Helena. I have her take this and copy it.

Lt 229, 1901

Kress, D. H.

1901 [circa]

My dear Brother Kress,—

I would be pleased to have a long conversation with yourself and wife, Sister Erwin and her husband together. I hope you will with Brother and Sister Burden blend together; and I write this extra few words to you, my brother, to keep having faith in God; believe that He will strengthen you and make the atmosphere pleasant and cheerful because the windows of the soul are kept open heavenward. I am glad there is an orchard where you are, for some out-of-door exercise will do you good. Not that exercise which would agitate and overtax, but that change which will be a blessing.

All the patients who can have something to do out-of-doors that is interesting would be benefited. Some lively cheerful exercise is of great value in procuring health; and you have a precious prospect of out-of-door labors. Study and lead the patients to live out in the open air as much as possible.

If ministers and writers and physicians would preserve health, they must understand the need of keeping an equal balance between the physical and the mental system.

I believe the Sanitarium is just where it should be. You will now be favorably situated to attract the minds of the patients away from themselves. This can be such a good place to discipline the patients. Give each something to do and the exercise will help them. This will be amusement and sufficient to give exhilaration to the mind. Some can be employed when work is pressing that will earn for themselves something if they are too poor to pay their way.

The Lord will help you, but do not overtax your strength. This is my greatest fear for you, but I do entreat you will be wise and not overtax yourself. If things sometimes go rough, you have experience where to go and take it to the Lord in prayer. But let the soul strengthen itself in God's way.

I will have something to write, if I am able, to send to you from Oakland.

Maggie has come for this scribble.

Lt 230, 1901

Kress, Brother and Sister

“Elmshaven” St. Helena, California

July 29, 1901

Dear Bro. and Sr. Kress,—

We were pleased, so very much pleased, to hear that you were improving. The Lord bless and strengthen and save you to be God’s worker in this cause. I read in one of my articles, that had been copied, a place where I advised unfermented wine, [but it] read fermented. It frightened me, because I would not advise such a thing. Therefore I beg this be corrected in the letter sent to you, so that others shall not see this and take advantage of it and tell that Sr. White recommended fermented wine. I do not recommend any such thing. Although I would in your place seek to change the food you depend on as your diet, and when you speak moderately a short time without injuring you, then be exceedingly careful not to go far beyond your strength. Take on no disagreeable burdens. Bring all the sunshine possible into your life, all the sweetness and fervency of the life of God. Eat of His flesh, drink of His blood, and you will have eternal life. Be not cast down! The Lord loves you and holds your right hand. But there is no safety in exposures. Ye are laborers together with God, and His presence must be magnified.

Oh, that we might glorify Him who is life, eternal life, to all who believe. Talk this, my brother, write it. The great duty of man to his fellow man is to avoid hasty judgment. Oh, the great Golden Rule of love, how we need it to make our churches so that individually the members of the church should become consecrated vessels unto honor in doing the Lord’s service. We are always to do unto others as we would others should do unto us. Oh, how our Saviour desires to see us individually experiencing in words and deeds the kindness and gentleness of [Himself]—the mutual, tender, Christian courtesy for one another; the mutual affection which Christ would rejoice to see one for the other, no jealousies, no fault-finding, no harsh expressions, no harsh judgment—because we can [thus] represent Christ. He has given us the example in His own life, in His own practice. How very happy we would be if we had the love that thinketh no evil, beareth all things, endureth all things, believeth all things, hopeth all things.

In love.

Lt 231, 1901

Kress, Brother and Sister

1901 [circa]

My dear Brother and Sister [Kress],—

I have written very hastily and feared I could not get this to go in this mail, for I only heard the mail was going this noon a very short time [ago].

Now I wish you to believe we have full faith in you as persons working in the Lord's service, and He will be with you; but the time is short and will soon be cut short in a speedy work. Men will be called from [the] plow and the service in agricultural lines. The truth they will hear and they will receive. I am impressed deeply we have no time to lose. Work, work, work must be done in every city that has not heard the truth. God saith, I will turn and overturn. Several times are the words repeated to John, "Behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book; ... and behold I come quickly, and my reward is with me 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. ... I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David and the bright and morning star. And the Spirit and the bride say Come, and let him that heareth say Come. And let him that is athirst come, and whosoever will let him come and take the water of life freely." [Revelation 22:7, 12-14, 16, 17.]

The gospel of Christ must be a world-wide message. Stay it not. Let the Bible truth reach everywhere. The Word of God is not to be proscribed. We must make every effort in our schools to have the truth as it is in the Word sent to all parts of the world. Open the way and let the health reform principles be circulated in all parts of our world. It must be that men and women are not to attach their names to anything that shall hold them, so that [they] will not, if they have opportunity to enlighten others, go forth; and if they will work humbly, Christ will be their power. 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 always, even unto the end of the world.

This message in no case is to be bound about, but to go wherever the Lord shall open the way and unbelievers will take the truth. Wealthy men will take hold of the truth and will help the work in advancing the truth; but in no case limit the advantages to be gained in cities by our sanitariums, for we are to heed every opening. If sanitariums do not prosper in some places, it is no reason that they will not, if properly conducted, be prospered in other localities. God bless you and keep you and strengthen you. I have some things written for you and others, but cannot get them copied.

Lt 232, 1901

Hare, Brother and Sister [Robert]

St. Helena, California

January 22, 1901

Dear Brother and Sister Robert Hare,—

I wish I could see you and converse with you. I could do this much better than to write with my pen. I am very weary. I cannot write much, but will come right to the point. I would suggest that fewer stories be put in the Bible Echo and that we have more of that matter which is appropriate to the title, Bible Echo. We can find all these stories in any place where we may go; but what we need in

this late day is not stories to amuse, but “present truth” to enlighten. “Ye are the light of the world, a city set on a hill cannot be hid.” [Matthew 5:14.] Would it not be more appropriate in this perilous time to show keen perception in selecting appropriate matter from the books which have been printed such as Desire of Ages, Patriarchs and Prophets, Great Controversy, and the many testimonies which are light to shine forth to the people. Let us have the things which are meat in due season. You can with keen judgment select matter that will be more spiritual, nourishing food to help the people. As a living testimony from God, work through this matter He has presented and bidden to be published for the benefit of His people.

I have no time to write more now. We want you to wake up and give to the people truths that they need. We have an interest and love for you both, and we want you to give meat in due season. The Echo costs money and is scattered largely, and it should express the different truths for this time in the most acceptable, interesting form. There is no dearth of matter. You can draw from any books I have published at the instruction of God.

I will not say more now. I hope you will be wide awake and crowd living principles of truth before the people.

In much love.