

Ellen G. White 1903 letters Lt 1- 49

Lt 1, 1903

White, W. C.; White, J. E.

“Elmshaven,” St. Helena, California

December 28, 1902

Dear Willie and Edson,—

I have been trying lately to write on the life of Solomon, and I have two manuscripts ready for the copying.

I have read Edson’s little book The Story of Joseph, and I am certain that it is books of this kind that are needed in the Southern field.

It is several years since light was given me in regard to the need of publishing small books containing Bible stories and others containing some part of the Bible printed as a whole. It pains me to see so many magazines in the homes of the people. Those who cultivate an appetite for such reading do themselves great harm. Can we not provide something better for them?

The books of Daniel and the Revelation should be bound together and published. A few explanations of certain portions might be added, but I am not sure that these would be needed.

This is the suggestion that I made to Elder Haskell, which resulted in the book that he published. The need is not filled by this book. It was my idea to have the two books bound together, Revelation following Daniel, as giving fuller light on the subjects dealt with in Daniel. The object is to bring these books together, showing that they both relate to the same subjects.

Lt 2, 1903

White, J. E.

“Elmshaven,” St. Helena, California

January 1, 1903

Dear Son Edson,—

I wish to write you a few words in regard to your proposition with reference to the first four chapters of Patriarchs and Prophets. I cannot promise to do what you ask; for the preparation of these chapters would take the time that I need for writing on the life of Solomon and the history of Israel following his reign. I want to move intelligently and wisely, not hurriedly.

I suppose that W. C. is with you. Counsel with him. He will be able to tell you better than I could what should be done about this matter. I should do nothing without his judgment.

Yesterday morning we heard that the Review and Herald Publishing building has been burned to the ground. How sad this is! The financial loss that the fire will be to the cause, we do not yet know. I hear that nothing was saved.

This disaster may make a decided change in affairs. I hope that our brethren will heed the lesson that God is trying to teach them, and that they will not rebuild the publishing house in Battle Creek. God means that we shall not locate in the cities; for there are very stormy times before us.

We have no time now to spend in contention; the moments are too precious.

Do nothing, my son, that will give any one occasion to speak evil of you. And if any one speaks evil of you without occasion, do not retaliate; it will not pay. Let us cherish the tenderness and love of Christ. We are to accuse no man wrongfully, and if we are wrongfully accused, we are to refuse to be provoked. We are to utter no word in retaliation.

Try to live peaceably with all men, and let the atmosphere surrounding your soul be sweet and fragrant. The Lord hears every unwise word that is spoken. If you will battle against selfish human nature, you will go forward steadily in the work of overcoming hereditary and cultivated tendencies to wrong. By patience, longsuffering, and forbearance you will accomplish much. Remember that you cannot be humiliated by the unwise speeches of someone else, but that when you answer unwisely, you lose a victory that you might have gained. Be very careful of your words.

I shall be willing to do almost anything that you and Brother Palmer, after consulting with Willie, think is best. I should like to give you something that would help the South. But it will be best for you to counsel with W. C. in regard to preparing books for this field.

I cannot write more today.

Lt 3, 1903

White, J. E.

“Elmshaven,” St. Helena, California

January 1, 1903

My dear Son Edson,—

I have just read your letter in which you propose to take your printing work away from the Nashville publishing house, and in which you make inquiry in regard to the advisability of securing a printing press and the other facilities necessary for printing your books. I can see, as well as you, that if there is not an entire change in sentiment, the only thing you can do is to withdraw your work from the office there. If you have to do this, be careful not to show any spirit of triumph or retaliation.

But if you disconnect from the publishing house, and still remain in the Southern field, will not some of the brethren try to hinder the sale of your books? If you remain, I think it is best for you to be given the same position of influence that you have held in the past. This is your right. Three times the Lord has presented to me, in symbols, that you should not be set aside as one who has no voice in the management of the work in the Southern field.

If the same spirit that has been manifested will continue to be manifested, it might be best for you to sever your connection with the Southern work. Leave the field, if compelled to, and give into the hands of your brethren the work that you have been carrying forward. By all means quietly step out, giving your brethren the field, if they make it too hard for you.

I am writing you this after reading your letter in which you propose going away where you can be by yourself. You cannot endure constant friction. I know this would not be best for you or for your brethren. I hardly know how to advise you, as I have had no special light from the Lord. If your work is to be hedged up, if you are to be subjected to constant annoyances, I wish you could leave that section of the country, and take up a work in Southern California—possibly in San Diego, or in Fernando, where the Conference school is located. This winter you could come to “Elmshaven” and take up work on my books, or write books, as you might choose. We should be glad to have you connect with us and would find a place for you. However, these are merely suggestions.

My dear son, follow the leadings of the Holy Spirit. Walk humbly with God. Value His favor more highly than everything else. Remember that the Lord Jesus is your best Friend, your constant Guardian.

With love.

Lt 4, 1903

Caro, Brother and Sister [E. R.]

“Elmshaven,” St. Helena, California

January 3, 1903

Dear brother and sister Caro,—

God calls for the service of the whole being. He will not accept a divided heart, a service given partly to Him and partly to self. When the lawyer came to Christ with the question, “Master, what shall I do to 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 thy self.” And Christ said, “Thou hast answered right; this do, and thou shalt live.” [Luke 10:25-28.]

Christ came to reinstate in the earth the divine government, to vindicate God’s holy law, to make an end of transgression, and to bring in everlasting righteousness for His people. The

completeness of His atonement is the assurance that as we give ourselves to God, we shall be accepted in the Beloved.

The Saviour is now pleading before the throne of God in our behalf—our compassionate, sympathetic, faithful high priest. “It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. ... In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted.” “We have not an high priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin.” [Hebrews 2:10, 17, 18; 4:15.]

In order to be our Redeemer, Christ must know by experience what we suffer. He must know what is meant by a wounded, bleeding heart. He learned obedience by the things which He suffered. He was made perfect through suffering. He knows how to sympathize with and help a suffering church. Then let those who are in trouble bring their sorrows to one who can help them—One who is too wise to err and too good to do them harm.

In order to become acquainted with the disappointments and trials and griefs that come to human beings, Christ reached to the lowest depths of woe and humiliation. He has traveled the path that He asks His followers to travel. He says to them, “If any man will come after me, let him deny himself, and take up his cross, and follow Me.” [Matthew 16:24.] But professing Christians are not always willing to practice the self-denial that the Saviour calls for. They are not willing to bind about their wishes and desires in order that they may have more to give to the Lord. One says, “My family are expensive in their tastes, and it costs much to keep them.” This shows that he and they need to learn the lessons of economy taught by the life of Christ

One family that indulges expensive tastes will spend in self-gratification money sufficient to support two families with proper economy. I would advise those whose tastes are so expensive not to connect with a work that calls for constant self-denial and self-sacrifice.

To all comes the temptation to gratify selfish, extravagant desires, but let us remember that the Lord of life and glory came to this world to teach humanity the lesson of self-denial. Just before His ascension He gave His disciples the work to which they were to make all else subordinate. “All power is given unto Me in heaven and in earth,” He said. “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 28:18-20.]

Think of the greatness of the work before God’s people. The world is to be warned. To all parts of the earth the message of present truth is to be carried. This work calls for means. Those who are inclined to be extravagant must overcome their desire to indulge self. Only thus can they be true followers of Christ. Those who take the name of Christian are to follow their Leader. He

resigned His high position in the heavenly courts. Laying off His kingly crown and royal robe, He clothed His divinity with humanity, that humanity might lay hold of divinity, becoming partakers of the divine nature, having escaped the corruption that is in the world through lust. He died for sinful human beings, that they might live forever in the kingdom of God.

I ask those who live in the vanity of self-indulgence, Will you continue to act as if there rested on you no responsibility to practice self-denial? For what purpose are you living? What good are you accomplishing? Can you afford to live for self? Can you gain eternal life while you live thus? Has not God a place and a work for you? Is there not something more for you to do than merely to please and gratify self?

Sister Caro, you are not a happy woman, because you do not view things in a right light. You are not satisfied. Forget self, and work for others. Use in unselfish service the powers of body and mind. Thus you will find true happiness. Thus is the use that God intended you to make of the human machinery, and upon this use of it depends its harmonious action.

There are higher attainments for you. No longer cherish such an exalted idea of yourself that you are unwilling to do for others the work that your Lord and Master did while on this earth.

There is much for us to learn from God's great book of nature. Notice the loveliness of the roses and the lilies and the pinks. Educate yourself to love these beautiful things. Draw from them lessons of trust, and teach these lessons to your little one. Pointing to the lilies, Christ said, "Consider the lilies of the field, how they grow, they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" [Matthew 6:28-30.]

My sister, do not rest content to be merely an ornament. Such a life will never satisfy a mind created to grasp eternal realities. Within your reach are God's choicest blessings. You can have them if you will awake to the thought that you have a higher life to live than you have been living. Will you not use your physical, mental, and moral powers in the Master's service? Your husband needs your help in planning to reduce the expenses of his family. In the near future this will have to be done. Help your husband by personal activity. Do not live for self-gratification. This will never bring you real happiness.

I am intensely desirous that you shall rise above the dwarfing ideas that you have entertained with regard to what constitutes a lady. These ideas are altogether out of harmony with God's ideas, and therefore your mind is sick, diseased. It does not meet the mind of Him who has bought you with a price. You yourself are not satisfied with your attainments. How can you be? As you are now, life's prospects cannot appear altogether inviting. Life's realities must be painfully oppressive to your sensitive, discouraged feelings.

But it is not too late for you to make an effort to be a useful wife and mother. With the simple, childlike confidence that it is the privilege of every Christian to have, believe that you will yet

see the goodness of the Lord in the land of the living. Remember that the Lord designed your life to be a blessing to those around you. He has a higher standard for you to reach than you have yet reached. Do not spend your time and strength in the effort to be a lady in the eyes of the world. She who is a true lady in God's sight is the one whose life is filled with good works.

You need not be an invalid, and you will not be unless you allow wrong ideas and habits to make you thus. If you would bring into your life the principles of genuine health reform, this would have a saving influence on yourself and your husband.

Christ prayed for His disciples, "I pray not that thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." [John 17:15.] This prayer is the rule by which you are to regulate your life. Those who receive the Spirit of Christ realize that there is in His words more than appears on the surface. The Christianity of the true believer looks beneath the surface and sees in Christ's teaching a religion perfectly adapted to every human being—a religion ever actively engaged in doing good.

The cultivation of the intellect is not of the right order if it lifts the mind above the simplicity of the gospel of Christ. We need to exercise faith, faith in hearing God's Word and faith in practicing it. No one who lives is at liberty to do as he pleases. Christ has pointed out the path in which every one is to travel. "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." [Matthew 7:13, 14.]

I entreat you and your husband, my dear sister, to be trees of righteousness. Profession is worthless without corresponding practice. Christ declares, "Ye shall know them by their fruits. Do men gather grapes of thorns, and figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." [Verses 16-20.]

Lt 5, 1903

Daniells, A. G.

"Elmshaven," St. Helena, California

January 5, 1903

Dear brother Daniells,—

Today I received your letter in regard to the destruction of the Review and Herald Office. I had already received news of the disaster from Brother C. H. Jones, who wrote to me in regard to the telegram that you sent. I am afflicted with all who are afflicted. I know that this must be a very trying time for the brethren in charge of the work and for the employees of the office. I

feel very sad as I consider the loss to the cause. But I expected to hear the news even before now. In my diary I had written out the description of a scene that had been presented to me, in which I saw an angel standing with a sword as of fire stretched over Battle Creek.

This morning I was drawn out in earnest prayer that the Lord would lead all who are connected with the Review and Herald office to make diligent search, that they may see wherein they have disregarded the many messages God has given.

Some time ago you wrote to me in regard to putting an addition to the Review and Herald on a piece of land from which an old building had been removed. At the time I wrote you regarding the inconsistency of erecting more buildings in Battle Creek. I had no courage to send this letter, knowing that it would have no greater weight than other testimonies that have been sent. I did send one letter then. I will find the one I did not send and let you have it. In it I said that if those who were in favor of adding another building to the Review and Herald had the future mapped out before them, if they could see what would be in Battle Creek, they would have no question in regard to putting up another building there. God said, "My word has been despised; and I will turn and overturn."

At the last General Conference in Battle Creek, the Lord gave all evidence that the testimonies were of divine origin. Minds were convicted, and hearts were touched; but thorough work was not done. If stubborn hearts had then broken in penitence before God, there would have been seen one of the greatest manifestations of the power of God that has ever been seen. But God was not honored. The testimonies of His Spirit were not heeded. Men did not separate from the practices that were in decided opposition to the principles of truth and righteousness, which should ever be maintained in the Lord's work.

The messages to the church of Ephesus and to the church in Sardis have been often repeated to me by the One who gives me instruction for His people. "Unto the angel of the church of Ephesus write: These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks, I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:1-5.]

"And unto the angel of the church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars, I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." [Revelation 3:1-3.]

Never have Scriptures been more strictly fulfilled than these have been. We have been given two fulfilments of these warnings. How many more shall we have to have?

You ask me, Elder Daniells, if I have any advice to give. I answer, Not now. I have given the advice that God has given me, hoping to prevent the falling of the fiery sword that was hanging over Battle Creek. Now that which I dreaded has come.

Men may erect the most carefully constructed, fireproof buildings, but one touch of God's hand, one spark from heaven, will sweep away every refuge.

I dare not give advice. A few weeks ago, while the council meeting at Battle Creek was in session, I was walking my room at night, in an agony of spirit, bowed down under a heavy burden. I would not place on paper all that was presented to me at that time, neither do I feel at liberty do so now. Some of the things presented to me have come to pass. But by the turning of the wheel of providence, God has prevented many things that otherwise would have been worked out.

I shall never, never be able to describe the scenes presented to me. For three nights in succession, I thought that the last hours of my life had come. Then relief came. But again scenes were presented to me, and night after night, an awful weight rested on me. At last the Lord in His great mercy lifted the burden from me. When the news came of the burning of the Review and Herald, I felt no surprise, and I had no words to speak. What I have had to say from time to time in warnings has had no effect, except to harden those who heard; and now I can only say, I am so sorry, so very sorry, that it was necessary for this stroke to come. What you should do, I am not the one to say. Light enough has been given. If it were acted upon, further light would not be needed. Go to God for yourselves.

We are pilgrims and strangers in this world, traveling a path beset with dangers from those who have rejected the only One who could save them. Ingenious subterfuges and scientific problems will be held out before us, to tempt us to swerve from our allegiance, but we are not to heed them. Everyone must now seek God for himself. Christ visited John on the lonely isle of Patmos and gave him instruction for the church in these last days. Let us become acquainted with this instruction. Let us have more to say about it.

To our people, ministers, and lay members, I am instructed to say, "Seek ye the Lord, while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord"—for many ministers and people are walking in strange paths—"and He will have mercy upon them; and to our God; for He will abundantly pardon." [Isaiah 55:6, 7.]

This is the only message I have now to give. Let every soul be on the alert. The adversary is on your track. Be vigilant, watching carefully lest some carefully concealed and masterly snare shall take you unawares. Let the careless and indifferent beware lest the day of the Lord come upon them as a thief in the night. Many will wander from the path of humility, and, casting aside the

yoke of Christ, will walk in strange paths. Blinded and bewildered, they will leave the narrow path that leads to the city of God.

A man cannot be a happy Christian unless he is a watchful Christian. He who overcomes must watch; for with worldly entanglements, error, and superstition, Satan strives to win Christ's followers from Him and to keep their minds employed with his devices. It is not enough that we avoid glaring dangers and perilous, inconsistent moves. We are to keep close to the side of Christ, walking in the path of self-denial and self-sacrifice. We are not to allow our spiritual perceptions to be blinded, as they often are, by a strong, determined will. And in order to detect the artifices of Satan and to withstand his unexpected attacks, we must have the grace of Christ and the impartation of His Spirit.

We are in an enemy's country. He who was cast out of heaven has come down with great power. With every conceivable artifice and device he is seeking to take souls captive. Unless we are constantly on guard, we shall fall an easy prey to his unnumbered deceptions.

We are stewards, entrusted by our absent Lord with the care of His household and His interests, which He came to this world to serve. He has returned to heaven, leaving us in charge, and He expects us to watch and wait and prepare for His coming. Let us be faithful to our trust, lest coming suddenly He find us sleeping.

God's Word warns us that we have manifold enemies, not open and avowed, but enemies who come with smooth words and fair speeches, and who would deceive if possible the very elect. Thus Satan comes. And again, when it suits his purpose, he goes about as a roaring lion, seeking whom he may devour. Man's will, unless kept in subjection to the will of God, is as often on the enemy's side as on the Lord's side. Therefore watch unto prayer; watch and pray always.

The experience of the disciples in the garden of Gethsemane contains a lesson for the Lord's people today. Taking with Him Peter and James and John, Christ went to Gethsemane to pray. He said to them, "My soul is exceeding sorrowful unto death; tarry ye here, and watch. And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him. And He said, Abba Father, all things are possible unto Thee; take this cup from Me; nevertheless, not what I will but what Thou wilt. And He cometh and findeth them sleeping, and saith unto Peter, Simon, Sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation." [Mark 14:34-38.]

Read these words carefully. Many today are fast asleep, as were the disciples. They are not watching and praying, lest they enter into temptation. Let us read and study those portions of God's Word that have special reference to these last days, pointing out the dangers that will threaten God's people.

We need keen, sanctified perception. This perception is not to be used in criticizing and condemning one another, but in discerning the signs of the times. We are to keep our hearts with all diligence, that we may not make shipwreck of faith.

The Laodicean message is applicable to our churches. Many of God's people have strengthened themselves in their own way, following the impulses of their own minds, and refusing to heed the admonitions of the Lord. Many who were once firm believers in the truth have become careless in regard to their spiritual welfare, and are yielding, without the slightest opposition, to Satan's well-laid plots.

It is time for our people to take their families from the cities into more retired localities, else many of the youth, and many of those older in years, who put their trust in their own capabilities, will be ensnared and taken by the enemy.

The dangers thickening around us demand from those who have an experience in the things of God a watchful supervision. Those who walk humbly before God, distrustful of their own wisdom, will realize their danger and will know the power of God's keeping care. Those who do not realize their danger, because they do not watch, will pay, with the loss of their souls, the penalty of their presumption and their wilful ignorance of Satan's devices.

Let us trust fully, humbly, unselfishly in God. We are His little children, and thus He deals with us. When we draw near to Him, He mercifully preserves us from the assaults of the enemy. Never will He betray one who trusts in Him, as a child trusts in its parents. He sees the humble, trusting souls drawing near to Him, and in pity and love He draws near to them and lifts up for them a standard against the enemy. "Touch them not," He says; "for they are Mine. I have graven them upon the palms of My hands." He teaches them to exercise unquestioning faith in His power to work in their behalf. With assurance they say, "This is the victory that overcometh the world, even our faith." [1 John 5:4.]

Let every believer closely examine himself, to ascertain what are his weak points. Let him cherish a spirit of humility and plead with the Lord for grace and wisdom and for the faith that works by love and purifies the soul. Let us cast away all self-confidence. God has no place for it in His work. Many have so high an opinion of their own abilities and attainments, and so firm a reliance on their own judgment, that they believe themselves capable of bearing responsibilities in any emergency. But they leave their appointed work, forget the precautions God has told them to take, and entangle themselves in difficulty. They make crooked paths for their feet and incur the displeasure of God.

This is the warning that comes to all, especially to those in positions of trust: "Let him that thinketh he standeth take heed lest he fall." [1 Corinthians 10:12.] Self-confidence leads to a lack of watchfulness, to perplexity, and to the doing of a work that the Lord has not given.

Lt 6, 1903

Caro, E. R.

"Elmshaven," St. Helena, California

January 4, 1903

Dr. E. R. Caro

Dear Brother,—

I have read your letter to Willie, and from some expressions and statements in it, I have come to the conclusion that you have not yet learned what you must do to inherit eternal life.

My brother, Christ gives to you 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.] Rest is found in yoking up with Christ. Those who learn from Him His meekness and lowliness will bear witness that His yoke is easy and His burden is light. But you will not find rest so long as you think that you are not included in Christ’s invitation, and that you can take with you into the Christian life your hereditary and cultivated tendencies to wrong.

I sincerely hope that you will not connect with the Wahroonga Sanitarium until you decide that a thorough reconversion must take place in your heart. Do not, I beg you, make the work harder than it must necessarily be for those who are working to advance the cause of God, and who in their work are brought in contact with worldly people. They must keep the Word of God in hand and heart, that they may tell those they meet how to gain salvation. Do not do anything that will hinder the accomplishment of their work.

My brother, we could not consent to have connected with the Wahroonga Sanitarium a physician who would not set a right example. He who serves as a physician in one of our medical institutions is to be a sign pointing out the way to heaven, telling his fellow men that God has only one standard—His holy law.

Through disobedience Adam fell. The divine government had been dishonored, and justice demanded that the penalty of transgression be paid. To save the race from eternal death, the Son of God volunteered to bear the punishment of disobedience. Only by the humiliation of the Prince of heaven could the dishonor be removed, justice satisfied, and man restored to that which he had forfeited by disobedience. There was no other way. Christ, equal with God, “the brightness of the Father’s glory, and the express image of His person” [Hebrews 1:3], clothed His divinity with humanity and came to this earth to suffer and die for man. For every one of the angels in heaven to have come to this earth to pass over the ground where Adam fell would not have sufficed. They could not have removed the stain of one sin nor brought to man one hour of probation.

The law of God had been broken. Justice demanded the humiliation of the Lawgiver Himself. God humbled Himself in the humiliation of His only begotten Son and became obedient unto death, even the death of the Cross. Therefore He could say, I restored that which I took not away. He restored holiness to the law of God’s kingdom, dignity to the divine government; and by bearing in His own body the curse of sin, He placed happiness and immortality within the

reach of all. One honored of all heaven must come to our world to stand in human nature, at the head of humanity, testifying to all heaven and to the unfallen worlds that through the divine help that has been provided, every human being may walk in the path of obedience to God's commandments. The experience of the Son of God in our world must exemplify the love that every pardoned sinner must feel in his heart and reveal in his life—the love which Christ said that His disciples must show for one another.

In giving this commandment on the night of His betrayal, Christ addressed His disciples as “little children.” They were full-grown men, but, like all the rest of the human family—rich and poor, high and low—in comparison with God they were little children. “Little children,” Christ declared, “yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” [John 13:33, 34.]

This was a new commandment because the Saviour had not yet given His disciples the full revelation of His love for them. After His agony in Gethsemane, His betrayal, and His trial; after His abuse at the hands of His murderers, and His sufferings on Calvary's cross, His disciples realized more fully how much He loved them. His love for them could not have been put to a severer test than that which he bore. The love He manifested is infinite, measureless. Greater love could not have been shown.

Having given His disciples the new commandment, “Love one another, as I have loved you,” Christ foretold the sure result: “By this shall all men know that ye are My disciples, if ye have love one to another.” [Verses 34, 35.]

Continuing His instruction, He said: “As the Father hath loved Me, so have I loved you: continue ye in My love. 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.” A wonderful statement is this! What can exceed the infinite love that Christ has shown toward the fallen race? “These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you.” [John 15:9-14.] Obedience is the evidence of man's friendship with God.

“Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you.” [Verses 15, 16.] Christ's love for those who obey His commandments is unchangeable, unparalleled.

Some may think that they can follow Christ's example, and at the same time indulge in self-gratification, display, and expensive habits of living. Let every such an one study the Scriptures, in order that he may learn what is required of him by the Lord. The apostle Paul writes:

“What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” [Romans 8:31-39.]

To those who selfishly desired to follow Him in order that they might receive of His bounty from day to day, Christ declared:

“I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. But I said unto you, That ye also have seen Me, and believe not. All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father’s will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.

“The Jews then murmured at Him, because He said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.” [John 6:35-46.]

Christ’s next statement is a wonderful one: “Verily, verily, I say unto you, He that believeth on Me hath everlasting life.” [Verse 47.] Such a belief requires much more faith than that which is shown by many who claim to believe.

“I am that bread of life,” the Great Teacher continued. “Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world.

“The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat?

“Then Jesus said unto them, 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. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.

“These words said He in the synagogue, as He taught in Capernaum. Many therefore of His disciples, when they had heard this, said, This is an hard saying; who can hear it?” [Verses 48-60.]

“Jesus knew ... that His disciples murmured” at the words He had spoken, and He explained more fully His meaning. “It is the spirit that quickeneth,” He declared; “the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [Verses 61, 63.]

Of His disciples Christ says: “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. Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father’s which sent Me.” [John 14:21-24.]

These Scriptures are sufficient to show the folly of pretending to serve God while indulging self and giving but little evidence that Christ abides in the soul temple. How can any one who claims to believe God’s Word think that he can live a life of self-indulgence, setting up a standard of his own, following the desires of his natural heart, and at the same time be regarded by the Lord as one of His disciples? He who has lived a life of self-pleasing may become a true disciple only by accepting the Master’s invitation to wear His yoke of obedience and to learn of Him His meekness and lowliness.

The Son of God died for the just and for the unjust. For us He has suffered all that any man can possibly suffer. Wonderful—almost too wonderful for man to comprehend—was the Saviour’s mission in our behalf. And His sacrifice was called for. When we realize that His suffering was necessary in order to insure our eternal wellbeing, our hearts are touched and melted; for His love for us grows out of the relation that He sustains to us as our Surety. He has pledged Himself to accomplish our full salvation in a way satisfactory to the demands of God’s justice and consistent with the exalted holiness of His law. No sacrifice less holy than the Only Begotten of the Father, the One innocent of any taint of sin, would have been efficacious to cleanse all—even the whole world—who accept the Saviour as their Atonement and become

obedient to heaven's law. Nothing less could have reinstated man in God's favor and have met the standard of His holy law. If we are obedient to the requirements of this law, Christ's sacrifice atones for our transgressions, and we are clothed with the robe of His righteousness.

Yes, my brother, Christ suffered for you and for me. How wonderful is the love He has shown by His willingness to suffer for us! "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.]

When I read your letter to Willie, I first thought that I would have nothing to say in regard to your proposed connection with the Sanitarium near Sydney. Afterward, however, I have been instructed that it would not be wisdom to employ you as a physician in this institution. You would neither be helped yourself, nor would you be able to render the help that is required in one of our sanitariums, because of your expensive habits of living and your spiritual condition.

My dear brother, I would that you could see yourself as the Lord sees you. He regards you as neither cold nor hot. You are not in open opposition to the truth, and yet you are not a faithful steward of your soul. You continue to venture—as formerly—to follow your own ideas and plans. Thus you reveal that you are in need of genuine, Bible religion before you can be a safe medical missionary, or before you can, in your home life, set a proper example before the patrons of one of our medical institutions. While you cherish sentiments that give evidence of your half-converted condition, it would be unwise for you to occupy the important position of a leading physician in our new Sanitarium in Australia.

God desires you to be a wise steward of the talents He has lent you, that you may minister to men and women as a faithful physician of the soul and of the body. But a complete transformation must take place in your heart before you are fitted for the stewardship required of you. If you would repent and do a thorough work, God would bring you into close, tender relationship with Himself. In order to reach His exalted standard, you need to be thoroughly cleansed from self. Through the faith that works by love and purifies the soul, you may be born anew. Then you would be like a little child—willing to be led. You now feel that you are qualified for the highest position. The Lord says, Nay.

Let the completeness of Christ's character be the completeness of your character. In your disposition are mingled contrary traits. When it is to your interest to be so, you are kind, compassionate, tender. When your way is crossed, the spirit you manifest is often the opposite.

Oh how wretched and hopeless would have been our condition, how fearful and certain our doom, had not Jesus suffered in our behalf! Our destiny depends on our own choice. If we choose, we can escape the sorrow, the mourning, and the woe that will come to those who refuse to accept Christ as their personal Saviour. Let us remember that we are to follow in the way that Christ has marked out, and not in our way of self-pleasing. Will any one decide to run the risk of living a life of extravagance while laboring in the Lord's cause? God forbid!

No, my brother, a follower of the meek and lowly Jesus expends no more for himself than is necessary. Both because of the principles involved and the example you would set, it would be neither to your soul's profit nor to the advantage of the Wahroonga Sanitarium for you to maintain an expensive home while working in this institution. Our sanitariums are to be strictly guarded against influences that are not wholly sanctified to God. It would be a mistake to consent to your connecting with this Sanitarium while you permit your family to live extravagantly. Your influence would be contrary to the Bible truths you claim to believe, contrary to the self-denying life of Christ, who gave Himself, a living sacrifice, in order that we might become pure, spotless, holy—the children of His covenant promise.

We may claim to be Seventh-day Adventists, and yet fail of realizing how exalted is the standard to which we must attain in order to deserve this name. Some have felt ashamed of being known as Seventh-day Adventists. Those who are ashamed of this name should never connect with those who feel it an honor to bear this name. And those who are Christ's witnesses, standing where the truths of the Bible have placed them, are worthy of the name they bear. Our Redeemer declares, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." And He further declares: "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." [Matthew 10:32, 33.]

Oh, if Christ had not sacrificed Himself to redeem the fallen race, there would be for man no forgiveness with God, no acceptance, no peace, no hope, no heaven. Our Redeemer is now standing in the presence of His Father as a compassionate, sympathetic High Priest, pleading for the heritage He has purchased with His life-blood. "It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. ... Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." [Hebrews 2:10, 17, 18.]

"We have not an High Priest which cannot be touched with the feeling of our infirmities." [Hebrews 4:15.] Christ offers every encouragement to those who are determined to be faithful in His service; but He shows no favor toward those who misrepresent Him in their daily life. What a wonderful High Priest we have! My brother, in order to perfect a Christian character, you must, as it were, lay your hand upon the bleeding sacrifice, and confess your every sin; you must lay your bosom bare, disclosing your heartfelt sorrow. The psalmist says, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." [Psalm 51:17.]

Shall we not learn to obey Christ? To those who desire to follow Him, He says: "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." [Mark 8:34.] Many respond coldly to His invitation. But He will not accept half-hearted service. He withheld no part of the price, but gave Himself as a whole offering, a sacrifice fragrant with the incense of His righteousness, which has ascended to God as a sweet-smelling savour. And His complete

sacrifice was made to redeem poor, sinful mortals. What self-sacrifice are we practicing for His sake? The life of every one whose character is being fashioned after the divine similitude is, in word and deed, fragrant with the rich perfume of Christlike love.

My dear brother, imperil not your soul's salvation by sanctioning extravagance in your home life. I wish you could realize how much you would gain by being an overcomer. Consider the words of the Lord Jesus to those who compose His church on the earth:

"He that hath an ear, let him hear what the Spirit saith unto the churches; 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.] Is not this an inspiring promise? And of the overcomer He further declares, "I will give him the morning star." [Verse 28.]

The message to the church in Smyrna is also for our encouragement: "These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death." [Verses 8-11.]

Lt 7, 1903

Daniells, A. G.

"Elmshaven," St. Helena, California

January 5, 1903

Elder A. G. Daniells

Dear Brother,—

I have fully decided not to attend the General Conference, or the camp-meetings, unless clear light comes to me that I should go. I dare not go; for it unfits me for my writing.

Those who have had great light have not walked in the light. The other day, at noon, I was writing of the work that might have been done at the last General Conference, if the men in positions of trust had followed the will and way of God. But the meeting was closed, and the break was not made. Men did not humble themselves before the Lord as they should have done, and God's Holy Spirit was not imparted.

I had written thus far when I lost consciousness and seemed to be witnessing a scene in Battle Creek.

We were assembled in the auditorium of the Battle Creek Tabernacle. Prayer was offered, a hymn was sung, and prayer was again offered. Most earnest supplication was made to God. The meeting was marked by the presence of the Holy Spirit. The work went deep, and some present were weeping aloud. One rose from his bowed position, and said that in the past he had not been in union with certain ones, and had felt no love for them, but that now he saw himself as he was. With great solemnity he repeated the message to the Laodicean church, "Because thou sayest, I am rich, and increased with goods, and have need of nothing." In my self-sufficiency this is just the way I have felt, he said. "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." [Revelation 3:17.]

I now see that this is my condition. My eyes are opened. My spirit has been hard and unjust, and I have thought myself righteous. But my heart is broken, and I see my need of the precious counsel from the One who has searched me through and through. O how gracious and compassionate and loving are His words! "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." [Verse 18.]

The speaker turned to those who had been praying, and said, We have something to do. We must confess our sins, and humble our hearts before God. He made heart-broken confessions and then stepped up to several, one after another, and extended his hand asking their forgiveness. Those to whom he spoke sprang to their feet, making confession and asking forgiveness, and they fell upon one another's necks, weeping. The spirit of confession spread through the entire congregation. It was a Pentecostal season. God's praises were sung, and the work was carried on till a very late hour, until nearly morning.

The following words were often repeated, with clear distinctness: "As many as I love I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." [Verses 19, 20.]

No one seemed to be too proud to make heartfelt confession, and those who led in this work were the ones who had influence, but had not before had courage to confess their sins.

There was rejoicing such as never before had been heard in the Tabernacle.

The words were spoken to me: "This might have been. All this the Lord was waiting to do for His people. All heaven was waiting to be gracious."

Then I awoke from my unconsciousness and for a while could not think where I was. My pen was still in my hand. I thought of where we might have been had thorough work been done at the last General Conference. An agony of disappointment came over me as I realized that what I had witnessed was not a reality.

Lt 8, 1903

Burden, Brother and Sister [J. A.]

“Elmshaven,” St. Helena, California

January 5, 1903

Dear brother and sister Burden,—

I wish to send you a few lines in this mail. I have written to Dr. Caro and his wife, and I will send you copies of these letters, that you may see just how I regard the question of their connection with the Wahroonga Sanitarium. Have you evidence that a radical change has taken place in Dr. Caro's life? If so, this is enough. Has he been converted? If he has not, he would not, if connected with the Sanitarium, rightly represent the truth for this time. His influence would stand in the way of bringing the institution to that place where it will meet the mind of God.

In my former letters I have spoken in regard to this matter, and now I speak to you again, saying, Be guarded in giving Dr. Caro encouragement to connect with the Sanitarium. In his letter to Willie he says, “You know, I have an expensive family.” He seems to think that we shall take it for granted that this is something that cannot be changed. To connect such a family with the Sanitarium would be to bring in an undercurrent of influence that would undo what you will try to do.

Unless all the workers in the Sanitarium will stand firm for truth and righteousness, you might just as well not have a sanitarium. The work and influence of unconsecrated workers would cause much trouble and heartache and create difficulties that you could not handle, difficulties which would exert a strong influence for evil, but which you would not be able to take hold of as something tangible. Such things would bring into the Sanitarium the leaven of evil.

Secure, if possible, humble men and women as workers for the Sanitarium. At one time I thought that Dr. Kellar would connect with this institution, but neither he nor his wife is obtaining the experience that the physicians connected with this institution should have. Every physician and every helper in other lines in the Sanitarium should have a genuine religious experience.

Those who are children of God will work the works of God. But he who shuts the Holy Spirit away from his life should not be brought into connection with the Sanitarium. The workers are to be carefully chosen and then tried. Those who cannot bear the test should not be encouraged to stay. Workers who are loath to fulfil the requirements of God's Word will be vacillating, sometimes serving the Lord and sometimes serving the wicked one.

I see that many difficulties present themselves before you. But you cannot afford to run any risks. Those who are by themselves in families have opportunity to connect with them those who need spiritual help and to work for them. But it is different in a sanitarium where so many are brought together.

We reason, We must take men as they are, not waiting for them to become as they ought to be; and make them better if we can, remembering their infirmities. But we are not to forget the object for which our sanitariums are established. It is that the light of testing truth may be shed abroad, that the sick and suffering who come may receive physical and spiritual healing. How carefully then should the workers for such an institution be chosen. Every word and act of each worker exerts an influence either for good or for evil.

Those who stand at the head of the institution have a strong molding influence, and the utmost care is to be shown in the selection of these men. There are those who have excellent qualifications, but who follow a course of action that robs their influence of all fragrance. They refuse to see that they are not just what they should be. They cannot see that anyone is wiser than they are. Such ones could not be a help in our Sanitarium.

In regard to moving the Food Factory from Cooranbong to Sydney, do not do this, Brother Burden, till the matter has received further consideration. I shall not be reconciled to this movement until clearer evidence is presented that it is the best thing to do. I wish that the Sanitarium, instead of being nearer Sydney, could have been farther away. When certain points become clearer in my mind in the future, I may be able to speak more definitely in regard to the Food Factory. I think some health food manufacture should be carried on at Cooranbong. How much, of course, is the question. Make changes slowly.

As far as I can see now, Dr. Kress will have to act as physician-in-chief at the Wahroonga Sanitarium. If in the future the burden proves too heavy for him, a change will have to be made.

You and your family should be connected with the Sanitarium. The institution must have a manager, and I think that you should occupy this position.

I fear that I may confuse you by my letters. If I do, please pardon me. I am intensely desirous that the work of the Wahroonga Sanitarium shall be a success. The labor of a faithful minister is to be connected with the labors of the physicians. All the workers are to consecrate their talents to the building up of the institution. If they will reflect the light of heaven, souls will be converted. God is to be made first and last and best in everything. The proclamation of the truth for this time is to be the one great interest. It was for this that the Sanitarium has been established.

Lt 9, 1903

Burden, Brother and Sister [J. A.]

“Elmshaven,” St. Helena, California

January 6, 1903

Dear Brother and Sister Burden,—

I wish that I could send you some money to help you in your work, but I have been so situated that I could not consistently call for means for Australia. And I have no means of my own to send. During the past year I have received very little from my books. The reason for this I do not know. Some tell me that it is because so strong an effort has been put forth to sell Christ's Object Lessons. Everywhere this book has occupied the field, and it has had a large sale. For this I rejoice, though its sale has brought me nothing except the satisfaction of knowing that I have been able to be the helping hand of God.

I feel very thankful for the help of Sister Marian Davis in getting out my books. She gathers material from my diaries, from my letters, and from the articles published in the papers. I greatly prize her faithful service. She has been with me for twenty-five years and has constantly been gaining increasing ability for the work of classifying and grouping my writings.

Sister Davis is as much pleased as I am to think that Christ's Object Lessons and Steps to Christ fill the place that they do in the Lord's vineyard. I praise the Lord for the privilege of giving the book Christ's Object Lessons for the advancement of His work. I believe that souls will be saved in the kingdom of God as a result of the circulation of this book. And our own people have been greatly blessed as they have given their time to its sale. The Review and Herald and our Union Conference papers abound with testimonies relating the precious experience gained by those who have handled the book. The Lord is good. To His name be all the glory.

Since I came to this country my expenses have been heavy. Lately we have had an addition built on to our house—a room that I could use as an office. The kitchen roof was raised, and over the kitchen my room was built. This was necessary; for in order to preserve my health I must have a room which has an open fireplace. The building of this room, together with the repainting of the whole house and the reshingling of parts of the roof, cost one thousand dollars.

I now have a very pleasant room in which to do my work. It is light and airy. On the east side there is a large bay window, and on bright days I have an abundance of sunshine. The open fireplace in the room is a great comfort to me, and I find that since I moved into this room I have had no dizziness, and my heart does not trouble me nearly so much as when I was living in a room where there was a stove.

I look after my own fire entirely, at night covering the coals with ashes and in the morning building the fire and putting on a large log that has been brought up and left on the hearth. I get up at all hours of the night, some times at twelve, sometimes at one, and sometimes at eleven, and when I rise I build my fire and then sit down to write. Lately I have been sleeping till two and three o'clock.

I go up and down stairs as quickly as any member of my family, and do this many times each day. I feel very grateful to the Lord for providing this refuge for me. In the daily papers we read of how other parts of America are suffering from extreme cold. In many places there are blizzards and hurricanes. But nothing of this kind has come near us.

If I had to move from here, I should want to go to Cooranbong. As I read of the fearful drought in Australia, and of the loss of life and property resulting from it, and then hear of the prosperity attending the Avondale School farm, I praise the Lord. How fresh in my mind are the words spoken by One of Authority, as some were presenting the objectionable features of the school land: "Cannot God spread a table in the wilderness?" [Psalm 78:19.] He certainly has done this by blessing the orchard and the vegetable garden. The abundance with which the school land has produced its treasure testifies that God's prospering hand is with His people. I am as thankful for this as though I were still there. I thank the Lord in behalf of my brethren and sisters in Australia. Not one thing has failed of that which He was promised. Let us take courage and rejoice in the Lord. Let us look ever on the bright side.

Lt 10, 1903

Palmer, E. R.; Daniells, A. G.

"Elmshaven," St. Helena, California

January 8, 1903

E. R. Palmer and A. G. Daniells

My dear Brethren,—

I wish to say a few words to you this morning. I have been disappointed and grieved over the course that both of you have followed. It is a course which tends to discourage the workers in Nashville and Melbourne, and which tends to gather more responsibilities to the men in Battle Creek. Only a few days ago there came to my notice a leaflet containing the correspondence that passed between the Echo office, Brother E. R. Palmer, and the brethren in South Africa, in regard to the book business in South Africa. I was surprised that I had not received any intimation of this matter before. But since I read this correspondence, the very thing that I have been expecting has come. The publishing plant in Battle Creek has been burned to the ground. I now feel that the Lord has taken matters into His own hands, and that I have nothing more to say.

I have felt called upon to write some things to the brethren in Australia, in response to a letter from Brother and Sister Kress requesting me to give them any light that I might have in regard to the medical faculty of the Wahrenonga Sanitarium. But I have not yet written one line to the brethren in Australia in regard to the light that the Lord has given me concerning matters in South Africa. I have had no correspondence with any of the parties concerned in Australia or in South Africa, although in the last mail I received communications from the brethren of the Echo office asking for advice and counsel. My burden has been to save you, if possible, from doing a strange work—a work that the Lord has not give either of you to do.

Three nights in succession after the council I had with you here, my mind was in an agony of distress. For a month or more afterward, I could not sleep after twelve o'clock at night, and I

arose then to write out the representations that were given me, the half of which I have not told, and may never have to tell.

By means of one Agency, Christ Jesus, God has mysteriously linked all men together. To every man He has assigned some special line of service; and we should be quick to comprehend that we are to guard against leaving the work given us in order that we may interfere with other human agencies who are doing a work not precisely the same as our own. To no man has been assigned the work of interfering with the work of one of his fellow laborers, trying to take it in hand himself; for he would so handle it that he would spoil it. To one, God gives a work different from the work that He gives another.

Let us all remember that we are not dealing with ideal men, but with real men of God's appointment, men precisely like ourselves, men who fall into the same errors that we do, men of like ambitions and infirmities. No man has been made a master, to rule the mind and conscience of a fellow being. Let us be very careful how we deal with God's blood-bought heritage.

To no man has been appointed the work of being an overseer of his fellow men. Every man is to bear his own burden. He may speak words of encouragement, faith, and hope to his fellow workers; he may help them to bear their special burdens by suggesting to them improved methods of labor; but in no case is he to discourage and enfeeble them, lest the enemy shall obtain an advantage over their minds—an advantage that in time would react upon himself.

By the cords of tender love and sympathy the Lord has linked all men to Himself. Of us He says, Ye "are laborers together with God. Ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] This relationship we should recognize. If we are bound up with Christ, we shall constantly manifest Christlike sympathy and forbearance toward those who are striving with all their God-given ability to bear their burdens, even as we endeavor to bear our appointed burdens.

In our several callings there is to be mutual dependence on one another for assistance. A spirit of authority is not to be exercised, even by the president of a Conference; for position does not change a man into a creature that cannot err. Every laborer entrusted with the management of a Conference is to work as Christ worked, wearing His yoke and learning of Him His meekness and lowliness. A Conference president's spirit and demeanor, in word and in deed, reveal whether he realizes his weakness and places his dependence on God, or whether he thinks that his position of influence has given him superior wisdom. If he loves and fears God, if he realizes the value of souls, if he appreciates every jot of the help that the Lord has qualified a brother worker to render, he will be able to bind heart to heart by the love that Christ revealed during His ministry. He will speak words of comfort to the sick and the sorrowing. If he does not cultivate a masterly manner, but bears in mind always that One is his Master, even Christ, he can counsel the inexperienced, encouraging them to be God's helping hand.

The feeble hands are not to be deterred from doing something for the Master. Those whose knees are weak are not to be caused to stumble. God desires us to encourage those whose hands are weak to grasp more firmly the hand of Christ and to work hopefully. Every hand should be outstretched to help the hand that is doing something for the Master. The time may come when the hands that have upheld the feeble hands of another may in turn be upheld by the hands to whom they ministered. God has so ordered matters that no man is absolutely independent of his fellow men.

To us comes the message that was given to the church at Ephesus: "Thou hast left thy first love." This message comes at a time when, in our supreme self-importance, we suppose that we are advancing heavenward. Gradually we have been losing sight of the fact that we are only God's little children, and that daily we must receive strength and help from Him, if we remain Christlike in behaviour, and act as those that have been born again. And because we have lost sight of this, God's message to all our churches, which have received great light, is, "Nevertheless, I have somewhat against thee, because thou has left thy first love." [Revelation 2:4.]

When the Holy Ghost came upon the early disciples, and three thousand people were converted in one day, there was love and fellowship in the Christian church. "All that believed were together, and had all things in common; ... and they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." [Acts 2:44, 46, 47.] They lived in the simplicity of the gospel of Christ. But after a time, the evil leaven of criticism and fault-finding was introduced into the church, finally resulting in their leaving their first love.

Thus it is with God's church today. We have left our first love. And to us, as to the church at Ephesus, is spoken the warning message: "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 2:5.]

My brethren, I beg of you to humble your hearts before God, and make thorough work of repentance yourselves. Thus you can set an example that will help others to understand how to humble themselves before God in repentance and turn away His wrath from being visited upon His people.

If the Review and Herald office had been thoroughly cleansed, the present showing before the world would not have been. The brethren connected with this institution have not heeded the Testimonies of the Spirit of God. They have braced themselves against them.

I will mention one matter that has been presented to me as an object lesson showing how the word of the Lord is regarded. For many years the special articles that He has been giving to His people have occupied the first place in the pages of our church paper, the Review and Herald. But suddenly their position was changed. For a time, objectionable illustrations occupied the

place that these articles formerly occupied. Many, many have spoken to me of this change, and of the grief it has brought to their hearts.

Several months ago, in the visions of the night, the word of the Lord came to me, saying, "This is an acted parable. The removal of these articles from the first page of this paper, and the publication of inappropriate illustrations on this page <is not an accident; it is an outgrowth of perverted principles and> speaks louder than words. This is a parable showing the estimation in which are held the words of the one whom God appointed to act a part in founding the paper in the early days of the message, and whose testimonies from the Lord have been coming to His people since the first issue of the paper. The displacement of God's word for these objectionable illustrations reveals the moral taste of those who have made the change. God has taken notice of this."

I have not mentioned this matter before, to anyone, although the change is marked, and has been commented upon by many of our people and others. If it pleases my brethren to give to the world, in this acted parable, their estimation of the Lord's word, I have nothing to say.

Lt 11, 1903

White, J. E.

"Elmshaven," St. Helena, California

January 5, 1903

Dear son Edson,—

Your meeting may be over before this reaches you, but I want to tell you that I am intensely desirous that you shall do everything in your power toward reconciliation. Act with the God-given dignity of a Christian gentleman. Make your explanations in humility and gentleness, laying no blame on others; and in the same way acknowledge any mistake you may have made. Then you will have acted your part. Keep yourself under the supervision of God. Never utter an impatient word, whatever may be said to you or of you. Do not criticize your brethren unkindly, even though you know them to be unjust in their treatment of you. You may not be guilty of the things of which they accuse you, but do not retaliate. Do not get angry or excited. This will not give you one inch of vantage ground. Remember that it is not the men you are meeting, but the principalities and powers of the enemy. Take this into account. Pray that men may be led to humble themselves before God and to open the door of the heart to Jesus. He could do more in five minutes with the healing leaf of the tree of life than you or any other human being could do in a lifetime.

Do not speak the hasty words you will be tempted to utter. To speak these words would be as flint striking flint.

Read the study the seventh chapter of John. "After these things Jesus walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him." [John 7:1.] When men give

themselves up to the control of the spirit of the enemy, they know not what they do. They are insane. But if Christ bore false accusations without retaliating, cannot they of His household?

Speaking to the Jews, Jesus said, "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill Me?" [Verse 19.] Angrily they replied that they did keep the law. They thought themselves very particular and exact in their observance of the law. But they did not keep it in a way that glorified the Lord. They were very particular about minor matters of their own invention. Forms and ceremonies were strictly observed. But the great principles of the law—justice, mercy, and love—were disregarded.

The followers of Christ are to avoid contention. They are to live the life of Christ. He is our Saviour. His pure, holy life is our example. Then, my son, do not descend to cheapness or commonness in word or act. Let all your words be the words of a Christian gentleman. Keep watching; for you are treading among the quicksands. One false, unguarded step may place you in fearful danger.

You and your brethren are in trouble in regard to the Southern work. I entreat you to be very careful of what you say in the meetings you attend. Remember that silence is eloquence. Let your words be few and well chosen. The enemy will be close by your side, trying to make you feel that you are misrepresented. Keep calm.

One thing I know: you ought to be perfectly reconciled to your brother. Your lack of union with him, your lack of brotherly love, is one of the things that make the leading brethren think that you must certainly be in the wrong. They know W. C. White to be an honorable, unselfish man, who would suffer wrong in silence rather than do wrong. Your alienation from your brother is not right. It is an evidence that you can be estranged from those to whom you should be most closely linked. I know how the Lord regards your brother. You have allowed yourself to become estranged from him, and the brethren, seeing the way in which you treat him, make a handle of it. They say, If he has so little regard for his brother that he cannot harmonize with him, it is not surprising that he cannot harmonize with those who are not his kindred.

My son, for the sake of your soul, stop and consider how God looks upon the estrangement of two brothers. In your hatred of your brother—for it is nothing less than this—you have certainly shown that you have not been led and controlled by the Spirit of God. You have not been backward about showing dislike and lack of respect for your brother. This is not right; it is not reasonable or sensible. You have exaggerated matters and have placed a wrong construction on them, letting your brother stand in an objectionable light before others.

Frank Belden is well pleased to see you cherishing such feelings. Dr. Kellogg knows how you regard your brother, and it has its influence on him.

You cannot expect the Lord to sustain you in your position regarding your brother. God has appointed him to do a work that others would not do. I know of no one but your brother whom I could trust to do this work. I have written to you on this point before, but I do not think that

what I wrote had the effect on your mind that it should have had. I shall not let this matter rest, because I know that the stand you have taken is greatly to your injury. I have feared that I might die and leave you and Willie standing in your present attitude toward one another.

Before our Lord went to His agony on the cross, He made His will. He had no silver or gold or houses to leave to His disciples. He was a poor man, as far as earthly possessions were concerned. Few in Jerusalem were so poor as He. But He left His disciples a richer gift than any earthly monarch could bestow on his subjects. "Peace I leave with you," He said. It was the peace that had been His throughout His life on earth—the peace which had been with Him amidst poverty, buffeting, and persecution, and which was to be with Him in His agony in Gethsemane and on the cruel cross. He linked Himself closely to the friends He was leaving, giving them that which brings true happiness. "My peace I give unto you," He said; "not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid." [John 14:27.]

Edson, in regard to your proposition about the first four chapters of Patriarchs and Prophets, I cannot feel that it would be safe for me to move without laying everything before Willie. Talk matters over with him. I cannot, at my own impulse, take up a work and launch out into it. I have to be impressed by the Spirit of God. I cannot write unless the Holy Spirit helps me. Sometimes I cannot write at all. Then again I am aroused at eleven, twelve, and one o'clock; and I can write as fast as my hand can move over the paper.

I must throw off as far as possible the burden of the work in Nashville. It is too great for me to carry. I must drop it from my soul. I have carried the burden of the Southern field till I can carry it no longer. I shall have to lay it off, else I shall be unfitted for my writing.

I cannot advise you to separate from the work in Nashville, but if, after praying over the matter, you feel that this is the best thing to do, do it, and leave the result with the Lord. But to establish a separate work on your own bit of land will not help the difficulty. Do nothing hastily. The Lord will work. He will bring glory to His name.

It may be best for you to step out of the field altogether and let the whole weight of the work rest upon the other laborers there. I think that you have carried the load long enough. If you can feel free to do so, go to another field.

I cannot help the work in the Southern field financially. I am thousands and thousands of dollars in debt, and I am obliged to keep borrowing continually in order to pay my running expenses. I draw from the General Conference only fifty dollars a month of my wages. During the past year I have received scarcely any royalties. I am in a very strait place financially. My trust is in God, but I must begin to think where the money is coming from with which to pay my workers.

I would ask you once more, Edson, to keep very quiet. Do not look upon yourself as blameless, but confess your faults, and in this do thorough work. You now have opportunity to show that you cherish the forgiving love of Christ. If the Lord in His great mercy vindicates you in certain

things, you can show great weakness, or you can do as you were represented to me as doing, when in the night season I saw One who has authority laying His hand on your shoulder and leading you to the front rank. This broke your heart. You wept and confessed your sins and mistakes, asking pardon for the hasty words you had spoken. And reconciliation was made between you and your brethren.

My son, if at all times you had spoken as a Christian gentleman, if you had not cherished bitter feelings, there would have been far less prejudice against you. Will you not during this meeting put self out of sight? Be humble, as one of God's little children. Your work has not been perfect before Him. In speech and deportment you must reach a higher standard. When you descend to cheapness, you destroy the influence that as a minister of the gospel you should exert.

I have been given words for you that I wish you to engrave upon your heart: "The meek will He guide in judgment, and the meek will He teach His way." "I will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with Mine eye." [Psalm 25:9; 32:8.] "Thus saith the Lord, thy Redeemer, the Holy One of Israel, I am the Lord thy God, which teacheth thee to profit, which leadest thee by the way that thou shouldest go." [Isaiah 48:17.] "The secret of the Lord is with them that fear Him, and He shall show them His covenant." [Psalm 25:14.]

May God help you, my son, to pursue a right course, to be meek and lowly. The experience through which you are passing may be the means of saving your soul, if you will watch unto prayer.

The Lord is present in every meeting, marking the course of each one. He watches the movement made, and He will direct in all the changes made, if His servants will follow His guidance. Our missions and commissions are all different. No two persons are given precisely the same work. Each has his own manner of performing his work, and that manner must be Christlike.

God must show us every step of the way. Every hour we must have the new impulses of His Spirit. Love for Him should be the mainspring of our actions. Every hour has its duties and every movement its cares. Let a controlling power from above check the hasty speech. Let your heart be filled with the kindest, most tender compassion. Never allow yourself to be ruled by impulse. Never get out of patience. New scenes are opening before us, and we need to hear a voice from heaven, directing us to the right or to the left, saying, "This is the way; walk ye in it." [Isaiah 30:21.] God's will, not ours, is to control. "A man's heart deviseth his way; but the Lord directeth his steps." [Proverbs 16:9.]

Lt 12, 1903

White, J. E.

St. Helena, California

January 11, 1903

My dear son Edson,

I have just read your letters. I want the reformatory work of which you speak to be carried on firmly and decidedly. This can only be done by following the counsel of the great Teacher, who gave His life for the world, and whose we are by creation and by redemption. His directions are full and complete. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [Matthew 5:23, 24.]

When our duty is so plainly marked out, why do so many church members go contrary to a plain "Thus saith the Lord," and speak of their difficulties to those who know nothing in regard to them or in regard to those whom these difficulties concern? Jesus the great Teacher has told us what our duty is. Our gifts, our prayers are not acceptable to God while we leave this duty undone, and let the poison of envy, evil surmising, and jealousy take possession of our souls and spoil our union and happiness. Oh, how much unhappiness would be spared, and how many evil thoughts would be quenched, if believers would take up the work that Christ has said must be done to prevent evil thinking and evil speaking.

A few words of explanation might change entirely the views of those who have been at variance, cherishing bitter feelings. We cannot be obedient to the law of God until we put out of the mind all differences, until we allow our hearts to be softened and subdued by the Spirit of Christ. Our prayers are hindered by our pride of heart, by our refusal to confess faults and to remove wrong impressions. We are to make every effort in our power to remove every stumbling block from before the feet of our neighbor or our brother. My son, make every concession that it is possible for you to make. Do not leave on a suffering mind a misconception that an advance in humiliation and tenderhearted interest would remove. Satan will be sure to come to that mind with the temptation to misconstrue and to make a mountain out of a molehill. A mind that easily stumbles over hurt feelings will conjure up mistaken ideas of all kinds.

The Lord Jesus has given special directions as to what each of His "little children" is to do. When we pray, "Forgive us our trespasses, as we forgive those that trespass against us," do we do our part to answer this prayer? [Matthew 6:12, 14, 15.] Let us remember that if our brother has aught against us, we are to leave on the altar the gift we have brought to God and be reconciled to our brother. Then we are to come and offer our gift. This is the only way in which we can keep in our hearts the peace of God. And is it not worth an effort to have this peace? Were not Christ's directions given to be carried out to the letter; and if they were carried out, would not much sorrow and alienation and misunderstanding be spared?

"The meek will He guide in judgment; the meek will He teach His way." [Psalm 25:9.] How thankful we should be for such favors. It makes the heart light to try to remove burdens from other hearts. We are enjoined to cultivate peace and unity. Our prayers are not efficient while we suffer a fellow worker to misapprehend us. If we are not to blame for the misunderstanding

that exists, we can perhaps make an explanation that will remove the misunderstanding. If we are to blame, we are certainly under obligation to God to relieve the suffering of one of the members of His family. If we have left a wrong impression on his mind, we must do all in our power to remove this impression.

There are certain duties that we must perform in order to answer our own prayers. We ask the Lord for His grace and blessing. Then we must see if there are in the way of our receiving this blessing any obstacles that we must remove. Before we can be free, we must take these obstacles away.

“Work out your own salvation with fear and trembling. For it is God that worketh in you, both to will and to do of His good pleasure.” [Philippians 2:12, 13.] Thus man becomes a laborer together with God, removing every stumbling block from his own way and from his brother’s way so that nothing shall hinder their spiritual progress. This he must do, or his own soul will be under condemnation.

“This is the victory that overcometh the world, even your faith.” [1 John 5:4.] I will pray for you, my son. I remember the church and work in Nashville in my prayers as we assemble for morning and evening worship. I want you all to remember that you are to live your prayers. Daily you are to strive to live in unity with one another. Allow no variance or strife to enter the church. “All ye are brethren.” [Matthew 23:8.] You can have sweet fellowship with one another if you will that this shall be. Never, never lose sight of the light and glory of God. Strive for unity. This is the best medical missionary work that can be done.

I wish to say to you, Edson, and to brother W. O. Palmer, that while you are to be a help to each other, I do not regard it as advisable that you engage together in the same line of work. Brother Palmer is a man of leading mind. He thinks and moves independently. It is the same with Edson White; therefore each should have his own line of work, over which he has supervision. Each should feel that he has opportunity to use his faculties to plan for his appointed work and to carry his plans through to success. If you both try to plan for the same line of work, you will get in each other’s way. Will you please remember this? You can labor in separate lines of work, and it is best for you to do this.

Brother Palmer must not take on himself much responsibility until his health is such that he can do this with safety. At present, he is to keep himself as free as possible from perplexity and taxing labor. Edson, be careful not to encourage Brother Palmer to do too much. He must guard himself. His circulation is not good, and when his mind is worried and perplexed, he is injured physically. He should have work that will enable him to stay out of doors in pleasant weather.

You are both men that can do much more, and with greater satisfaction to yourselves, if your work is pleasing and in no way forced.

May the lord help you to consider these suggestions. You should each work where you can have elbow room, and where there will be no weakening of your individual capabilities. A word to the wise is sufficient.

My heart is drawn out in prayer for you both. May the Lord abundantly bless you; for you are both under His orders, pledged to do His will. I pray that the mist that has been gathering may roll away, and that each worker may see the saving grace of Christ. Look unto Jesus. Have faith in God, and He will be your exceeding great reward.

I will now close this letter and see if I can get it in tonight's mail.

Lt 13, 1903

Knox, W. T.

"Elmshaven," St. Helena, California

January 13, 1903

Elder W. T. Knox

Dear Brother,—

I have received a letter from Brother T. S. Whitelock in regard to the Potts' sanitarium property in Paradise Valley near San Diego. I will send a copy of this letter to you, so that you can read it and decide what to do. I hope that it will be thought advisable to secure this property for sanitarium purposes. Perhaps it would be well for you to communicate with Brother Henry W. Kellogg in regard to the matter.

When properties so suitable for sanitarium work, in places where we desire to build up our medical missionary work, are offered to us for much less than their original cost, we should regard such offers as providential. The Lord has manifestly prepared the way for us at San Diego. <We must be quick to discern when the wheel of providence is turned in our favor. Is not this opportunity an answer to our prayers?>

I am so situated that for some months to come I shall be unable to advance anything to help purchase this place. Scarcely anything has come in from the sale of my books, and about all that I have with which to meet my running expenses is the fifty dollars a month that I receive from the General Conference.

If I could, I would sell my place in Healdsburg, but as yet I have had no opportunity to do so. I am not worrying over my inability to help the brethren at San Diego, because I know that my heavenly Father knows how I am in every possible way trying to advance the work in new fields.

When money does not come in from the sale of my books, I do not have sufficient to pay my workers. Because our brethren do not walk in the counsel of the Lord, much of my time must be devoted to the writing of letters. We have had much of this to do since coming to America.

As a result, the preparation of my writings for publication has been delayed. Many of the testimonies have not been issued in a form for general circulation, having been sent only to the ministers and other workers. But I am not discouraged over financial matters. When it seems best for me to sell my present home, I will do so cheerfully. I have been able to hire money at a low rate of interest with which to lift the mortgage on it. The bank offered me money at eight percent, but I secured a loan from my brethren at four percent.

I now wish to know whether you intend to take any steps toward the purchase of the Paradise Valley property. I am greatly surprised that the terms are so favorable—only eight thousand dollars. Can you not write something to the brethren there at once in regard to what you think should be done? I do not desire to have them continually writing to me; for I can say no more than I have said; and money I have not. If Brother H. W. Kellogg would buy this place for us, and wait a little while for the money, I think we could raise the means and return it to him. Just now, other matters seem to demand our first attention. The burning of the Review and Herald office leaves the leading brethren in perplexity as to what should be done next.

Have you found a place yet for holding the General Conference? Many have asked me in reference to this, but I have not heard anything definite.

Lt 14, 1903

Kellogg, H. W.

“Elmshaven,” St. Helena, California

January 13, 1903

Previously unpublished.

Mr. Henry W. Kellogg

My dear Brother,—

I have received several letters from Dr. T. S. Whitelock in regard to the Potts’ sanitarium property in Paradise Valley, a few miles south of San Diego. He knows my mind fully—that to purchase this property would be a wise move.

Dr. Whitelock writes that they are doing as good a business in the San Diego treatment rooms as is possible in the limited quarters they have at present. In a letter I received two or three days ago from him, a copy of which I am enclosing to you, he states that the Paradise Valley property is now offered on still more favorable terms than it has been offered heretofore. We can now secure it for eight thousand dollars, as you will learn by reading his letter.

I think it would be a great mistake for us to overlook the providence of God that has placed so valuable a property within our reach. If I could, I would heartily share the financial burden of buying this place; but for months I have received almost nothing from the sale of my books.

About all the income I have now is the fifty dollars a month sent me by the General Conference. I have workers that must be paid. Occasionally I have an opportunity to borrow a little money, which I use in partially paying my workers and in preparing new books. But I am handicapped for lack of means and have nothing to advance on the purchase price of the Potts' sanitarium property.

Brother Kellogg, if you would help us pass through this narrow place by securing this property for yourself and for us, I fully believe that it would be the right thing for you to do. I am sending to you a copy of a letter I have just written to Elder W. T. Knox.

I regard as a great favor the efforts of the agent to induce the owners of this property to make to our people so low an offer. I am feeling so thoroughly worn out by the burdens brought upon us by our brethren who view matters from a wrong standpoint, that I cannot write you much in regard to this offer; but it is resting on my mind, and therefore I write these few lines to you.

If you could advance something to help buy this place, perhaps we could find others who would be glad to unite with you in raising the amount required.

I have not slept much the past night. I woke up at one o'clock and could not sleep after three. I was drowsy, but could not fall asleep. In the visions of the night I was laboring with my brethren, encouraging them to buy this property at once. I was saying that there would be no objection to the plan of two or three brethren uniting in buying it, if they were "picked" men, men who would not adopt a "rule or ruin" policy.

My brother, think this matter over, and drop me a line in regard to what you decide is advisable to do under the circumstances, for this will set my mind at rest.

Lt 15, 1903

Kellogg, H. W.

"Elmshaven," St. Helena, California

January 13, 1903

Mr. H. W. Kellogg

My dear Brother,—

I have already written a short letter to you this morning. I wish to tell you that I can see no hope in looking to any one except you for financial aid in securing the Potts' sanitarium property near San Diego. I believe that you can devise some way in which to raise the money for obtaining this property at the price it is now offered us. Could not you hire the money of yourself to buy this property? or else hire part of it from some one that you know would be willing to unite with you in this enterprise? I cannot think of anyone excepting yourself. But I think money could be hired in Iowa and Nebraska, and if you decide not to close this bargain yourself, I will

at once make an appeal to my brethren and sisters there. If we dally now, our chance may soon be gone.

The Potts' sanitarium property is just what we need for a medical institution near San Diego. It is none too far from the city and in many ways is suitable for our work. You have seen it for yourself. At one time it was offered to us for eleven thousand, if we would take it at once. Now, as you can see from Dr. Whitelock's letter, it is offered for eight thousand—three thousand less than the lowest previous offer. Should we wait any longer? I see no reason whatever why we should wait. We need a sanitarium at San Diego, and here is a building admirably suited for our needs—a building that we may occupy without delay. Can you not devise some plan whereby this property shall be obtained? It is all that we could ask for. I hope you will in some way secure it; for it is so desirable and just what is needed.

Light has been given me that we should diligently search for properties that the Lord has prepared for us, properties that we can utilize at once without investing a large amount of money. Think what the Sanitarium in Boulder cost—more than eighty thousand dollars! Here is a building offered us for eight thousand—a building not so fanciful and showy as is the Boulder Sanitarium, but in many respects much more valuable.

If you can possibly arrange to do so, I hope you will purchase this property. I will interest myself to see that others become interested. In Australia I had to push every step of the way in order to advance; and it seems as if I shall have to do so in California.

I think that after having written these letters to you, my mind may be at rest. I know not where Elders Knox and A. T. Jones are. My son W. C. White will not be here before the last of January.

I do not think that the proposition to rent the building would relieve the situation; for the owners have come to a point where they are compelled to offer the place at one half the price they offered it to us while we were there, which was \$16,000. The agent is doing his best in our behalf. At the price they now offer to sell for, they will not wait long.

But I will not write more now. I think that I have written sufficient to lay the situation before you.

Lt 16, 1903

Haskell, Brother and Sister [S. N.]

"Elmshaven," St. Helena, California

January 1, 1903

Dear Brother and Sister Haskell,

I have begun letter after letter to you, but every time something has pressed in that demanded immediate attention; and this made it necessary for me to lay aside your letter, which would always become lost among many other manuscripts.

My mind has been burdened over the matter of writing on Old Testament History. I am troubled to see my brethren and sisters bringing into the daily life so little Bible truth. I tell my dear friends that in order for us to be overcomers, we must realize that there is a battle to be fought. We rejoice to know that through the strengthening power of God's grace we are sure to win. God is stronger than all the powers of the fallen foe.

The apostle Paul says: "And now abideth faith, hope, and charity (love)." In all our words and acts these three Christian graces are to be interwoven. "The greatest of these is love." [1 Corinthians 13:13.] If we will cultivate Christlike love, we can have this grace in large measure.

The early Christian church left their first love. To John on the Isle of Patmos was given the message: "Unto the angel of the church of Ephesus write: These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne and hast patience, and for My name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:1-5.]

As members of God's remnant church, we must pray with firm faith for the gift of the grace of love. Love is the fulfilling of the law and is manifested altogether too little among those upon whom has been shining great light. Genuine religion is life and light to every believer.

The Christian graces are given not as ornaments to win admiration, but as talents to be used in accomplishing a work for God. We are to heed the words of Paul, "Quit you like men, be strong." [1 Corinthians 16:13.] "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; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [Ephesians 6:10-18.]

If it were impossible for us to meet these requirements, they would never have been given. In divine grace there is a wonderful power. It can subdue the outbursts of passion in professing believers.

No one should ever permit his mind to get into such a state that he will speak words prompted by Satan. To accuse the brethren, to discourage them in their work, is to personify Satan and to be his helping hand by putting into the minds of others the evil leaven of criticism, as leaven is put into meal. This evil leaven, so thoughtlessly introduced, leavens the whole lump. The apostle Paul says: "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." [Hebrews 12:14, 15.]

How long will those who claim to be Christians tolerate the evil of listening to the criticisms of their brethren and in turn communicate these criticisms to others, thus strengthening one another in an evil work? How long will they question the good work that is being done by a few and stand in the way as hindrances? To clear the pathway of the accumulated rubbish placed there by accusers of the brethren takes precious time and robs faithful workers of their strength and hope and faith. God's work can be carried on among unbelievers with far greater success than among those who, like the Pharisees, desire to have all things shaped and carried on in accordance with their ideas and preferences.

Plain, definite instruction has been given us. When the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" "Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." [Matthew 18:1-6.]

Again: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." [Verses 15-18.]

If this instruction is not heeded because we choose to disobey, doing the very opposite of that which Christ has told us to do, how will it be with us in our religious life? We shall be found communicating to one another the faults of our brethren in the church, and these evil reports will spread. Thus evil surmisings and suspicions of dishonesty will be passed from lip to lip, notwithstanding the plain directions given by Christ not to sow the seeds of evil by speaking evil

of our brethren. Those who pursue a course contrary to this instruction are creating within their own hearts the evils that they condemn in others, and thus are themselves brought under condemnation. The Bible plan of avoiding and remedying difficulties among brethren is the only safe plan. Christ is grieved to see some disregarding this instruction, following their own plans—plans opposed to His. When those who claim to be Christians work in harmony with divine instruction, there will be far less evil surmising and evil speaking in the church.

Brother and Sister Haskell, dwell upon the lessons that Christ dwelt upon. Present them to the people as He presented them. Dwell upon questions that concern our eternal welfare. Anything that the enemy can devise to divert the mind from God's Word, anything new and strange that he can originate to create a diversity of sentiment, he will introduce as something wonderfully important. But those things that we cannot clearly comprehend are not a tenth as important to us as are the truths of God's Word that we can clearly comprehend and bring into our daily life. We are to teach the people the lessons that Christ brought into His teachings from the Old Testament Scriptures. The language of divine truth is exceedingly plain.

Christ sent His angel from heaven to teach John the Revelator in regard to the message that must be understood by us—a message of warning that concerns all who live in the last days of this earth's history. We are to study the testing message given for this time. John declares: "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." [Revelation 11:19.] This ark contains God's law, the ten commandments. A knowledge of this law is of great consequence to all who have light and to all who minister in word and doctrine.

Christ desires every minister, every one who lives by faith in Him, to realize that upon him there rests a sacred responsibility. To all who have enlisted in God's service is given the gospel commission to carry to all nations a knowledge of the truth for this time. To inspire us with confidence, God has preserved for us a record of the giving of this commission. After His resurrection, Jesus spake unto His disciples, 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.]

Brother and Sister Haskell, we must not permit ourselves to be taken unawares. Satan has come down with great power and with all deceivableness of unrighteousness to work against the advancement of the truth. Every soul who believes the truth and who has had great light should be on guard, lest he be enlisted in Satan's army of workers. The enemy will strive to cause believers to search out matters of minor importance and to dwell at length upon these matters in committee meetings and council meeting. But by turning their attention to questions of so little consequence, the brethren hinder the work instead of advancing it. We are to proclaim the third angel's message to a perishing world, and we are not to permit our minds to become diverted by minutiae that practically amount to nothing. If our brethren would

consider the important matters pertaining to eternal life and eternal death, many of the smaller matters that they desire so much to adjust, would adjust themselves.

The Lord calls upon His ministering servants to proclaim the message of truth, dwelling upon those things that are of great importance. When Jesus shall lead us by the side of the living waters flowing from God's throne, He will explain to us many of the mysteries of the Bible that we cannot now comprehend. He is the Great Teacher of His Word, which cannot be fully understood in this life, but which in the future life will be clothed with the brightness of the light of clear understanding.

Lt 17, 1903

Arthur, Judge Jesse

"Elmshaven," St. Helena, California

January 14, 1903

Judge Jesse Arthur

My dear brother in Christ,—

I received your letter today and after reading it wished very much that I could be with you and talk with you.

My nephew Frank Belden has written me several letters regarding matters in Battle Creek, but these letters I have not read, for his own sake, and for the sake of those who, when I send the reproofs that God gives, are liable to be tempted to think and say, "Somebody has told her or written to her." I shall not read these letters of Frank Belden's now, and perhaps not at all. It is not best. Notwithstanding all the evidence that men have had that the testimonies given me are of God, when their own plans are interrupted and hindered by these testimonies, they say, "Somebody has told her." The testimonies cannot help those whose faith is of this texture, and I am obliged to lose confidence in them as trustworthy men who will be true to themselves and to God.

I know that matters in Battle Creek are in a most precarious condition. For two months recently I suffered great distress of mind. For more than a month I was unable to sleep past twelve o'clock, excepting once or twice. At a council held at my house here, I spoke words which gave liberty for certain things to be done in a certain place. I was reprov'd by the Lord. For three nights in succession scenes were presented before me in which I saw what the result would be of following the plans of men instead of the plans of God. A horror of great darkness came upon me. As soon as possible I wrote a letter saying that I had been wrong in sanctioning these plans, that God did not endorse them.

In one of the scenes presented to me, I saw a sword of fire stretched out over Battle Creek.

But the terrible burden that came upon me at that time was taken away. The next news I heard was that the Review and Herald Publishing House had been destroyed by fire.

I am sure that nothing in regard to Review and Herald matters will be decided until the next General Conference.

I do not now expect to attend the General Conference. I should not dare to go; for I am very much worn with the responsibilities that I have been carrying since the Fresno camp-meeting. It is like this: When I stand before congregations of our people, I feel very intensely, because I understand the peril of those who as blind men have followed their own counsel. Were I to go to the Conference, I should be compelled to take positions that would cut some to the quick. It greatly hurts me to do this, and it is a long time before I recover from the strain that such an experience brings on me. When the Lord bids me speak, I am obliged to lay aside my own inclinations, and bear the testimony that He sends, whether men will hear or whether they will forbear, whether they are pleased or displeased.

You, my brother, know but little by personal experience of me and the work that the Lord has given me. But some of those who know of my experience, and who have had all the evidence that the Lord will ever give them, evade the truth when the straight testimony comes to rebuke some of their plans. They say, "Someone has told Sister White." I cannot place any dependence on the faith of such ones in the Lord's word. When all is in their favor, they may appear to believe. But when the Lord in His mercy shows them that their course is not in accordance with truth and righteousness, when their plans are interfered with, they give way to unbelief, showing that they have no real confidence in the word of the Lord.

I am glad that you could be with us in the meetings held when you were at St. Helena, because you have had little opportunity to learn of the character of the work that the Lord gave me when I was but sixteen years old, work which ever since He has sustained me in doing. I know that the Lord gave me the words to speak that you heard when you were here. His power and grace sustained me. His power was with me all the way through the last General Conference, and had the men in responsibility felt one quarter of the burden that rested on me, there would have been heartfelt confession and repentance. A work would have been done by the Holy Spirit such as has never yet been seen in Battle Creek. Those who at that time heard my message, and refused to humble their hearts before God, are without excuse. No greater proof will ever come to them.

The result of the last General Conference has been the greatest, the most terrible sorrow of my life. No change was made. The spirit that should have been brought into the whole work as the result of that meeting was not brought in because men did not receive the testimonies of the Spirit of God. As they went to their several fields of labor, they did not walk in the light that the Lord had flashed upon their pathway, but carried into their work the wrong principles that had been prevailing in the work at Battle Creek.

The Lord has marked every movement made by the leading men in our institutions and conferences. It is a perilous thing to reject the light that God sends. To Chorazin and Bethsaida heaven's richest blessings had been freely offered. Day after day the Prince of life had gone in and out among them. The glory of God, which prophets and kings had longed to see, had shone upon them. But they refused the heavenly Gift, and of them the Saviour said:

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell." [Luke 10:13-15.]

So today, upon those who have had light and evidence, but who have refused to heed the Lord's warnings and entreaties, heaven's woe is pronounced.

The Lord bore long with the perversity of Israel, but the time came when the people passed the boundaries, and fearful punishment fell upon those who, having had great light, refused to repent and be converted, that Christ should heal them.

Brother Arthur, I feel the most tender interest in you and in your connection with the Seventh-day Adventists. I am aware that you have seen among our people many things of an objectionable nature. You have seen them cherishing that which, considering the sacredness of their faith, they should not tolerate. The Lord Jesus looks upon you very tenderly, with great compassion and love. There is a narrow path for you to travel and a strait gate for you to pass through. And One is your Leader, even Christ. Remember always that He is acquainted with every temptation that comes to you. Ever trust Him and ever follow Him in meekness and humility. He is able to do as He has promised. "Behold the Lamb of God," John said, "which taketh away the sin of the world." [John 1:29.]

My brother, when you were in St. Helena, plain evidence was given you that the message of the Lord came at that time to His people. Then will you not hold fast to the truth, and believe the word of the Lord, whatever others may say or do to counterwork that which the Lord has declared to be His will?

As I prayed for you in your home at Battle Creek, did you not have evidence that the Lord heard my prayer? I know that Jesus came into the room where we were. I know that He took away my weariness. It was no small suffering that I was trying to brace myself to bear. In the strength of the blessing then received, I traveled more than three thousand miles, speaking twenty-three times during the twenty-three days of my journey, sometimes speaking twice a day and sometimes three times.

I know that at that time blessing came to you in a healing current. I know that the Lord blessed and healed us both. You cannot have forgotten this experience. Was it not an assurance that the Lord was with His servant?

My brother, your part is to cleave to the Lord. Do not be afraid to acknowledge His goodness and His love. Give to Him all the praise and glory. Remember that in these days of peril and unbelief and skepticism your safety depends on believing in and trusting Christ as a personal Saviour. The experience you are to gain is to strengthen you in the faith. You have had a decided experience. You gave yourself to the Lord to be led and guided by Him. Cleave to Christ as a personal Saviour. Hold fast the beginning of your confidence firm unto the end. With the dear family who believes with you, live for God, and you will all win a crown of immortal life. Never lose eternity out of your reckoning, and trust the Lord implicitly.

The injunction to cleave to the Lord will be precious to us if we will understand and obey it. Trust constantly in God. Have unswerving faith in Him because of the unmistakable evidence given you of His love and power. Never does one stretch out his arms in faith to the Saviour, but there are placed around and underneath him the everlasting arms, and he is comforted and sustained.

My brother and sister, lean your whole weight on Christ. He will bear you up. Fortify your children by wise instruction and by steady advancement in spirituality. Let them see that you have firm faith in the truth and a genuine love for Him who bears you up in His arms. Christ is your life, your light, your crown of rejoicing. His Spirit, striving with you, daily gives you a fresh and constantly growing experience in the knowledge of God and of Christ. Daily you learn lessons that keep you clinging so closely to the Life-giver that no power can shake you off.

My brother, you can be a great help by speaking words in season to the feeblest of God's children, the poor and needy, and not to these only, but to those in the higher classes. We are liable to forget how some of this class long for some assurance, some spiritual hope.

Love is the connecting link between your heart and the heart of Christ. We love Him because He first loved us. Repeat often to your children the lessons of the Saviour. Christ holds you as a family in His arms of love. From Him your heart received the life-current. Let it be seen that this is actually a part of your daily experience. Spasmodic impulses are not reliable. Christ's work has in it good reason and wise method. Do not allow your hope in Him to be affected by circumstances. Educate yourself to persevere in receiving grace from Him and imparting it to others. Thus you can exert a strong influence for good. You can be a great blessing if you will obtain the rich treasures of grace, and give them to others, speaking wise, appropriate words, leading, drawing souls to Christ, teaching them to love and appreciate Him whose they are by creation and by redemption. Lay up treasure beside the throne of God by bringing souls to Christ. This is the work that the Saviour values. Those who faithfully do this work will one day sit with Him on His throne.

What a good work we may do if we cleave earnestly to the Lord. My brother, fasten your heart to the heart of Christ. Teach your dear ones to love Jesus. In simple words tell them of His love. O how many there are who need to be taught to love Jesus. How many there are who need to be helped by words spoken in season, who are longing for something that will bring to an end

the monotony of their aimless lives, but who fear to speak of their longing. Go to them with a heart overflowing with love and sympathy. In helping them, great blessing will come to you. Simply and earnestly tell them of your experience. Simplicity of godliness means much.

We are to cultivate a keen appetite for righteousness. God's Word declares, "Blessed are they that hunger and thirst after righteousness; for they shall be filled." [Matthew 5:6.]

Now a few words on another subject. My brother, you need not afflict your soul with regard to your future work. Hide self in Christ. Do not worry. The storm will come, but Christ is at the helm. The ship is not left to the guidance of inexperienced hands. Your help will be needed in the work of reconstruction to be done in the future. I pray that you may be weighted with the Holy Spirit.

"Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke to love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." [Hebrews 10:23-25.]

May the Lord help us to hold fast the profession of our faith without wavering. And may He help us to provoke one another to love and to good works. It is the unselfish love and compassion that we manifest, the tender interest that we show, that provokes to love and to good works. And these efforts bear fruit to the glory of God.

Rest your soul on the Lord. Be assured that Jesus has a care for you and for your family. He knows the end from the beginning. He thought of us before we thought of Him. His heart is stirred with divine compassion for all who need His words of encouragement and hope. His love for us was fully manifested in the sacrifice that He made to redeem us. He gave His life as a ransom for sinners. He so loved the lost race that He died for them. Those who are walking in His footsteps will, by tender compassion and unselfish interest, provoke one another to love and to good works.

Satan strives to bring into the church envy, suspicion, and evil surmisings. We are hoping and praying that the church may be purged from this evil and that the compassion of Christ may be kindled in every heart. Christ has left us an example, that we should follow in His steps. He always drew near to the most needy, the most hopeless, and, attracted by His sympathy, they came close to Him. He assures every suffering, needy, sinful soul that he will never want for a great Physician to give him spiritual help. We stand too far away from suffering humanity. Let us draw nearer to Christ, that our souls may be filled with His grace, and with a desire to give this grace to others.

My brother, look to Jesus, the author and finisher of your faith. Leave yourself in His hands. He is your hope, your crown of rejoicing.

In much love to you and your wife, and to your children, whom I love, and in whom I have a deep interest,

Yours in the Master's service.

Lt 18, 1903

Brn-Srs. in America

"Elmshaven," St. Helena, California

January 23, 1903

My dear brethren and sisters in America,—

I have received letters from several of the leading workers in regard to a property in England which is well adapted for a sanitarium, and which may now be purchased for a very reasonable sum. Light was given me that such properties would be brought to the notice of our people, and that they should look upon it as a special providence to be able to purchase at far less than their original cost places in which work can be begun without delay.

The Lord has many times presented to me the necessities of England, Ireland, and other parts of the European field. These places need means for the advancement of the Lord's cause. Will you aid in the good work of establishing a sanitarium in England? Will you give of the means the Lord has entrusted to you to help to advance this enterprise? I am heart and soul in harmony with this enterprise, and I ask you, my brethren and sisters, to co-operate with us and with the Lord by giving what you can for the establishment of an institution that will be a great blessing to the people of England. Invest the Lord's money in this enterprise. You will find that it will bring rich returns.

All that you possess is the Lord's property, His lent treasure. He now calls for part of it to help to advance His work in England. I pray that God will give you liberal hearts, that you may be led to open your hands and give freely of your means. As a people standing distinct and separate from the world, you are, by your imitation of Christ's self-denial and sacrifice, to give evidence to the world of the power of the truth to transform and sanctify the character and to cleanse the heart from selfishness. When you joined the church of God, you placed yourself under the laws and principles of a higher world. You took your place in the divine theocracy, under an Authority higher than any earthly authority. You pledged yourself to unite with the great Medical Missionary and to labor in co-operation with Him. You are to do all that you can in His service, working to the utmost of your ability. Whenever the Lord brings destitute fields to your notice, and gives you opportunity to help, you are never to neglect the opportunity.

Heed the call that now comes to you. Your usefulness and helpfulness in this case will depend on the distinctness of the line of demarcation that separates you from the vanity and selfishness of the world. Give back to the Lord His own, and thus acknowledge that a Supreme Will controls your will, filling you with the self-sacrificing spirit of Christ. Do this heartily, as unto the Lord. Do we not believe that the end of all things is at hand; and should we not, therefore, hold our possessions subject to the Lord's order?

We are never to give unwillingly. We are to show to the heavenly universe and to the world that we are willing to make any sacrifice for Christ's sake. We are to be imparters as well as receivers of His precious gifts. By following the example of Him who gave Himself without reserve to save a perishing world, we are silently to condemn the selfishness and covetousness of the world. Thus we proclaim that we are under the absolute control of a Power higher than human responsibility, even a Supreme Will. Thus, too, we show that we are co-operating with the Author and Finisher of our faith.

In no way can the mission and work of the Great Teacher be better represented than by the establishment of sanitariums in places where there are no such institutions. By the erection of sanitariums and houses of worship, we extend the triumphs of the cross.

As the calls for help shall come, may the Lord help us to remember that by self-sacrifice in the daily life, by a careful expenditure of His money, we are enabled to help His work in times of emergency. Your acts of helpfulness at times when help is so much needed are an evidence that you are building with the Lord Jesus.

Keep in view the nobler world by revealing the self-denial and self-sacrifice of Him who gave His life that He might take away the sin of the world. Oh, in a work of self-denial and self-sacrifice, men and women can stand, as if within the open portals of the city of God, surveying the glory within, and saying, "Come; for all things are now ready." [Luke 14:17.]

"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 take the water of life freely." [Revelation 22:16, 17.]

This is our message. And for the proclamation of this message we must have facilities. My brethren and sisters, you must impart if you would continue to receive the gifts of God. Arouse, and heed the call for help that comes from England. Give all that you can, and the Lord will bless you in giving.

Lt 19, 1903

Daniells, A. G.

"Elmshaven," St. Helena, California

January 23, 1903

Dear Brother Daniells,—

Your letter was received a few days ago. For several reasons I decided not to reply and had written you to this effect, but will not send the letter now.

Dr. Kellogg has just telegraphed me to write something in regard to raising means for the purchase of a sanitarium property in England. When I received the message, I said to myself decidedly, "No, I have done enough begging; and, besides, I do not feel well enough to write now." But a voice seemed to speak to me, "Take your pen, and write. I will help you." I obeyed, and wrote an urgent appeal for means to establish a medical institution in England. I am now having this appeal copied, and will send a copy to you.

I have also just written something in regard to the way in which our cities in America have been passed by and neglected—cities in which the truth has not been proclaimed. The message must be given to the thousands of foreigners living in these cities in the home field.

I have not admired your wisdom nor the wisdom of those who have so little burden to take up the work that the Lord has for years been keeping before me—the work of giving the message of present truth in the Southern states. Few have felt that upon them rested the responsibility of taking hold of this work. Our people have failed to enter new territory and to work the cities in the South. Over and over again the Lord has presented the needs of this field, without any special results. And when I passed through my recent experiences in connection with the Southern work, I felt as if I could no longer bear the burden of this work. I thought that if men would continue to do as they had done, I would let matters drift, and let those who have so much confidence in their own plans go on as they chose to go. I intended merely to pray that the Lord would have mercy upon the ignorant and those who are out of the way.

But the Lord has a controversy with our ministers and people, and I must speak, placing upon them the burden of the Southern work, and of the cities of our land. Who feels heavily burdened to see the message proclaimed in Greater New York and in the many other cities as yet unworked? All the means that can be gathered up is not to be sent from America to distant lands, while there exists in the home field a dearth of means and of laborers. Much remains to be done within the shadow of our doors—in the cities of California, New York, and many other states. I am sick at heart, but I will say no more upon this point; for I fear that if I were to write more, it could not be copied in time for the mail.

Yesterday the question as to where the General Conference should be held was brought before me, and an urgent petition was made that it be held in Healdsburg. The Healdsburg church say that they will entertain the delegates free of charge, and they are very anxious that the meeting be held there. I did not know till recently that they thought they would be able to entertain the delegates; but they say that they can do this, and they wish me to use my influence to have the meeting held there.

Seeing that the church is willing to entertain the delegates free of charge, would it not be better to hold the Conference in Healdsburg instead of in Oakland? The meeting will not be as large as the last General Conference, and I think that perhaps Healdsburg would be a more favorable place than Oakland. But I merely present the earnest petition of the Healdsburg

church, as I was requested to tell you of their great desire that the meeting be held in that place.

For myself, I have little to say about where the Conference should be held; for it is a question with me whether I shall attend at all. I have been and I am still carrying very heavy burdens, and I want no more. My soul is sick and discouraged at the outlook.

I will say no more. Only I cannot see why, since Healdsburg pleads so hard for the Conference, it cannot be held there. I know that it would be very difficult to find accommodation for all the delegates in Oakland; for every nook and corner seems to be filled.

Please understand that in referring to this matter, I am speaking for others, not for myself; for I do not expect to attend the Conference.

Lt 20, 1903

Kress, Brother and Sister [D. H.]

“Elmshaven,” St. Helena, California

January 24, 1903

Dear brother and sister Kress,—

I will try to write you a few lines this evening. The question has been raised as to whether Dr. Kress should attend the coming General Conference. This meeting will be but a small one, and I cannot see any light in our brother's taking so long a journey at this time. The Wahroonga Sanitarium will need him; indeed I cannot see how he can be spared from the work there. As much as I should like to see many of the workers from Australia, I cannot say to them, drop your work, and come to Conference. Dr. Kress is needed at the Sanitarium. Brother and Sister Burden are needed there also. I think that if Brother Irwin and Brother Salisbury come, Australia will be well represented.

With regard to the sanitarium work, my advice is that Brother Burden be chosen as manager of the institution. He should not be loaded down with the burden of the health food work. And with regard to the question as to where the health foods should be manufactured, let this be done at Avondale, as it has been in the past, until you have unmistakable evidence that a change will be for the best.

I wish to tell you, my dear friends, that the work here in America is to be greatly enlarged. So many times there is presented before me the work which ought to have been done in America, but which has not been done, that my soul is very heavily burdened. City after city should have been worked, and if this had been faithfully done, there would have been brought into the truth those who could have gone forth to win other souls to Christ. In every city there should be memorials for God. But the way in which the work has been managed has resulted in a depleted treasury. The lack of effort to plant the standard of truth in the cities of America has

brought about a condition of things in which the consuming is larger than the producing; and how the work shall now be carried forward is a difficult problem.

The field is all ripe for the harvest, but there is no money in the treasury. Calls are coming from Europe for means to advance the work there. From England comes an urgent call for money to help to purchase a building for sanitarium work. We know not how to answer these calls. Unless the work in America is managed in a way different from the way in which it has been managed in the past, we cannot possibly send means in response to the calls for help.

Oh, my heart aches as there is presented before me the work that might have been done in many places, but which has not been done, because the doing of it demanded money that the treasury could not furnish. And more than this: many of those who claim to believe the truth are merely nominal believers. Their faith will not stand test and trial; unless they are reconverted, they will fall under the deceptions of these last days.

God's people require a deeper, more thorough teaching than man can give. Every church member must learn to work. Every one must learn to stand in his lot and place as a burden-bearer. This all must do before they can be rooted and grounded in the truth. There must be cherished in the heart the fixed conviction that the truth for this time is a life-and-death question, not merely a round of ceremonies. We must be filled with a determined purpose to receive power from the Source of all power, that we may impart it to others. Christ must dwell in our hearts by faith. His life must circulate through us, just as the blood circulates through the body as a vitalizing current.

An occasional glance at God's Word is not enough. The Word must be planted in the heart, that it may bring forth fruit unto life eternal. Truth abiding in the soul will spread outward, covering with the beauty of holiness the life of the child of God.

There is absolutely no safeguard against evil but truth. No man can stand firm for right in whose heart the truth does not abide. There is only one power that can make and keep us steadfast—the power of God, imparted to us through the grace of Christ. Self must be conquered by the truth, else Satan will be victorious.

It is the humble, patient, Godlike worker who will have something to show for his labors. It is not the man himself that makes the doing of the work acceptable to God. It is his earnest efforts to work out the will of God, which he has studied and intelligently accepted as his authority.

What is the ransom that was paid to preserve, in the deliverance of the transgressor, the honor of Eternal Justice? An infinite sacrifice, even the precious blood of the Son of God. To save the race from ruin, Christ became obedient unto death, even the death of the cross. "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.” [1 Peter 1:18-21.]

What right has Christ to take the captives out of Satan’s hands? The right of having made a sacrifice that satisfies the principles of justice by which the kingdom of heaven is governed. On the cross of Calvary He paid the redemption price of the race. And thus He gained the right to rescue the captives from the grasp of the great deceiver who, by a lie framed against the government of God, caused the fall of man [] who thus forfeited all claim to be called a loyal subject of God’s kingdom.

Satan refused to let his captives go. He held them as his subjects because of their belief of his lie. He had thus become their jailor. But he had no right to demand that a price be paid for them; because he had not obtained possession of them by lawful conquest, but under false pretenses.

God, being the creditor, had a right to make any provision for the redemption of human beings. Justice demanded that a certain price be paid. The Son of God was the only One who could pay this price. He volunteered to come to this earth and pass over the ground where Adam fell. He came as the redeemer of the lost race to conquer the wily foe, and by His steadfast allegiance to right to save all who should accept Him as their Saviour.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the light of men. ... 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. ... And of His fulness have all we received, and grace for grace.” “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 1:1-4, 14, 16, 12.]

“Christ also suffered for us, leaving us an example that we should follow in His steps: who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered, he threatened not; but committed Himself to Him that judgeth righteously; who His own self bore our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed.” [1 Peter 2:21-24.]

“God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ’s stead, be ye reconciled to God. For 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 5:19-21.]

“God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” [John 3:16.]

“I have made a covenant with My chosen, I have sworn unto David My servant, Thy seed will I establish forever and build up Thy throne to all generations.” [Psalm 89:3, 4.] God entered into a covenant to deliver the beings He had created. In this covenant both heaven and earth are concerned.

After all that has been done for the race, how, think you, does God look upon the world? How does He regard the beings whose salvation from irretrievable ruin cost Himself and His only begotten Son so much? Will those who have learned of the great price paid for their salvation, and who claim to have received Christ as their Saviour, pass by with indifference those who are perishing without God and without hope? This is the word that comes to the people of God today, “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.” [Isaiah 54:2, 3.]

A word further in regard to your work in the Sanitarium. You will probably have to begin small. In all financial matters, economy will have to be the rule. The work will be uphill work, but God will bless you as you strive to make the institution what He desires it to be. Remember that it is to save the souls as well as the bodies of men and women, that at the cost of great sacrifice and much taxing labor, sanitariums are established.

You may have to brave the unbelief of men and women who have become hardened in guilt. Be merciful; but never lower the standard one inch. In word and example show the tempted ones how to obtain the victory over sin.

I would warn you again, Dr. Kress, not to come to America without plain evidence that it is your duty to do this. I know that you are needed where you are.

May the Lord bless you and your wife and sanctify you to His service, and may He help you to walk and work in humble faith, with thankful, contrite hearts, is the prayer of

Your sister in Christ Jesus.

Lt 21, 1903

Those Who Chose Australia as Their Field of Labor

“Elmshaven,” St. Helena, California

January 26, 1903

To Those Who at the Last General Conference Chose Australia as Their Field of Labor

Dear Brethren,—

I wish to speak to you as God’s messenger. Some things have been presented to me in regard to your relation to the laborers already in the field when you reached there. Matters have been

presented to me in figures and symbols, and I must say to you, "Ye do err, not knowing the Scriptures, nor the power of God." [Matthew 22:29.] You are in danger of looking upon yourselves as superior to those who were in the field when you reached there. Do not yield to this inclination. I thank the Lord that He raised up these faithful men to labor with us. True, their work has in some respects been imperfect, but so also has yours. They have been ready to receive counsel and have ever tried to harmonize with their fellow workers. We highly appreciate these laborers. We have been with them in hard places. Together we have lifted the responsibilities that must be borne in a new field. And when after the last General Conference you were sent to Australia, we were glad to think that these workers were to have so much help. You did not go to labor for those who already knew the truth, but to unite with the workers in aggressive warfare in proclaiming the truth in new places.

Our church members are to be educated to depend on themselves, not on the ministers. They are to be taught to work in such a way in the neighborhood in which they live that prejudice will be removed, and souls will be won to Christ. The churches are to receive some help, but the burden of your work is not to be for them. It is not your place to listen to those church members who tell who their favorite minister is, and why they do not like such and such an one. Those who talk thus dishonor Christ in the person of His delegated ministers. Be careful not to encourage church members to give expression to these foolish preferences.

I thank my heavenly Father that though all men have not the same traits of character, they may all be worked by the same Spirit, even the Spirit of Him who is the Head of the church, and who in heaven teaches the angels how to minister to the members of His church on earth.

Jesus is ministering in the heavenly sanctuary, but He is with His workers also; for He declares, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] He is the spiritual Director of His church on earth, and He longs to see the members filled with a determination to labor harmoniously for the advancement of His kingdom. He has raised up a succession of workers who derive their authority from Him, the great Teacher. He has chosen for His work men of varied talents and varied capabilities. Some of these might not be the men you would choose, but you will pass through an experience that will lead you to see that God exalts men whom you would regard as inferior to yourselves. When the judgment shall sit, and the books are opened, many will be surprised by God's estimate of character. They will realize that God sees not as man sees, that He judges not as human beings judge. He reads the heart. He knows the motives that prompt to action, and He recognizes and commends every faithful effort put forth for Him.

The Lord uses varied gifts in His work. Let no worker think that his gifts are superior to those of another worker. Let God be the judge. He tests and proves His workers, and He places a just estimate on their qualifications. He has placed in the church a variety of gifts to meet the varied wants of the many minds with which His workers are brought in contact.

The Lord has given to every man his work, and every man is to do the work that the Lord has given him. All have not the same gifts or the same disposition. All need to feel daily the converting power of the Holy Spirit, that they may bear much fruit for the Lord. It is not the one who preaches the gospel that provides the efficiency that makes his efforts successful. It is the Unseen Worker standing behind the minister who brings conviction and conversion to souls.

My brethren, you did not go to Australia to supersede the workers already there, but to be their companions in labor. These workers have done pioneer work, preparing the field, and this work has called for much self-sacrifice. They have given themselves without reserve to the Lord's service. They have united with one another and with God; and He has blessed their faithful efforts. You who have entered into other men's labors are to be very modest and very kind in your opinion of those who have prepared the way before you. Be courteous to them. Show them all the kindness that you would have them show to you. They are God's husbandry, God's building. You who have but lately come to the field are not to set yourselves up as judges of their work. You are all to be laborers together with God. Not one vestige of selfishness or self-exaltation is to be brought into your work.

You have much to learn. Elder Tenney, Elder Farnsworth, Elder Starr, and other excellent laborers are men to whom I know God has given a treasure of knowledge. These men have their infirmities. Every day they need a fitting up for the great work to which they have been called. But they realize their weakness, and therefore their danger is not as great as the danger of some who have more recently gone to Australia and who know so little of the battles that must be fought in a missionary field.

I have been instructed to speak words of encouragement to the men who have been fighting the battles that must be fought by the pioneer worker. There were times when the work went very hard, when it was difficult to obtain means, and when, in response to the call, "Add new territory to the Lord's kingdom," these workers sacrificed their earnings. The Lord has greatly blessed their faithful efforts and has given them a precious experience.

I say to you, my brethren, in the name of the Lord, Be sure that you are worked by the Holy Spirit. The Lord desires you to appreciate your fellow workers. Do not attempt to estimate them by your human measurement. This is not the work given you by God. Labor as wise men, who have been with Jesus and have learned of Him. You know not which shall prosper, this or that. Men may be added to the Lord's working force who, though they may be regarded as of little worth to you, will be of great value to the Lord's cause. Strip yourselves of self-exaltation and spiritual pride, and walk humbly with God. Have confidence in those who were in the field before you. Treat them as fellow laborers should be treated. Link up with them, even though you feel that your capabilities are greater than theirs. Remember that God, not man, is the judge of such matters. These men have been receiving counsel from the Lord, and they have followed His instruction. At times they have become confused, but, thank God, this was not for long.

The Lord loves these men. Their hearts are in His work. They are willing to make any and every sacrifice for the sake of saving souls. God did not call you to Australia to take the place of these self-sacrificing men. No, No! He sent you there to unite with them in enlarging His work, in breaking up new soil. You were to work by their sides; for more laborers were needed in the field. They know more of the field than you do, and you are to go to them for counsel and advice in reference to the work, showing them that it is your sincere desire to strengthen their hands.

Let all who go to new fields walk humbly with God. They are not to supersede the workers already in the field, but are to stand shoulder to shoulder with them.

When a fellow worker inquires about his place of labor, you are not to say, "We shall not need you here or there." Say, "My brother, go to the Lord. Ask counsel of Him who is too wise to err and too good to leave your petitions unanswered. Then go to the place for which He lays on you a burden."

The Lord calls upon His workers to love as brethren, to be tenderhearted, pitiful, courteous. Read carefully the eighteenth chapter of Matthew, and for your present and eternal good learn the lessons there taught.

There are those who have to contend against many difficulties and discouragements in their work of preaching the gospel of the grace of God. Remember that a worker is none the less approved of God because he is in trouble. His trouble drives him to God, and He never turns His face from him. Reaching out His hand, He draws him close to His heart of infinite love.

In Australia and America, and in every part of the world, a straightforward message is to be proclaimed in the power of the Holy Spirit. God says to His workers everywhere, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins." [Isaiah 58:1.] We need to feel the importance of proclaiming the gospel message with earnestness and fervor, not with tame, lifeless utterance. Our testimony is not to be borne in smothered tones. It is to be clear, decided, stirring. The messengers must know the life and power of salvation.

Ministry means much more than sermonizing. It means earnest, personal effort. And there are many different kinds of work to be done. Those who have gained an experience in God's service are to take young, inexperienced workers with them into the harvest field, teaching them how to work successfully for the conversion of souls. They are to exhort the church members to qualify themselves for service. Those in the church who are fitted to carry responsibilities are to bear the burdens of the church work, leaving the ministers free to go forth into aggressive labor, taking with them younger men, whom they are to train for active service.

Each one has his own work. God's servants are to cherish a strong, unselfish love for their fellow workers, gladly uniting with them. But this does not mean that one worker is to tread in

the footsteps of another, imitating his manner of speech, and fashioning his life after his life. This God does not require.

God calls for evangelists. A true evangelist is a lover of souls. He hunts and fishes for men. Pastors are needed—faithful shepherds—who will not flatter God’s people or treat them harshly, but who will feed them with the bread of life.

The work of every faithful laborer lies close to the heart of Him who gave Himself for the redemption of the race.

Lt 22, 1903

Starr, Brother and Sister [G. B.]

“Elmshaven,” St. Helena, California

January 25, 1903

Dear brother and sister Starr,—

I should much rather see you than write to you, but you are far away. Sometimes I wish that you were in America, and then again, when I think of the work that there is to be done in Australia, I am glad that you are there. You are the Lord’s evangelist, and He will surely be your comfort and your helper and your guide and your exceeding great reward. Let not your hearts be at all discouraged. I am glad that you have not written to me of any faintheartedness or depressing trials. I hope that you will both be full of comfort and hope and light and joy in the Lord. We shall see much that will cause sadness of heart, but let us not become downcast or discouraged. Let us bend our energies to expel sin from our souls, and then the Spirit of God will enter to work out for us poor, weak, fallible mortals perfection of character.

I have written an article to be read in the churches in Australia and New Zealand. I will send you a copy. Please read it to the church in the place where you may be when this letter reaches you.

Lt 23, 1903

Members of the North Fitzroy Church

“Elmshaven,” St. Helena, California

January 25, 1903

To the Members of the North Fitzroy Church

Dear brethren and sisters,—

I speak to you with my pen because I cannot reach you with my voice across the broad Pacific Ocean. Remember that though you may have excellent qualifications, if the love of God is not

the prevailing sentiment in your hearts, you cannot be laborers together with Him; for He is love.

The Lord desires me to call your attention to the thirteenth chapter of First Corinthians. Read this chapter every day, and from it obtain comfort and strength. Learn from it the value that God places on sanctified, heaven-born love, and let the lesson that it teaches come home to your hearts. Learn that Christlike love is of heavenly birth, and that without it all other qualifications are worthless.

“If I speak with the tongues of men, and of angels, but have not love,” Paul declares, “I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.” [Verses 1-3.]

How beautiful the earth was when it came from the Creator’s hand. God presented before the universe a world in which even His all-seeing eye could find no spot or stain, no defect or crookedness. Each part of His creation occupied the place assigned it and answered the purpose for which it was created. Like the parts of some great machine, part fitted to part, and all was in perfect harmony. Peace and holy joy filled the earth. There was no confusion, no clashing. There was no disease to afflict man or beast, and the vegetable kingdom was without taint of corruption. God looked upon the work of His hands wrought out by Christ and pronounced it “very good.” [Genesis 1:31.] He looked upon a perfect world, in which there was no trace of sin, no imperfection.

But a change came. Satan tempted Adam, and he fell. He who in heaven had become disloyal and had been cast out made lying reports of God to the beings He had created, and they listened to his reports and believed his lie. And sin entered the world, and death by sin. The consequences of our first parents’ disloyalty we now have to meet as we work for God, and until the close of this earth’s history our labors will become more and more trying.

I entreat the members of our churches not to make the work more trying than it necessarily is by watching one another for a word or an act upon which to comment unfavorably. Let them, if a report is brought to them about someone, make it a rule to do just as Christ has said should be done in such cases. Let them follow the counsel of the great Teacher who gave His life for the life of the world. His directions are plain. “If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” [Matthew 5:23, 24.] “Tell him his fault between thee and him alone.” [Matthew 18:15.] Without delay make every effort to heal the wrong that exists. Do not, by speaking unwise words, give the enemy opportunity to arouse suspicion and evil surmising in the mind of your brother. Be determined to do all in your power to make the wrong right. Do not tell to a third person the story of the difficulty. Go directly to the one who has erred, and “tell him his fault between thee

and him alone.” Go to him, not to condemn, but to seek for reconciliation, because Christ has told you to love one another as He has loved you.

Our gifts, our prayers, are not acceptable to God while we leave this duty undone, and let the poison of envy and evil surmising take possession of our souls, to destroy our union and happiness. O, how much unhappiness would be saved, and how many evil thoughts would be quenched, if believers would take up the work that Christ has said must be done to prevent evil speaking. We pray, “Forgive us our trespasses, as we forgive those that trespass against us.” [Matthew 6:12, 14, 15.] Do we do our part to answer this prayer? We are to make every effort in our power to remove every stumbling block from before the feet of our brother. But too often our prayers are hindered by our pride of heart, by our refusal to confess faults and to remove wrong impressions. Let us remember that our prayers are not acceptable to God while we suffer a fellow worker to misapprehend us. If we are not to blame for the misunderstanding that exists, we can perhaps make an explanation that will remove the misunderstanding. If we are to blame, if we have left a wrong impression on a brother’s mind, we are certainly under obligation to do all in our power to remove this <difficulty>.

In the churches in Australia and New Zealand there have been many unwise, talkative ones who through much talking have separated very friends. The churches need to be purged of this element; for where the unruly tongue finds room to do its unholy work, the joy of the Lord cannot abide.

Let the suspicious ones, who think and speak evil of their brethren, remember that they are doing the devil’s drudgery. Let each member of the church work with earnest determination, and with prayer for help, to cure the diseased member—the tongue. Let everyone feel that it is his duty and privilege to pass over little differences and mistakes without comment. Do not magnify the small mistakes made by some one, but think of the good that is in him. Each time these mistakes are thought of and talked about, they grow larger. A mountain is made out of a molehill. Ill feeling and a lack of confidence are the result.

To many these words are applicable: “Why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.” [Matthew 7:3-5.]

So great is the intemperance in speech that much instruction has been given on this subject by the greatest Teacher the world has ever seen. He has given special directions for the discipline of the tongue. Study and obey these directions. Check the unwholesome words that if spoken would create differences and alienation. Speak words that will cement hearts, not estrange them; words that will heal, not wound. When difficulties arise among church members, let them be cleared away before the Sabbath comes. This should be regarded as a Christian duty by every church member. “Let the peace of God rule in your hearts, ... and be ye thankful.”

[Colossians 3:15.] Are you troubled and perplexed? Sweep away the rubbish that has been accumulating before the door of the heart, and open the door, inviting Jesus to come in and abide as an honored guest. Bring peace and comfort into your own hearts and the hearts of others. This is most blessed missionary work.

The Lord has instructed me to say, not only to the church in North Fitzroy, but to every church in Australia and New Zealand, Work for perfection. Do nothing that will cause disaffection to spring up in hearts. Do not work for the fallen foe. Strive to overcome your inclination to find fault and condemn. Give no place to him whose delight it is to accuse the brethren. Remember, my beloved brethren and sisters, that you are pleasing and helping Satan by every word you utter that discounts your brother.

I greatly desire that you shall follow the directions which Christ has laid down. As you do this, He will certainly help you to adjust the difficulties that exist. He will help you not to make dissension by magnifying little mistakes. The light that the Lord has given me is that He will greatly bless the members of the North Fitzroy church if they will not think or speak evil of one another, but go directly to the one they think is in the wrong, and in a kind, compassionate manner point out his mistake. May the Lord help those who have learned to criticize to learn to think no evil and to speak only good words, words of comfort and healing. Then they will rejoice; for they will have evidence that they are laborers together with God.

Christ 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.” [Ephesians 5:25-27.]

My brethren and sisters, I beseech you to give diligent heed to these words, because the day of the Lord is right upon us. You have no time to lose. Do not neglect the word of God to you.

“We then, as workers together with Him, beseech you that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee.)” [2 Corinthians 6:1, 2.]

Will you not, as servants of the most high God, give heed to these words? Will you not respond to God’s mercy and compassion and love toward you by loving one another as Christ has loved you?

“Behold, now is the accepted time; behold, now is the day of salvation. Giving no offense in anything, that the ministry be not blamed.” [Verses 2, 3.] Remember that when you speak words that disparage one another, the ministry is blamed. The lack of power in the church is charged to the ministry, when often it is directly chargeable to the members, because they do not mix faith with their hearing of the Word.

The ministers are to be men of faith, men who give expression to the pure love of God. And the members are to give no offense in anything, "that the ministry be not blamed." [Verse 3.] No unkind dealing or harsh words are to find a place in their experience.

"In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings." [Verses 4, 5.] We should be preparing for these things; for they will come. Those who share in Christ's glory must share in His sufferings.

"By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things." [Verses 6-10.]

Read these words carefully, and ask yourselves if you have not been leaving undone much that God expects you to do, much that you should do as those who have the light of truth. Will you not be thoroughly converted, that you may shine brightly for the Lord amidst the moral darkness of the world?

May the Lord lead every minister and every lay member to turn to Him with full purpose of heart and make diligent work for repentance. Thus only can they obtain the sanctification of the Spirit. How true are the words of Paul: "Ye are not straitened in us, but ye are straitened in your own bowels." [Verse 12.] Many complain of others because their own hearts are not in unity with the Spirit of God. When self is crucified, Christ will take possession of the soul-temple.

"Now for a recompense in the same, (I speak as unto my children,) be ye also enlarged." [Verse 13.] It is narrow, contracted spiritual devising that causes dearth of soul.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an infidel? ... for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." [Verses 14-18.]

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, and of the spirit, perfecting holiness in the fear of God." [2 Corinthians 7:1.] Let every one humble his heart before God, and make a surrender of body, soul, and spirit to Him, that He may give His people His rich grace abundantly. Let the heart be closed against all sin and selfishness. Let us follow the example of Christ. If we fail of doing this, we shall fail of receiving

a welcome into the city of God. He who continues to be a transgressor of the law of God, even though he break but one precept, can have no place in the royal family.

I entreat those who have given so much time to talking of the faults of others to cease this cruel work, and obey the words, "Search the Scriptures; for in them ye think ye have eternal life." [Matthew 5:39.] The divine directory, God's holy Word, is in our hands. Amidst the toil of business and the unceasing activity of daily life, this Word is to be our guide. This Word is appreciated by him who is striving to overcome. It is to him a pillar of cloud by day and a pillar of fire by night.

Let the Lord's people set a perfect example, honoring Christ in every place, in every difficulty following His directions. Then at last a crown of life will be given them, and they will be received into the family of the redeemed.

Lt 24, 1903

Faulkhead, N. D.

"Elmshaven," St. Helena, California

January 27, 1903

Dear Brother Faulkhead,—

I thank the Lord for the mercies and blessings that He bestows on me. I thank Him for the health that He gives me. I am very active for one of my age. I am seventy-five years old, but I can go up and down stairs as quickly as anyone in the house. Often in the early morning, before anyone else is awake, I go downstairs, lamp in hand, and bring up some wood. I build my fire every morning. Clarence Crisler, my faithful helper, sees that my woodbox is kept well supplied with wood, but sometimes I go down to the kitchen for a little light wood.

Since I came to this country, I have not been without trials. The first year we had no fruit. The buds were killed by a late frost. Last year the prune trees yielded abundantly, and we sold the whole crop, about forty tons, to a young man, a neighbor of ours, who bought them for drying. The prunes ripened late, and the rains came early, and many of the prunes spread out on trays in the field were destroyed. The young man failed in business, and my loss, as well as the loss of the others from whom he bought prunes, will be severe.

For the past year I have been closely pressed financially. Very little has come in to me from the sale of my books, and ten pounds a month is all that I have received from the General Conference. I have been obliged to borrow money to meet my running expenses. I hope that soon some money will come to me from Australia. I am in great need of means.

Lt 25, 1903

Faulkhead, N. D.

“Elmshaven,” St. Helena, California

January 27, 1903

Dear brother Faulkhead,—

Christ demands that those who take His name honor that name in spirit and word and deportment. In thought, word, and deed they are to be Christlike. Those who claim to be Christians and yet do not reveal in the life the virtues of Christ’s character bear witness against the Saviour. They dishonor Him, putting Him to open shame.

The Lord’s invitation is, “Come unto Me, all ye that labor, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” [Matthew 11:28-30.] Those who respond to this invitation realize that they are under obligation to reveal Christ’s character in the daily life. The revelation of His grace in humanity is an evidence of the power of the truth. Those who profess to follow Christ, and yet do not reveal this grace, failing to hold the beginning of their confidence firm unto the end, must know that their profession is a fraud.

He who claims to be a follower of the meek and lowly Jesus, and who has been placed in a position of trust, is to honor His Master by being in all things what a disciple should be. He is to strive lawfully, never trying to gain advantage for himself; never grasping for the highest wages, because he realizes that if he did this, he would be robbing the treasury of means needed for the support of the work in new fields; never swerving a hair’s breadth from strict loyalty to the commandments of God.

A professing Christian cannot descend to the world’s level without dishonoring the religion of Christ and making himself disloyal. Such an one is offensive to God. The Lord cannot own him as His disciple.

The Christian is to stand on vantage ground, as a laborer together with God. But he is never to exalt himself. He is firmly to refuse the inducements presented by those who have no love for truth and righteousness, but his refusal is to be made in a Christlike spirit, not Pharisaically, with an attitude which says, “Stand aside; I am holier than thou.” [Isaiah 65:5.] He must show that he cannot enter into sin because he is pledged by a most holy profession to honor the Lord Jesus Christ. By precept and example he is to discountenance all departure from Bible principles. But at the same time, by the manifestation of Christlike love, he is to make the religion of Christ attractive. He is to allow no bigotry to be seen in his life, but is to reveal tender compassion for those who have wandered away from Christ. Brother Faulkhead, while you are connected with the Echo office, let your every word and act show that you are governed by the principles laid down in the Word of God. We are nearing the judgment, and we cannot afford to neglect one of the opportunities offered us to improve the capabilities and talents that God has given us.

My brother, never say or do anything that you will be ashamed to meet in the judgment. You and those connected with you in the management of the Echo office are in a most important position. Be sure to reveal the spirit and love of Christ. The Lord will be your efficiency, your strength, and your exceeding great reward, if you will trust constantly in Him.

While we are in this world, trials will come to us. But let us not give Satan cause for encouragement by letting him see that he can make us miserable. The Lord is good, and greatly to be praised. Walk and work in the spirit of Christ. Stand ever on guard; for temptations will come, and the Lord's disciples are to be as true as steel to principle. The Word of God is to be our guide. About the truths that this Word contains there is no guesswork. Let us not leave this unerring guide in order to seek for something new and strange to present as a wonderful message. There are many such doctrines that have not for their foundation, "It is written." They are but human suppositions. It was with the word, "It is written," that Christ met every temptation of Satan in the wilderness, and armed with this weapon, He could say to the enemy, "Thus far shalt thou come, and no farther."

We cannot with safety accept the opinions of any man, however learned, unless they are in harmony with the words of the great Teacher. The opinions of erring men will be presented for our acceptance, but God's Word is our authority, and we are never to accept human teaching without the most conclusive evidence that it agrees with the teaching of God's Word. We are to know that we <do> know that we are standing on the platform of eternal truth—the Word of the living God.

I am instructed to say to our people, There is marrow and fatness for all who seek for truth as the miner seeks for gold. Who is it that God will instruct? Isaiah tells us: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. ... For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his way, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners"—those who see the evil of their unconverted characters, and repent, mourning over the life that has so poorly represented Christ. [Isaiah 57:15, 17, 18.]

Let the understanding that God has given you of His Word encourage you and cause you to rejoice in Him. Gather into precious unity the precious rays of light shining around you, and focus them in one blaze upon the Word, and truths hidden from the casual reader will stand forth plainly and distinctly.

All over the field of revelation are scattered grains of gold—the sayings of the wisdom of God. If you are wise, you will gather up these precious grains of truth. Make the promises of God your own. Then when test and trial come, these promises will be to you glad springs of heavenly comfort. As you study the Word, it will become to you a wellspring of wisdom. Thus you eat the flesh and drink the blood of the Son of God.

Ask God to reveal light and truth to you by His Holy Spirit, that you may understand what you read in His Word. When, after the resurrection, Christ walked with the disciples to Emmaus, He opened their understanding, that they might understand the Scriptures. The same divine Teacher will enlighten our understanding, if we keep the windows of the heart opened heavenward and closed earthward. The office of the Holy Spirit is to bring all things to our remembrance and to guide us into all truth.

The Lord loves us, and we are to love Him with the whole heart. Ask Him to guide you into all truth. He will do this. He longs to do it. He is waiting for you to ask Him with true humility and a firm belief that He will hear and answer you.

The psalmist prayed, "Open thou mine eyes, that I may behold wondrous things out of Thy law." [Psalm 119:18.] The Lord heard him; for how full of assurance are the words, "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!" [Verse 103.] "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb." [Psalm 19:10.] And as the Lord heard and answered David, so He will hear and answer us, making our hearts full of gladness and rejoicing.

I speak to you, my brother, as to one in a responsible position in the Lord's work. Walk humbly with God. He has enabled you to make decided changes in your life. Follow Him constantly, wearing His yoke gracefully, and you will learn of Him His meekness and lowliness. Keep close to the side of Christ. He desires you and your wife and children to be a self-denying, self-sacrificing company, preparing for the soon-coming of Christ in the clouds of heaven. Pray, my brother and sister, for your children, that it may be their highest desire to learn to please the Lord Jesus Christ.

My brother, I have a most earnest desire that you shall constantly follow on to know the Lord, that you may know that His going forth is prepared as the morning. Keep your mind free and your heart full of the love of Christ. Give to others that which will strengthen and refresh and bless them. May the Lord help you and all who are in responsible positions to strengthen and help one another, is my prayer.

In much love to yourself and your family.

Lt 26, 1903

Burden, Brother and Sister [J. A.]

"Elmshaven," St. Helena, California

December 10, 1902 [filed 1903]

Dear brother and sister Burden,—

The Lord desires you to be of good courage. He has a work for you to do in evangelistic lines, a work demanding more distinctly spiritual efforts than the work in which you have been

engaged. The greatest and most important work in which we can engage is the preparation of a people to stand in the day of God, upon which we are just entering. May the Lord help you, my brother, to devote your God-given capabilities to winning souls to Christ. Rest in God, and walk humbly with Him. You will need much of the rich grace of the Saviour, and a deep, settled conviction that the work of the people of God is to prepare for the events of the future, which will soon come upon them with blinding force.

In the world gigantic monopolies will be formed. Men will bind themselves together in unions that will wrap them in the folds of the enemy. A few men will combine to grasp all the means to be obtained in certain lines of business. Trades unions will be formed, and those who refuse to join these unions will be marked men.

It is time for us to take our work out of the cities. Our sanitariums should be furnished with facilities for giving the sick the best of care, and they should be properly conducted; but they should be as far as possible from the cities. The whole world is to be tested, and obedience to the law of God is to be the test.

Unionism has revealed what it is by the spirit that it has manifested. It is controlled by the cruel power of Satan. Those who refuse to join the unions formed are made to feel this power. The principles governing the forming of these unions seem innocent, but men have to pledge themselves to serve the interests of these unions, or else they may have to pay the penalty of refusal with their lives.

These unions are one of the signs of the last days. Men are binding up in bundles ready to be burned. They may be church members, but while they belong to these unions, they cannot possibly keep the commandments of God; for to belong to these unions means to disregard the entire decalogue.

“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.” [Luke 10:27.] These words sum up the whole duty of man. They mean the consecration of the whole being—body, soul, and spirit—to God’s service. How can men obey these words and at the same time pledge themselves to support that which deprives their neighbors of freedom of action? And how can men obey these words and form combinations that rob the poorer classes of the advantages which justly belong to them, preventing them from buying or selling, except under certain conditions? How plainly the words of God have predicted this condition of things. John writes, “I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. ... And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” [Revelation 13:11, 16, 17.]

The forming of these unions is one of Satan's last efforts. God calls upon His people to get out of the cities, isolating themselves from the world. The time will come when they will have to do this. God will care for those who love Him and keep His commandments.

Brother and Sister Burden, we must now put on the whole armor of righteousness. We must be as true as steel to principle, standing steadfastly against every species of corruption. It is this steadfast adherence to principle that is to distinguish those who bear the seal of the living God from those who have the mark of the beast.

I write you this that in a guarded but decided way you may advise our people to keep out of the cities. But the cities must be worked; yes, and our people have been asleep, while Satan has been sowing his tares.

I have said little in regard to moving the Food Factory from Cooranbong to Sydney or even to Wahroonga, because I do not see what advantage there would be in doing this. The farther away we are from the cities, the better it will be; for they are filled with men who have no sense of honor or true elevation, men who are ambitious for gain and who to obtain gain will resort to any means.

Even some among those who profess to believe the truth will through following wrong principles become greedy for advantage. There are those in our institutions who have for so long worked for selfish ends that they cannot be trusted. They have no sense of honor or truth holiness or righteousness. Selfishness and greed have expelled from the heart the sanctifying principles of the truth. They have lost all sense of distinction between right and wrong. And because they are in responsible positions, as if position made the man, they say, "The temple of the Lord, the temple of the Lord are we"—holy because we are handling holy things. [Jeremiah 7:4.] But the fact that they occupy an exalted position of trust only makes their guilt a hundredfold greater.

Those who love God and keep His commandments will not grasp for the highest wages. But there are those who strive to add to their wages without stopping to ask themselves whether in so doing they are not robbing a fellow worker whose lines have not fallen to him in pleasant places. Those who reason from this selfish standpoint will receive punishment with the open sinner, only they will be punished more severely, because they had opportunities and light that the open sinner had not.

There are many who will so outrage conscience and the law of God that in their hearts the pure, holy principles of truth will be corrupted. Between righteousness and truth and unrighteousness and fraud they will see no difference. Their judgment is perverted, and the position of trust they occupy is made a means of doing dishonest transactions when they think that they can do this without detection.

Lt 27, 1903

Jones, A. T.; Jones, C. H.; Wilcox, M. C.

“Elmshaven,” St. Helena, California

January 27, 1903

Alonzo T. Jones, C. H. Jones, and M. C. Wilcox

My Dear Brethren in Positions of Trust,—

I received your letter this morning and will respond at once.

Brother Harper came to St. Helena last week especially to lay before me the question of the location of the General Conference soon to be held. He told me that the brethren and sisters of the Healdsburg church offered to entertain the delegates free of cost if the General Conference would be held there. He asked if I had any preference to express. I told him that if the Healdsburg church proposed to entertain the delegates free, the Conference would be held at Healdsburg, if I had any voice in deciding this matter; for to hold it there would be much more in accordance with the light given to leave the cities, as much as possible, than holding it in Oakland would be.

I thought that if the brethren and sisters at Healdsburg would do what I was told they were so desirous of doing, to hold the Conference there would be much more desirable than to hold it in Oakland at this time of the year. I knew that accommodations in Oakland for entertaining so large a company were very limited and expensive.

I desire my personal preferences to have no special influence in determining where the Conference shall be held; for unless specially convinced by the Spirit of the Lord that it is my duty to be present, I will not attend, no matter where the meeting may be held. If I knew that I should have to attend the Conference, I might express my preference for Healdsburg as the location; for I could drive over and have my horse and carriage there to use at any time and to return when necessary.

At present, I most decidedly dread to attend either camp-meetings or Conferences. When present at such meetings, I am reined up to speak plainly and strongly in regard to matters; for I dare not do otherwise than to tell the truth. The burden that comes upon me at such times is very heavy. The experiences I have passed through in attending meetings since returning to America have been most afflicting; for it seems as if my efforts are of none effect. The testimonies borne bring upon me a great burden of soul and seem to accomplish so little to change the order of things. The testimonies are speculated upon and do not reform existing evils.

Just now my courage is not the best. Since the Fresno camp-meeting, I have carried the burden of the Southern field in direct opposition to the plans of leading brethren. I have lost confidence in some of these men as being taught and directed of God. If they are thus taught and directed, I am not teaching the way of the Lord. Therefore I am convinced that my place is at home. I can continue to write, if I avoid the crushing burdens that overwhelm me. And these burdens come

upon me whenever I attend a meeting where there are men whom I know are not walking in the counsel of God. I care not to face such matters any longer; for it seems useless. I long for retirement, and I mean to have it, if it be the Lord's will to give it to me.

Lt 28, 1903

Burden, Brother and Sister [J. A.]

"Elmshaven," St. Helena, California

July 21, 1902 [filed in 1903]

Dear brother and sister Burden,—

We have not forgotten you, and I write to express our deep interest in you and our love for you. We are glad that Sister Tuxford can be with you in the same line of work in which you are engaged.

My dear brother and sister, keep your eyes fixed on Christ. We are travelling over a dangerous path to a city that we see by faith. Strict watchfulness is necessary, else our feet will stumble. In order to be in the world, but not of the world, we must be ever on guard. We are to keep our light shining brightly. "Ye are the light of the world," Christ declared. "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.]

In giving His Son to this world, God has bestowed upon all who accept Christ as their Saviour the treasures of heaven. We need at this time the faith that reaches within the veil. "Faith is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.] Our faith in the reality of these unseen things, which we believe will soon be ours if we are faithful, fills the children of God with hope and courage in the midst of trial and affliction.

Our present and future welfare depend on the faith that we bring into the daily life. We need faith that will stand the fire of Satan's assaults. Most terrible things are happening all around us, and only by the power of God, through faith, can we be kept.

God sees the end from the beginning. He knows the future. Let us trust to His guidance. Let us remember that we are under the command of Christ. Let us never attempt to take the wheel and guide the ship through the perils that will come. The Captain of our salvation is the only One who can do this. "Thus saith the Lord" must be our watchword if we would reach the longed-for port.

I will send you with this letter copies of what I have written lately. You will see that I am doing as much work as I have ever done in my life. And I know that you are doing all that you can to awaken in those with whom you come in contact an interest in the truth for this time.

I am glad to be able to tell you that there is a most encouraging condition of things at the Sanitarium. We have worked very hard to place matters in order, and we believe that the institution is greatly improved. The spiritual atmosphere has entirely changed. The Lord is co-operating with our efforts.

Dr. Winegar is as a nail in the right place. She stands firm for principle, and although she is so firm, she is so kind and courteous, so persuasive in word and manner, that she wins the patients. She teaches the patients' class in the Sabbath school, and a number are becoming interested.

One such worker as this in a sanitarium is a host. I am so glad that we can have Dr. Winegar here. Brother Taylor is an excellent evangelistic worker. His heart is in the work.

I believe that our Sanitarium is being brought out of darkness into the light. Sanitarium work, properly conducted, is a means of great good. If the nurses place themselves in right relation to the work of the institution, there is developed in them self-forgetfulness, thoughtfulness, patient continuance in well-doing. Their earnest desire to help others carries with it a sympathy that is healing in its influence.

Our God has mysteriously linked the members of His family together. And while every man has his own burdens to bear, let no one forget that in helping others, he helps himself. The opening words of Christ's sermon on the mount are an illustration of the principles laid down in His teaching. "Blessed are the poor in spirit," He said; "for theirs is the kingdom of heaven." [Matthew 5:3.] He came to our world to bless men by pointing out the path of self-denial. In His life He showed the power of kindness and courtesy and self-sacrifice. By no word or act did He encourage self-sufficiency. In His work He has given us an example of what our work should be. No duty, however small, was neglected by Him. And He says to us, "He that is faithful in that which is least is faithful also in much." [Luke 16:10.] In order to do a great good in the world, we must be faithful in little things. Those who faithfully perform the small duties of every-day life can safely be trusted with larger responsibilities. Sanctification is not the work of a day, but of a lifetime. "This one thing I do," Paul said, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." [Philippians 3:13, 14.]

My dear brother and sister, be of good cheer. Walk humbly and trustfully before God, remembering that He is the source of all power. Have faith in Him, and expect much. Doors will open through which you may enter to reach those not of our faith.

Lt 29, 1903

Churches in Australia and New Zealand

"Elmshaven," St. Helena, California

January 25, 1903

To the members of the churches in Australia and New Zealand

Dear Brethren and Sisters,—

I speak to you with my pen because I cannot reach you with my voice across the broad Pacific Ocean. Remember that though you may have excellent qualifications, if the love of God is not the prevailing sentiment in your hearts, you cannot be laborers together with Him; for He is love.

The Lord desires me to call your attention to the thirteenth chapter of First Corinthians. Read this chapter every day, and from it obtain comfort and strength. Learn from it the value that God places on sanctified, heaven-born love, and let the lesson that it teaches come home to your hearts. Learn that Christlike love is of heavenly birth, and that without it all other qualifications are worthless.

“If I speak with the tongues of men, and of angels, but have not love,” Paul declares, “I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.” [Verses 1-3.]

How beautiful the earth was when it came from the Creator’s hand! God presented before the universe a world in which even His all-seeing eye could find no spot or stain, no defect or crookedness. Each part of His creation occupied the place assigned it and answered the purpose for which it was created—like the parts of some great machine, part fitted to part—and all was in perfect harmony. Peace and holy joy filled the earth. There was no confusion, no clashing. There was no disease to afflict man or beast, and the vegetable kingdom was without taint of corruption. God looked upon the work of His hands, wrought out by Christ, and pronounced it “very good.” [Genesis 1:31.] He looked upon a perfect world, in which there was no trace of sin, no imperfection.

But a change came. Satan tempted Adam, and he fell. He who in heaven had become disloyal, and had been cast out, made lying reports of God to the beings He had created, and they listened to his reports and believed his lie. And sin entered the world, and death by sin. The consequences of our first parents’ disloyalty we now have to meet as we work for God, and until the close of this earth’s history our labors will become more and more trying.

I entreat the members of our churches not to make the work more trying than it necessarily is by watching one another for a word or an act upon which to comment unfavorably. Let them, if a report is brought to them about some one, make it a rule to do just as Christ has said should be done in such cases. Let them follow the counsel of the great Teacher, who gave His life for the life of the world.

His directions are plain. “If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be

reconciled to thy brother, and then come and offer thy gift." [Matthew 5:23, 24.] "Tell him his fault between thee and him alone." [Matthew 18:15.] Without delay make every effort to heal the wrong that exists. Do not, by speaking unwise words, give the enemy opportunity to arouse suspicion and evil surmising in the mind of your brother. Be determined to do all in your power to make the wrong right. Do not tell to a third person the story of the difficulty. Go directly to the one who has erred, and "tell him his fault between thee and him alone." Go to him, not to condemn, but to seek for reconciliation, because Christ has told you to love one another as He has loved you.

Our gifts, our prayers, are not acceptable to God while we leave this duty undone and let the poison of envy and evil surmising take possession of our souls to destroy our union and happiness. O how much unhappiness would be saved, and how many evil thoughts would be quenched, if believers would take up the work that Christ has said must be done to prevent evil speaking! We pray, "Forgive us our trespasses, as we forgive those that trespass against us." [Matthew 6:12, 14, 15.] Do we do our part to answer this prayer? We are to make every effort in our power to remove every stumbling block from before the feet of our brother. But too often our prayers are hindered by our pride of heart, by our refusal to confess faults and to remove wrong impressions. Let us remember that our prayers are not acceptable to God while we suffer a fellow worker to misapprehend us. If we are not to blame for the misunderstanding that exists, we can perhaps make an explanation that will remove the misunderstanding. If we are to blame, if we have left a wrong impression on a brother's mind, we are certainly under obligation to do all in our power to remove this impression.

In the churches in Australia and New Zealand there have been many unwise, talkative ones who through much talking have separated very friends. The churches need to be purged of this element; for where the unruly tongue finds room to do its unholy work, the joy of the Lord cannot abide.

Let the suspicious ones who think and speak evil of their brethren remember that they are doing the devil's drudgery. Let each member of the church work with earnest determination, and with prayer for help, to cure the diseased member—the tongue. Let every one feel that it is his duty and privilege to pass over little differences and mistakes without comment. Do not magnify the small mistakes made by some one, but think of the good that is in him. Each time these mistakes are thought of and talked about, they grow larger. A mountain is made out of a molehill. Ill feeling and a lack of confidence are the result.

To many these words are applicable: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." [Matthew 7:3-5.]

So great is the intemperance in speech that much instruction has been given on this subject by the greatest Teacher the world has ever seen. He has given special directions for the discipline of the tongue. Study and obey these directions. Check the unwholesome words that if spoken would create differences and alienation. Speak words that will cement hearts, not estrange them; words that will heal, not wound. When difficulties arise among church members, let them be cleared away before the Sabbath comes. This should be regarded as a Christian duty by every church member. "Let the peace of God rule in your hearts, ... and be ye thankful." [Colossians 3:15.] Are you troubled and perplexed? Sweep away the rubbish that has been accumulating before the door of the heart, and open the door, inviting Jesus to come in and abide as an honored guest. Bring peace and comfort into your own hearts and the hearts of others. This is most blessed missionary work.

The Lord has instructed me to say to every church in Australia and New Zealand, Work for perfection. Do nothing that will cause disaffection to spring up in hearts. Do not work for the fallen foe. Strive to overcome your inclination to find fault and condemn. Give no place to him whose delight it is to accuse the brethren. Remember, my beloved brethren and sisters, that you are pleasing and helping Satan by every word you utter that discounts your brother.

I greatly desire that you shall follow the directions which Christ has laid down. As you do this, He will certainly help you to adjust the difficulties that exist. He will help you not to make dissension by magnifying little mistakes. The light that the Lord has given me is that He will greatly bless His people, if they will not think or speak evil of one another, but go directly to the one they think is in the wrong, and in a kind, compassionate manner point out his mistake. May the Lord help those who have learned to criticize to learn to think no evil and to speak only good words, words of comfort and healing. Then they will rejoice; for they will have evidence that they are laborers together with God.

Christ 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." [Ephesians 5:25-27.]

My brethren and sisters, I beseech you to give diligent heed to these words, because the day of the Lord is right upon us. You have no time to lose. Do not neglect the Word of God to you.

"We then, as workers together with Him, beseech you that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee.)" [2 Corinthians 6:1, 2.]

Will you not, as servants of the most high God, give heed to these words? Will you not respond to God's mercy and compassion and love toward you by loving one another as Christ has loved you?

“Behold, now is the accepted time; behold, now is the day of salvation. Giving no offense in anything, that the ministry be not blamed.” [Verses 2, 3.] Remember that when you speak words that disparage one another, the ministry is blamed. The lack of power in the church is charged to the ministry, when often it is directly chargeable to the members, because they do not mix faith with their hearing of the Word.

The ministers are to be men of faith, men who give expression to the pure love of God. And the members are to give no offense in anything, “that the ministry be not blamed.” [Verse 3.] No unkind dealing or harsh words are to find a place in their experience.

“In all things approving ourselves as the ministers of God, in much patience, in afflictions, ... in tumults, in labors, in watchings, in fastings.” [Verses 4, 5.] We should be preparing for these things; for they will come. Those who share in Christ’s glory must share in His sufferings.

“By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.” [Verses 6-10.]

Read these words carefully, and ask yourselves if you have not been leaving undone much that God expects you to do, much that you should do as those who have the light of truth. Will you not be thoroughly converted, that you may shine brightly for the Lord amidst the moral darkness of the world?

May the Lord lead every minister and every lay member to turn to Him with full purpose of heart and make diligent work for repentance. Thus only can they obtain the sanctification of the Spirit. How true are the words of Paul: “Ye are not straitened in us, but ye are straitened in your own bowels.” [Verse 12.] Many complain of others because their own hearts are not in unity with the Spirit of God. When self is crucified, Christ will take possession of the soul temple.

“Now for a recompense in the same, (I speak as unto my children,) Be ye also enlarged.” [Verse 13.] It is narrow, contracted spiritual devising that causes dearth of soul.

“Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an infidel? ... for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” [Verses 14-18.]

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, and of the spirit, perfecting holiness in the fear of God.” [2 Corinthians 7:1.] Let every one humble his heart before God, and make a surrender of body, soul, and spirit to Him, that He may give His people His rich grace abundantly. Let the heart be closed against all sin and selfishness. Let us follow the example of Christ. If we fail of doing this, we shall fail of receiving a welcome into the city of God. He who continues to be a transgressor of the law of God, even though he break but one precept, can have no place in the royal family.

I entreat those who have given so much time to talking of the faults of others to cease this cruel work, and obey the words, “Search the Scriptures; for in them ye think ye have eternal life.” [John 5:39.] The divine directory, God’s holy Word, is in our hands. Amidst the toil of business and the unceasing activity of daily life, this Word is to be our guide. This Word is appreciated by him who is striving to overcome. It is to him a pillar of cloud by day and a pillar of fire by night.

Let the Lord’s people set a perfect example, honoring Christ in every place, in every difficulty following His directions. Then at last a crown of life will be given them, and they will be received into the family of the redeemed.

Lt 30, 1903

Murphet, E.

“Elmshaven,” St. Helena, California

January 28, 1903

Dear Brother Murphet,—

I often think of our meeting in Tasmania, where we first saw you. The Lord was present at that meeting. We were glad to meet you, the Lord’s aged servant, and we have since felt so grateful that you were willing, in a time of great stress, to be His helping hand. We have rejoiced that you were moved by the Holy Spirit to acknowledge your stewardship by supplying means to help in establishing the work in Australia, and especially the work of erecting the Wahroonga Sanitarium. You will receive a blessing from the Lord, and so also will your son, who has stood by your side, to aid you in carrying out the purpose of your heart to advance the Lord’s work. Your assistance has greatly encouraged the workers, who have often been greatly perplexed, and indeed, put to their wit’s end, to know how to obtain the means necessary for the advancement of the work.

Let these words of Holy Writ be your consolation: “Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.” [Matthew 7:24, 25.]

In responding to the call to give of your means to help forward the Lord’s work in a time of great necessity, you have been laying up treasure beside the throne of God. Neither flood nor

fire can consume this treasure. It is laid up in heaven “where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” [Matthew 6:20.]

You have invested your money in the establishment of an institution that will bring into the truth those who will be producers as well as consumers. May the Lord in His providence lead you to see what He has wrought. May He lead you to realize that you have invested your means in a line of work that He has ordained should be done. In the Sanitarium that your money has helped to establish, workers are to be trained to be laborers together with God, to carry out the teachings of the great Medical Missionary.

Christ desires His people to be medical missionaries, able to do His will because they are acquainted with His principles of healing and are prepared to use the remedies that He Himself has provided in the form of sunshine, pure air, and water. Thousands who go down to the grave might be healed if they would go to the Lord’s dispensary rather than to the drugs that man provides.

Lately I have read in the daily paper of the death of many men in important positions in this country, men forty, fifty, sixty, and seventy years of age. Their death is almost always attributed to failure of the heart, but in reality it was caused by intemperance in eating and drinking. Doubtless many of these men were smokers and liquor-drinkers and by the use of tobacco and liquor had poisoned the system. Had their habits of eating, drinking, and sleeping been regular, and in accordance with the principles of strict temperance, they might have lived for many years longer.

“What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and 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.] O that our sanitariums all over the world may reveal that they are founded on the principles of health reform. The light on health reform that the Lord has permitted to shine upon us is very precious and is to be appreciated and followed by all who accept the truth for this time.

The Lord forbid that for the sake of obtaining patronage, those in charge of the Wahrenburg Sanitarium should allow in the institution that which is contrary to the principles of health reform. May this Sanitarium be a place in which Christ can abide, the healing, restoring influence of His life pervading every room, for the restoring of soul and body.

Brother Murphree, I address you and your son. Thank God for our Sanitarium in Australia. And may the Lord, who moved upon your hearts by His Holy Spirit, giving you a desire to be His helping hand in returning to Him His own, greatly bless you, my dear brethren.

I thank the Lord for the health that He gives me. I can walk up and down stairs as quickly and easily as a young girl. I eat only two meals a day. But I do not think that the number of meals should be made a test. If there are those who are better in health when eating three meals, it is their privilege to have three. I choose two meals. For thirty-five years I have practiced the two-

meal system. The Lord preserves my brain power and enables me to write, and I thank Him with heart and soul and voice.

In the Word of God we have most precious truth. Let us praise and glorify His holy name. We are almost home. A little while longer, and we shall see our Redeemer. We may not live till He comes, and yet we may, though old age is telling upon us.

May the rich blessing of God rest upon you, and upon those associated with you in family relation, is my earnest prayer.

Lt 31, 1903

Robinson, Brother and Sister [A. T.]

“Elmshaven,” St. Helena, California

January 28, 1903

Dear brother and sister Robinson,—

I can write you only a few lines; for the mail goes today at noon. We should be very much pleased to see you and talk with you. But we are a long way from you, and all that we can do is to trace with the pen words that express our love for you and our deep interest in you. You have our sympathy as you labor in Queensland, where the work must be very hard, on account of the long drouth from which the country has suffered. My dear brother and sister, look on the bright side. Trust in God with a confidence that will not fail or be discouraged.

I should indeed be glad to see you and talk over with you the strange experiences through which we have passed during the past two years. Ever since I came to America, I have been engaged in taxing labor. I cannot but feel deeply in regard to the condition of things in our institutions. In some of them we can see but little in the way of reform. But we must continue to urge them to make determined efforts to reach the highest standard.

I am so situated that I could do a large work in preparing my writings for publication in book form, if it was not that my energies are divided. Much of my time has to be spent in writing words of reproof and counsel to those who, though occupying positions of trust, have not carried successfully the burden of the work, but have needed to be worked by the Holy Spirit. I feel deeply pained by the indifference manifested in regard to setting in operation plans of work that would carry the truth to thousands who have never heard the third angel's message. As I have thought of the work that is left undone, I have been unable to sleep. From the time that I came to this country until now, it has been a terrible battle. At one time, I was so sick that I almost gave up hope of recovery. But I kept praying, and although not raised up, I was made wondrously able to depend on my Saviour, though suffering intense pain. At that time I lost about thirty pounds in weight and have not yet regained this.

The lack of love among believers is one of the surest evidences that Christ is not dwelling in their hearts. There is a strong desire to hinder and repress some one who is doing a good work. This is the most bitter, grievous spirit that I have ever had anything to do with. One accuses another, and one worker wants another worker, who occupies a higher office, to be removed from his position. It seems as if the spirit of accusation, of thinking and speaking evil, is now in every place. Let us give no place to the enemy. Let us refuse to think or to speak evil. Let us take the Word of God and give it in strong portions to those who are mischief makers, who know not what they are about. The Lord has nothing to do with the plans that are devised to separate brethren. These are the enemy's devices and must be met and condemned. It has cost me much mental anguish to do this; for I know that the Spirit of the Lord has been and still is grieved.

Christ's instruction to the disciples, recorded in the eighteenth chapter of Matthew, is right to the point. God does not desire any man to draw apart from his brethren.

In the messages to the churches, given in the first, second, and third chapters of Revelation, is given the history of Satan's effort to bring dissension into the church. I know something in regard to these difficulties, which must be met today. The members of the church in Ephesus, the message to which is given in verses one to five of the second chapter, possessed excellent qualifications, and these are mentioned by the true Witness. But Satan through his subtlety succeeded in destroying much of the good that had been accomplished. Christ was therefore compelled to say to them: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Verses 4, 5.]

The message to the church in Sardis is full of instruction for us: "These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, 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 3:1-5.]

The explanation of the condition existing in the churches today is given more fully in the message to the Laodicean church: "These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would 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.” [Verses 14-19.]

This is the work that we must do. Let us rest not until it is completed—until the loss of love for Christ and for the brethren is repented of as a grievous sin. I pray that God’s people may put away this wrong; for it is the seal of death to the spirituality of the church. There will be a dearth of spirituality until the sin of evil speaking among our people is repented of and forsaken. This sin must no longer exist in the church. We must take hold of this masterly element and deal with it uncompromisingly, yet not in such a way as to lose our love for our brethren and sisters. With kindness and courtesy let us give strict attention to this matter and bring to an end the satanic activity of those who by their own sinful imaginations make their fellow beings guilty.

Brother and Sister Robinson, let us do what we can to correct this evil. Let us pray that there shall be a crucifixion of self in our churches and that we shall have the vital breath of the Christ-life in the soul.

I shall not be able to write more now. May the Lord bless and strengthen you. I desire very much to see you, but will await God’s time.

In love to you both and to Gladys.

Lt 32, 1903

Farnsworth, Brother and Sister [E. W.]

“Elmshaven,” St. Helena, California

January 28, 1903

Dear brother and sister Farnsworth,—

I have just been reading the ninth chapter of Matthew. If our churches could but understand the wonderful things there related, what a history of experience would be opened before us.

“Behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose and departed, to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.” [Verses 2-8.]

All this Jesus did while standing at the head of the human race, his divinity clothed with humanity.

We look back at the preceding chapter and see how wonderfully He wrought. After stilling the water, He went into the country of the Gergesenes, and “there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.” [Matthew 8:28.]

Satan drove these insane men into Christ’s presence. But as they met the Saviour, they found that they were bound with something stronger than the chains that they had broken, and they cried out, “What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?” [Verse 29.] At the name of Christ, even the devils believe, and tremble. They acknowledge that He is the Son of God, and yet they are devils still, and how greatly this increases their condemnation!

“And there was a good way off from them an herd of swine feeding. And the devils besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine. And He said unto them, Go. And when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.” [Verses 30-32.]

Then the keepers of the swine went into the city, and told the people what Jesus had done, how He had cast the evil spirits out of the men, and how these spirits had entered into the swine, causing the loss of the entire herd. Satan was working against Christ through these men, making the people believe that He had destroyed their property. The whole city came out to meet Jesus, but instead of welcoming Him to their homes, instead of bringing their sick to be healed by Him, “they besought Him that He would depart out of their coasts.” [Verse 34.] Their covetousness made them wish to get rid of Him.

“And He entered into a ship, and passed over, and came into His own city.” [Matthew 9:1.] He took the people at their word. Never does He force His presence on any one.

The Gergesenes desired Christ to depart. They of Capernaum received Him, and among them He wrought wonderful miracles.

Christ has all power in heaven and in earth. He is the great Physician, upon whom we are to call when suffering from physical or spiritual disease. Over the winds and the waves and over men possessed with demons, He showed that He possessed absolute control. To Him have been given the keys of death and of hell. Principalities and powers were made subject to Him, even while in His humiliation.

Paul writes, “Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know

what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." [Ephesians 1:15-23.]

Why do we not exercise greater faith in the divine Physician? As He worked for the man with the palsy, so He will work today for those who come to Him for healing. We have great need of more faith. I am alarmed as I see the lack of faith among our people. We need to come right into the presence of Christ, believing that He will heal our physical and spiritual infirmities.

We are too faithless. O how I wish that I could lead our people to have faith in God. They need not feel that in order to exercise faith, they must be wrought up into a high state of excitement. All they have to do is to believe God's Word, just as they believe on another's word. "He hath said it, and He will perform His Word." Calmly rely on His promise, because He means all that He says. Say, He has spoken to me in His Word, and He will fulfil every promise that He has made. Do not become restless. Be trustful. God's Word is true. Act as if your heavenly Father could be trusted.

This morning I have been reading of your success in Adelaide. Praise the Lord. Keep the work progressing. I am so glad that the church in Adelaide has been given an opportunity to recover from the terrible work done there by the enemy, which caused so much division and strife.

As a church, we have received great light. This light the Lord has entrusted to us for the benefit and blessing of the world. To us has been given the ministry of reconciliation. With power from on high we are to beseech men to be reconciled to God. We are encouraged to pray for success, with the divine assurance that our prayers will be heard and answered. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father who 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.] "Ask of Me, and I will answer your requests."

The promise is made on condition that the united prayers of the church are offered, and in answer to these prayers there may be expected a power greater than that which comes in answer to private prayer. The power given will be proportionate to the unity of the members and their love for God and for one another.

Men are appointed to proclaim the truth in new places. These men must have funds for their support. And they must have a fund to draw upon for the help of the poor and needy whom they meet in their work. The benevolence that they show toward the poor gives influence to their efforts to proclaim the truth. Their willingness to help those in need gains for them the gratitude of those they help and the approval of heaven.

These faithful workers should have the sympathies of the church. The Lord will hear prayer in their behalf. And the church should not fail to show a practical interest in their work.

No one lives to himself. In God's work each one is assigned a post of duty. The union of all strengthens the work of each. As the faith and love and unity of the church grow stronger, their circle of influence enlarges, and ever they are to reach to the farthest limit of this influence, constantly extending the triumphs of the cross.

God calls upon us to burst the bands of our precise, indoor service. The message of the gospel is to be borne in the cities and outside of the cities. We are to call upon all to rally round the banner of the cross. When this work is done as it should be, when we labor with divine zeal to add converts to the truth, the world will see that a power attends the message of truth. The unity of the believers bears testimony to the power of the truth that can bring into perfect harmony men of different dispositions, making their interests one.

The prayers and offerings of the believers are combined with earnest, self-sacrificing efforts, and they are indeed a spectacle to the world, to angels, and to men. Men are converted anew. The hand that once grasped for recompense in higher wages has become the helping hand of God. The believers are united by one interest—the desire to make centers of truth where God shall be exalted. Christ joins them together in holy bonds of union and love, bonds which have irresistible power.

It was for this unity that Jesus prayed just before His trial, standing but a step from the cross. "That they all may be one," He said; "as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." [John 17:21.]

God calls upon those who are half awake to arouse and engage in earnest labor, praying to Him for strength for service. Workers are needed. It is not necessary to follow rules of exact precision. Receive the Holy Spirit, and your efforts will be successful. Christ's presence is that which gives power. Let all dissension and strife cease. Let love and unity prevail. Let all move under the guidance of the Holy Spirit. If God's people will give themselves wholly to Him, He will restore to them the power they have lost by division.

May God help us all to realize that disunion is weakness and that union is strength.

This is the message God has given me for the churches: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches." [Revelation 3:18-22.]

Lt 33, 1903

White, J. E.; White, Emma

"Elmshaven," St. Helena, California

January 29, 1903

Previously unpublished.

Dear children Edson and Emma,—

Maggie has just come in to tell me that the mail must go in ten minutes. I shall try to write you a few lines, in answer to the letter which I received from you yesterday. I have decided to attend the Conference, because of special impressions made on my mind last night. I had decided not to go, but I dare not now hold to this. If my health continues to be as good as it is now, I shall attend.

I agree with what you say in regard to the importance of your work at Nashville, and I shall not urge you to come to Conference; for you would have to leave work essential to be done. I am thankful for the change in the work in Nashville. I rejoice that as a result of the meeting held there, the outlook is more favorable. Do not let the enemy have any chance to counteract the good that has been done.

Today I am sending you some copies. Please use wise judgment in the use you make of them.

Remember me to Brother W. O. Palmer and his wife. Tell them that I mention them often in my prayers. Encourage all to have hope and courage in the Lord. Be of good cheer, and do not forget to praise the Lord for His blessings.

In much love to you both.

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Lt 34, 1903

White, J. E.; White, Emma

"Elmshaven," St. Helena, California

February 1, 1903

Previously unpublished. +

Dear children Edson and Emma,—

I sent you a short letter a few days ago telling you that I had decided to attend the General Conference. I believe that the Lord will give me words to speak to the people. I told you in my letter that I saw no reason why you should not remain away from the Conference, if you wished to do so on account of your work in Nashville. But I have thought since that I was too quick to respond. Every move that we make at this time means much. Before beginning to build the

tower, we must sit down together and count the cost, to see whether we shall be able to finish it.

I am desirous that both of you shall attend the Conference. The work that has been begun at Nashville is important, but it is not yet fully understood by our people generally, and for this reason I do not think that it would be best for you to remain away from the Conference. For many years the Southern work, and the way in which it has been neglected, has been kept before me. I have been instructed in regard to the work that is to be done in the various cities of the South. You know much in regard to the field and can speak intelligently about its needs. You can now do for the field more than ever before, because you are willing to sink self out of sight.

Your silence when accused has given your brethren a confidence in you that otherwise they would not have had. Your effort to control your natural impetuosity has done more to assure your brethren that you have a genuine experience than anything you could have said, however wise or however true.

I do not say that you must come to the Conference. But I do say that this meeting will give you an opportunity to do much for the work in the South by presenting those features of the work that others are not prepared to present. And when you speak of these features, let your brethren see that you are not seeking to condemn them, but to place the facts before the people. We all have infirmities to contend with, and no worker is to look upon himself as superior to his fellow workers. God's work is to be carried forward in love and harmony.

The Lord will teach us His will and His way, if we are willing to be taught. Your brother and I have as strong reasons to urge as any one for not wishing to attend the Conference. But we desire to move harmoniously and to be in line, and we shall meet with our brethren and sisters at this meeting, that we may know how to take up the work.

At that time the work for two years must be carefully considered and prayerfully taken up—not rashly, but in the fear of God. The Southern work and the publishing work will both receive consideration, and your knowledge of these lines of work will be needed.

The work in which we are engaged is the Lord's, and if we have success in it, we must take counsel of the Lord. We are His workmen, and we must be taught of Him and led of Him at every step. And we must also counsel together, that we may labor in harmony. We are living in trying times, and we need to realize the importance of united effort.

Now, my son, I do not wish to enforce anything upon you, but I wish you to have a full understanding of what you are working to achieve. Till Jesus comes, our warfare will be an aggressive one. Every true Christian will meet with severe trials. An increasing capacity to enjoy the privileges of the Christian life means an acquaintance with suffering. The Christian is like his Master—a man of sorrows and acquainted with grief. Those who in heaven share in Christ's

glory must in this world share in His suffering. Yet we are never to forget that it is our privilege to sit together with Christ in heavenly places.

Tuesday, February 3

Today we are having a snowstorm—the first real snowstorm that I have ever seen in California. Yesterday and the day before the sun shone brightly. Today the snow has been falling since eight o'clock this morning.

W. C. [White] is suffering from a severe cold on his lungs. He has taken treatment at the Sanitarium, and I think he will soon be better. We have had no special talk together since his return, but he thinks as I do about your coming to Conference. There are many things to be settled at this meeting, and you will wish to know about them. Then, too, we can talk over our book work together.

I cannot write more today. I slept very little last night, and I am greatly in need of rest. Will write to you again soon.

Lt 35, 1903

Hall, L. M.

“Elmshaven,” St. Helena, California

February 25, 1903

Dear Sister Hall,—

I hoped to receive a letter from you telling me where to address you. I have been troubled much with my eyes. I have had a serious time with them. I thank the Lord that they are much better now, but I dare not tax them. I cannot venture to use them much; for when I do, I am soon reminded that I have overstepped the bounds.

I am very anxious to receive words from you, that I may know where you are. We pray for you, that the great Physician may say to you, Be whole. You have had a very busy life and have not spared yourself. I am glad that the Lord understands the true situation of every one of us. He knows how to help us.

Come to us as soon as you can settle up your business in Battle Creek. Your room is waiting for you. Sister Nelson came home, by her own request, the day before yesterday. She takes right hold just as if she had not been away for nearly three months. We are glad that she is in her old place again.

I am so sorry that on account of my eyes I cannot do the writing that I desire to do. If I could do this writing, I think my mind would be relieved of its heavy load. The petition of my heart is, “Lord, give me my eyesight.” I believe that He will hear my prayer. For weeks I have not been

able to write anything, but for the last few days I have been improving. I ride out every day, but this does not relieve my eyes. It seems to make them worse.

I will send you a copy of my book on Education as soon as I know where you are. We expect to receive some copies of the book the last of the week. Marian has been home for about two weeks.

I am carrying a very heavy burden. Some nights I sleep but little. I am not sure that it will be wisdom for me to attend the General Conference. If I went, I could not give any further evidence, in any wise, than I gave at the last General Conference. Then the Lord gave me a message for His people, and if they desire to know their spiritual standing, they can read the Bulletin of the last Conference, and then see themselves as a people who have had light, but have not walked in it; a people to whom the Master's will has been made known, but who have refused to do it. Since the Conference, many who might have made diligent work for repentance have added to their guilt by refusing to be converted. They knew their Master's will, but did it not.

I do not feel it my duty to go through the same amount of labor that I went through at the last General Conference. The opportunities and blessings of heaven have covered men as a canopy, but they have not received the rich impartation of the Spirit of God. They did not follow the Master in self-denial and sacrifice, lifting the cross, and, in so doing, placing themselves on vantage ground; and increased light would be to them increased condemnation.

My work is very clearly presented—to put into print all the light that I am capable of giving in behalf of the truth. I am sure that many will be brought into trying places. Because they have not walked in the light, because they have not followed on to know the Lord, they will be deceived by the enemy. He will lead them to call darkness light and falsehood truth.

Like the Jews in the days of Christ, many today hear and believe, but are not willing to step out upon the platform of obedience and accept the truth as it is in Jesus. They are afraid of losing worldly advantages. Their minds assent to the truth, but to obey means to lift the cross of self-denial and sacrifice, and to cease trusting in man and making flesh their arm; and they turn away from the cross. They might sit at the feet of Jesus, learning daily of Him whom to know aright is life eternal, but they are not willing.

Every one who is saved must surrender his own plans, his ambitious schemes, which mean self-glorification, and follow where Christ leads the way. The understanding must be yielded up to Christ for Him to cleanse and refine and purify. This will always be done when a right reception is given to the teachings of the Lord Jesus. It is hard for self to die daily, even when the wondrous story of God's grace is presented with the wealth of His love, which He unfolds to the soul's necessity.

O how much we need a more intimate acquaintance with the Lord Jesus. We need to enter into His will and carry out His purposes, saying with the whole heart, "Lord, what wilt thou have me

to do?" [Acts 9:6.] O how I long to see our churches in a condition different from the condition in which they now are—grieving the Holy Spirit day by day with their lukewarm religious life, a life neither cold nor hot. Christ says, "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." [Revelation 3:15, 16.] O how greatly Christ would be honored and glorified before irreligious, worldly men and women if His followers were what they claim to be—true Christians, the love of Christ constraining them to make Him known before an idolatrous world, showing the marked contrast between those who serve God and those who serve Him not.

I see such loftiness of spirit in those who profess to believe in Christ! I am pained, deeply pained, by night and day, to see them more like worldlings than like Christ. God expects to receive from all who believe in Him the love of a heart filled with devotion.

We shall find it profitable to be distrustful of ourselves. Christ has revealed Himself as wise, patient, longsuffering, full of divine pity. Be assured that He will not break the bruised reed. He will tenderly lead your steps in safe paths into all truth. He will gladden the hearts of all who will give themselves to His guidance. He will impart to them gracious instruction.

O how I long to speak these words to those who are not so lofty in their own ideas that they have lost their appetite for the precious grace of Christ's love. This is the instruction that we so much need, that we may impart it to worn, weary souls. You and I must be where we can feed the souls who are longing to hear words of light and life. We shall feel heart-sore and sad as we see so many who might be earnest, successful workers in taking the light to others, unwilling to do what it is their privilege to do. Nevertheless, we are to tell others of the love of Christ, and in order to do this, we must know by experience what it means to have this love in the heart. All will find abundant opportunities to work if they will improve the opportunities that come to them. Eternity, eternity is before us. There is eternal life for us to gain. In no case must we lose an opportunity to speak a word in season to one that is weary, an opportunity to sow the seeds of truth. Christ, the Majesty of heaven, clothed His divinity with humanity and came to this world to stand at the head of the human race, that He might make men and women partakers of the divine nature, giving them grace to overcome as He overcame. The promise is made, "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." [Verse 21.]

"The grace of God, that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." [Titus 2:11-14.]

Lt 36, 1903

Brethren and Sisters

“Elmshaven,” St. Helena, California

February 22, 1903

This letter is published in entirety in RH 03/10/1903.

An Appeal in Behalf of the Washington, D.C. Church

Dear Brethren and Sisters,—

I have been pleased to learn, through reading the Review, and from letters from Elder J. S. Washburn, that a church building in Washington, D.C., formerly known as the Central Methodist Protestant Church, has been purchased by the Second Seventh-day Adventist Church of this city. A house of worship was greatly needed by our people in the section of the city where this property is situated. The purchase of this church will provide a suitable place in which witness can be borne to the truths we advocate. The building will stand as a memorial for God.

This property must now be paid for. Some payments have already been made, but a large sum must yet be raised to complete the payments. We therefore ask those who have means to act as the Lord’s helping hand by doing something to help to free this church from debt. Every penny given will help. If all will give what they can, the indebtedness will soon be liquidated. We pray that those who can help in this enterprise may be constrained to do so by their love for Christ. We regard the purchase of this church property as a wise step, and your co-operation in assisting the brethren there to pay for it will bring you into harmony with the beneficent purposes of the gospel.

Let those who have means use it wisely. It is a talent lent them by the Lord to be used when called for to advance His cause. In the place of spending money for selfish pleasure, let every one deny self and lift the cross. God’s blessing will follow.

Do not all of our people desire to share in the privilege of paying for the house of worship in Washington, D.C.? If every one of the many believers in this country would give something, the necessary sum would be raised, and the amount given by each would scarcely be missed. Let us help our brethren in the national capital; for they are too poor and too few in number to bear the burden alone. Those who share in this missionary enterprise by making gifts large or small, according to their ability, will ever after feel a deeper interest in the progress of the Lord’s cause in Washington. Those who respond to this call, making gifts to the Lord for the purchase of this church property, will receive rich blessing for so doing.

NOTE: All gifts should be sent to Elder J. S. Washburn, 1728 Fourteenth St., N.W., Washington, D.C.

Lt 37, 1903

Haskell, Brother and Sister [S. N.]

“Elmshaven,” St. Helena, California

February 28, 1903

Dear Brother and Sister Haskell,—

We have had no letter from you for some time. We should be pleased to receive a letter, if you are able to write to us. We have often prayed for you and at times have felt anxious in regard to your whereabouts. I do not know where to direct this letter so will send it in care of the Pacific Press office in New York City.

My eyes have been troubling me so severely that for some time past I have not been able to use them. I can write a little now, but am unable to tax my eyesight much yet. Will you not unite with me in asking the Lord to heal me? I am praying for the Lord to speak the word, saying, “Be healed of thine infirmities.”

Since the last General Conference held in Battle Creek, I have carried a very heavy burden, because I have keenly realized the great lack in the publishing plant there. For weeks I did not sleep past twelve o’clock. This was before the plant was burned. Light was given me that the spiritual blindness manifested by those connected with this institution was caused by their neglect to do a thorough work of confession and repentance, with contrition of soul seeking the Lord most earnestly. I was instructed that there was so manifest a disregard of the word of God, given in the Testimonies of His Holy Spirit, that the Lord would turn and overturn, visiting Battle Creek with His judgments.

While at Los Angeles last September, it was presented to me that in our institutions there were many things that needed to be reformed. The truth was not exalted. The name of the Lord was not honored by those who, professedly, were doing His service; and therefore He could not honor the names of these unfaithful stewards. Many were defiled by unfair dealing. I carried this burden until I was unable to obtain sleep after twelve o’clock; yet I kept writing, tracing these matters on paper during the early morning hours and all through the day, as I was moved by the Spirit of God to make a record of many things that I may have to use.

I have received very long letters from Dr. Kellogg and from my nephew Frank Belden; but I dare not read these letters, lest in them there might be some things that would sadden my heart. Anything that causes me to feel sad is a great injury to me physically. My head becomes hot, as if it were a heated furnace, and my nose bleeds. Then for a time all work has to cease.

I am recovering somewhat, slowly regaining strength. After the news came that the office of publication was burned, relief came to my mind. All through the fall council meeting held in Battle Creek, I was trying to warn the brethren. I wrote day and night. In the visions of the night it was represented to me that a sword of fire was drawn over Battle Creek; and in the daytime, while my pen was in my hand, I lost consciousness, and it seemed as if this sword of flame were turning first in one direction and then in another. Disaster seemed to follow disaster, because God was dishonored in the devising of men to exalt and glorify themselves.

But I must not write any more. The condition of my head forbids it. Please write to me; for I cannot write much. We expect you to attend the General Conference. We shall be glad, so glad, to see you.

In love.

Lt 37a, 1903

Burden, Brother and Sister [J. A.]

Oakland, California

April 1, 1903 [?]

Dear Brother and Sister Burden,—

I have written a lengthy letter to Brother and Sister Kress and it is for you as well, but I thought I would trace a few lines to you. We are in the midst of our Conference and we are very, very much in earnest that everything shall move off rightly. The people attending the Conference need so very much transformation of character, for this will impart a moral elevation and purity of faith in the truth for this time which is in our religious service beyond all price. It will confirm our energies, it will tend to raise us up above common tittle-tattle and will intensify our actions; and the wisdom of Christ will be expressed in all our movements.

I wish to speak of Brother Sharp. Give him enough to do, and keep him from going back to the world. We must help one another, we must be kind, attentive to each other, cultivating an interest in each other. I do not wish Brother Sharp to link up with Dr. Caro. Every soul needs so much connection to God every day—true surrender of the soul to God. All the speculations of commercial life, all the schemes of moneymaking—these are snares.

The Lord is soon to come. We have none too much time to prepare to meet our Saviour coming in the clouds of heaven with power and great glory. All of us individually must face the question, Are we ready? Have we washed our robes and made them white in the blood of the Lamb? There is no discharge in this war. All the wealth of the world could not purchase for us one hour of time to prepare for the great issue. My brother, do not, I beg of you, become entangled in any enterprises that shall in any way cloud your faith.

“And I saw a great white throne, and him that sat on it, from whose face the earth and 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.” Revelation 20:11, 12.

Consider these great and solemn truths that concern us. The plain facts are set before us for a purpose, that we shall not be negligent to prepare for that great, grand review. For those whose names are written in the book of life it is no judgment at all. Every case has been

decided, and all those whose names are not written in the book of life shall be judged according to their works.

Now in 1903 we have a most solemn work before us on our own account. "Is my name written there?" Let not cares be so magnified that the time shall be occupied in many cares that are not positively essential. The seriousness of this question presses upon my mind with an intensity that I cannot express. Time is passing, and when I am presented with the many churches that are not prepared to work for the Master but are in a careless, unconcerned state, I am alarmed, and inquire, What can I say, what can I do to change this order of things? I can say, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Mark 8:36, 37.

I think none of us is in a state to realize we must be laborers together with God. Many do not understand what true conversion means, what it involves. And now I address you and your family, that you may be aroused and impressed with the solemn duty to seek to arouse them to a sense of the need of most diligent watching and seeking to save perishing souls out of Christ. Every day warn someone who knows not that the end of all things is at hand.

Not one jot or tittle of God's holy requirements will ever be changed to meet man in his unready condition. His holy Word will never change or be done away. The world is asleep in their sins. Heaven and earth shall pass away, but His Word can never pass away. All of us must be guided by the Word of God. What a work is before us, and professed Christians realize it not! "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:3.

This truth stands forth as the words of our Redeemer in all their moral force and deep solemnity. There are many who are employed in doing service in many lines of religious work, but they are not converted. Oh, shall we lead the five virgins who went forth to meet the bridegroom without oil in their vessels with their lamps? The heart work needs to be done. Envy, evil surmisings, speaking evil, thinking evil—their souls lifted up unto vanity, loving to be exalted!

How few realize the influence of the little things in this life. Those who can bear the test, the proving of God, will be acknowledged of Christ. The truth, saving truth, of God's Word, lived, will fit us for the company of the redeemed. God help us to appreciate moral excellence. Refined mental qualities, sanctified, are of more value than the gold of Ophir. The formation of a true moral standing with God is the work of a lifetime. Teach this, my dear brother and sister, by precept and example.

I wish you were with us. In much love.

Lt 38, 1903

White, J. E.; White, Emma

"Elmshaven," St. Helena, California

March 2, 1903

Dear children Edson and Emma,—

I was pleased to get your letter saying that you would be at the General Conference. I wish that Brother Palmer also could attend, but I do not know whether he would be able to leave his home.

Lately my eyes have troubled me so much that I have been unable to use them without much suffering, so you will have to excuse a short letter. Will you remember me in your prayers? I suffer much with pain in my head and eyes. I have committed my case to the Lord. He can work in my behalf. I am praying to Him as my merciful Physician, and I believe that He will work for me.

W. C. [White] is doing all that he possibly can to prepare for the General Conference.

Dr. Willie Jones came in this morning and surprised us. He is at present a patient at the Sanitarium here. He has been sick for three weeks with a fever at Longbeach, Southern California. He came home about a week ago and will take treatment for a while at the Sanitarium.

We pray for you in Nashville, and we plead that the Lord will every day work to prepare His people to do honor to their Redeemer. O how many times I think, if we would but seek the Lord with all the heart, and work and walk in faith, what a blessing we should receive!

We must not allow ourselves to become so weary that we easily lose our self-control. When we lose self-control, we speak without due reverence or respect for one another. We are Christ's representatives, and our words must be well chosen. They must be words that will bless and encourage those who hear. How many ways there are in which we can co-operate with the Saviour by bearing one another's burdens! As we wear Christ's yoke of restraint and obedience, and learn of Him His meekness and lowliness, we shall find rest. He says, "My yoke is easy, and My burden is light." [Matthew 11:30.]

My children, watch unto prayer, and become more and more careful in regard to your words and your deportment. "Watch and pray, lest ye enter into temptation." [Mark 14:38.] It is poor policy to give the enemy the slightest advantage. My son, be gentlemanly, and you will strengthen your influence over those with whom you work. Never speak unadvisedly. Let your respect for yourself as Christ's representative keep you from giving way to anger. If we respect ourselves by wearing Christ's yoke, we shall increase our influence tenfold.

Human nature will continue to be human nature, but it can be elevated and ennobled by union with the divine nature. It is by partaking of the divine nature that men and women escape the corruption that is in the world through lust.

Truth must be practiced in order to be a power in the world. When truth abides in the heart, the daily experience is a revelation of the controlling power of Christ's grace. Never keep the truth in the outer court. Let the Holy Spirit stamp it on the soul.

The Bible is the most precious lesson book that you can study. In studying it, you hold communion with God. If you are an earnest Bible student, you will, when standing before a congregation, speak with power and assurance.

Reverence God and His purchased possession. Be careful of your manners, because you are Christ's representative. Guard your words carefully, and labor earnestly for the conviction and conversion of sinners. Keep the heart uplifted to God in prayer. When unkind, untrue words are spoken to you, do not lose control of yourself. Remember that "a soft answer turneth away wrath," and that "he that rules his spirit" is greater "than he that taketh a city." [Proverbs 15:1; 16:32.]

A true Christian is a gentleman. Those who are filled with conceit think it their privilege to say many things that might better be left unsaid. Fewer words and more kind actions would make them a power for good. God declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [Matthew 12:37.] All our words and deeds, good or evil, are passing in review before God. How solemn the thought!

The Word of God warns us not to provoke one another to wrath. But there is one kind of provoking that is justifiable. Paul writes: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised:) and let us consider one another to provoke unto love and to good works." [Hebrews 10:23, 24.]

"Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again in the yoke of bondage." [Galatians 5:1.] There are those who speak words that to them are a yoke of bondage. But those who walk in the liberty of the Spirit bear witness to their freedom by the choice, profitable words that they speak.

"The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity. ... The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [2 Timothy 2:19, 24-26.]

Please read to your fellow workers such parts of this letter as you think will be a help to them. I feel deeply in earnest. There is a great work to be done in many places. The Lord will be with you as long as you will be with Him. When you are tried, as you will be, do not retaliate. The one who does wrong shall himself suffer for the wrong that he hath done. Do not become discouraged. There is at the present time a dearth of means. We must walk and work by faith, not by sight. The Lord will test and prove His people, and He will open ways whereby His truth

shall be wonderfully advanced. The charge of Paul to Timothy, I repeat to you: "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." [2 Timothy 4:2.] May God bless you, and give you strength to walk wisely in safe paths.

Your mother.

Lt 39, 1903

Wessels, John J.

"Elmshaven," St. Helena, California

February 28, 1903

My dear brother John Wessels,—

I have received and read your letter. About a week ago I took the letter over to your wife, that she and her mother might read it. We were all pleased with the spirit in which the letter was written, and we have been and are still hopeful that you will fully return to the Lord and will not allow the enemy to steal a march on you.

I have felt very sorry for you, because you have walked contrary to the will and way of God and have done despite to His grace. In the past I have been deeply grieved by your course of action in regard to my work, and especially in regard to the report that you made to Dr. Kellogg. This report was not true, and the impression left by it on the doctor's mind was in no way helpful to him. O how sorry I felt to think that you should lose your spiritual discernment and do me such harm by false representation, when I had tried in every way to be your friend.

The Lord gave me a testimony for you, and had you received and obeyed this testimony, had you exerted all your influence to draw your mother and your other relatives from Africa, how changed all would now be. From the light given me, I know that had you remained away from Africa, you could have drawn your mother and your brothers away from the fascinating temptations prepared by the enemy to ruin them. It was the Lord's desire that every member of your family should be out of Africa during the Boer war, and this is why I pressed the matter so urgently. I did not then see all the results, but I was shown in figures that you were in great danger of giving up the faith; and afterward, you did practically give it up.

You are now in Africa again. My brother, be as firm as a rock to principle, unmoved by the seductive influences that have led your brothers to become untrue to the faith, giving heed to seducing spirits and doctrines of satanic agencies. I cannot help weeping as I think of how merciful the Lord has been to you, notwithstanding your perversity. His hand has ever been stretched out to save you. I am much encouraged by the stand that you have taken. And I have hope for Philip, I have hope for Peter, I have hope for Henry and Dan and Andrew. God has not given them up to be lost. In His great mercy He still suffers His Spirit to strive with them.

In the visible creation, divine wisdom is manifested in an endless variety of processes. Uniformity is not the rule that is followed in the kingdom of nature. Neither is it the rule that is followed in the kingdom of grace. In different ways God works to attain one purpose—the saving of souls. By different methods the gracious Redeemer deals with different minds. The change of heart is as truly wrought out by one process as by another. It is the Lord working upon minds and molding characters.

All are not led to the Lord in precisely the same way. Human beings are not to define, arbitrarily and narrowly, the characteristics of God's working on minds. It may be given to one to gain spiritual strength and discernment easily, while another has to contend with "a thorn in the flesh," and at times is ready, apparently, to step off the heights over the precipice. [2 Corinthians 12:7.] Yet who dare say that God does not still love and regard as His child the one so sorely beset and that His hand is not still stretched out to save?

The heavenly Shepherd knows where to find the lambs that are straying from the fold. He will gather them in. He calls upon ministers and lay members to arouse to their responsibility and unite with Him in this work. It is the special duty of Christians to seek and save the lost. Ministers and laymen are to encourage and help those who, sorely beset by temptation, know not which way to turn. My brother, through the grace of God you may become one who is able to bring back to the fold the wandering ones.

As in the days of Elijah God had seven thousand who had not bowed the knee to Baal, so today He has in the world many who are walking in all the light they have received. A whole firmament of chosen ones has He in reserve that will yet shine forth amidst the darkness. In places where there might be expected only briars and thorns, fruit-bearing trees of righteousness will appear. In such places as these there are those who will bloom more sweetly for the Lord than many who live in more favored places. All around them they will shed the fragrance of His grace as they bloom in most unpromising places.

Everywhere divine grace is to make itself felt. In places that are now spiritual deserts, there will be found those of whom the servants of the Lord can say, "Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.]

God has souls to be saved in Africa. There are many to be sought out and kindly and tenderly labored for. At present, some may not be ready for the revelation of Christ's grace; but the sons of mother Wessels—the subjects of so many prayers—may be saved if they will break up their present associations which have led them to disregard heavenly things. I was shown that the Wessels family, if they will, may be transformed into the Christlikeness. The Lord is waiting to be gracious to every member of this family. But in order for them to place themselves where He can work for them, they must leave their present surroundings, one going here and another there, placing themselves under influences more favorable to the growth of grace in the soul. Pride, folly, and extravagance can find no place in the kingdom of God.

My brother, while you are in Africa, do all that you can to change the order of things. By your prayers and your repentance toward God, show the transformation that His grace has wrought in your character. Heaven—eternal life—is worth more than ten thousand times ten thousand worlds. I thank God for you, my brother, that your eyes are being opened to discern the truth. “It is the Lord; let Him do what seemeth best unto Him.” [1 Samuel 3:18.] Walk carefully before God. Many eyes will be upon you. Your desire to accumulate means has been a snare to you, and this desire must be separated from your life.

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? ... No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.” [Hebrews 12:1-7, 11.]

My brother, will you study and obey this instruction? Encourage faith in the truth for this time. Walk by faith, not by sight. “Faith is the substance of things hoped for, the evidence of things not seen.” [Hebrews 11:1.] You need at every step the faith that works by love and purifies the soul. This faith quickens and uplifts the soul by the nobility of holy practice. It is essential to every one who is running in the race for eternal life. It raises the soul into a purer, holier atmosphere, enabling its possessor to look forward to higher and still higher attainments and to discern clearly the dangers of a life of self-indulgence. Look by faith above yourself, and see in the work of God the way to gain the riches that can be laid up beside the throne of God. O the height and depth of the knowledge that may be obtained by unreserved consecration to God. The Lord will have the whole man, or none at all. His favor cannot be purchased with gifts of money. He calls for the gift of the whole heart.

It is not necessary for us to know the results of our course of action before we surrender wholly to God. We do not need to see the way or to know what the future will be. One thing we do know, because God has said it—the man that fears God and works righteousness will be accepted by Him. This is enough for us to know. Day by day walk before the Lord in humility and contrition. Your future destiny depends on your own course of action. “Choose ye this day whom ye will serve.” [Joshua 24:15.] “If the Lord be God, then serve Him; but if Baal, then serve him.” [1 Kings 18:21.] Be one thing or the other. “Ye cannot serve God and mammon.” [Matthew 6:24.] Your present happiness and your future well-being depend on your own

choice. If you choose to follow Jesus, you must obey the Word, “If any man will come after Me, let him deny himself, and take up his cross, and follow Me.” [Matthew 16:24.]

Eternal life is for all who eat the flesh and drink the blood of the Son of God—living by every word that proceeds out of His mouth. Those who do this will gain a clear understanding of what it means to be one with Christ.

“The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” [James 3:17, 18.] Two people may engage in the same acts of outward worship, yet the service of one, when weighed in the golden scales of the sanctuary, may be found wanting, while the service of the other may be accepted. Only the service that is performed in sincerity, with a humble, contrite heart, is acceptable to God.

My brother, neither you nor I can afford to do haphazard work. We must make Christ our Alpha and our Omega, the first, and last, and best in everything. He is ashamed of those who have no desire to follow Him. He prepares for them no mansion in the city of God. He will not accept them as His. They can never be acknowledged as heirs of God and joint heirs with Christ to the immortal inheritance.

No sacrifice is too great to make for the truth, for Christ, for heaven. Not a farthing of the money that we handle is our own. All is the Lord’s, entrusted to us to test us, to see if we will make a right use of the Lord’s goods. He who in this life does not prove true and faithful will have no second trial. Those who choose the world will perish with the world. A cloud of heavenly witnesses is watching the conflict between good and evil. Those who live for their own pleasure must one day answer to the Judge of all the earth for their misspent privileges and neglected opportunities. They will lose an eternity of bliss and the riches of everlasting life. God forbid that any should delay until it is too late, and should at last have to say, “The harvest is past, the summer is ended, and I am not saved.” [Jeremiah 8:20.]

May God help you, John, to help others. “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; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.” [Hebrews 12:12-15.] Walk straight forward in the path of duty. Show those with whom you associate that you will not turn from your integrity to gain advantage for yourself. Fix your mind on the things of heaven, saying, I must see the King in His beauty. He gave His life for me, and I will not, to please any human being, exert my influence against the truth of Christ.

All are being tested and tried. God will heal the spiritual infirmities of all who sincerely strive to obey Him, at any cost to themselves. The Lord calls upon His people to live the life of Christ. This all must do who enter the gates of the city of God. No one can be a Christian, and at the

same time live in conformity to the world. Will you remember, John, that eternal life begins in this world? Our course of action is to be in accordance with the divine similitude. We are to have in us Christ's life, which is eternal life.

I leave these lines with you. We shall pray for you. Our word to you is, Courage in the Lord. Whatever course your brothers may take, place your feet in the footprints of Christ. Follow the Saviour in the path of self-denial, lifting the cross and bearing it after Him; and thus show your brothers a better and more desirable way than the way of the world.

May the Lord bless you, my brother. May He give you strength to walk in the path of duty, and may He fill your heart with love and faith and hope and courage.

Lt 39a, 1903

Haskell, S. N.

"Elmshaven," St. Helena, California

November 26, 1903

Elder S. N. Haskell

My dear Brother in Christ Jesus,—

I have received your letter and will say to you, Let us not look on the dark side of things. The Lord knows all. Let us prove His faithfulness by obeying the commission that He gave to His disciples, looking unto Jesus, the Author and Finisher of our faith.

I feel urged to write to you, Elder Haskell, to attend the meeting of the Southern Union Conference to be held at Nashville. You should stand by the side of Elder Butler and bear a plain, decided testimony.

The Lord has instructed me that some will seek to displace the aged servants of God who have been with this message from its beginning. Those who are inclined to set Brother Butler to one side are not in harmony with the mind of the Lord. God has brought him forth from seclusion, as one chosen to fill an appointed place. He is sound in the faith. The Lord is with him. And if he will be careful not to work too hard, he can nobly fill his place as a man chosen of God to bear important responsibilities in His work. Let no one try to displace Elder Butler, for the Lord has given him his appointment.

I am more pleased than I know how to express that you two aged soldiers of the cross, men of gray hairs, are still left to us and are able to lift up your voices in the proclamation of solid Bible truth. You have vital truths to present to the people.

I am instructed to say to you and to Elder Butler, Do not preach too long at a time. Let your sermons be short and frequent. Be ready to speak whenever any crisis arises. Fanciful doctrines

will be presented by some as food for the flock of God. I am instructed to warn our people to be on their guard against false teaching.

I have recently written a letter to Elder Butler, but it is mislaid, so I will send these few words to you and ask you to read them to him. We remember you both by name in our prayers. We also pray for Edson who is in great danger of carrying too many burdens.

With much love to yourself and wife

Lt 40, 1903

Braucht, F. E.

“Elmshaven,” St. Helena, California

February 22, 1903

Dear brother Braucht,—

I have wished so much that I might have an opportunity to talk with you. Could I see you, I should say to you what I have been saying to you recently in the visions of the night. You were apparently undecided as to what you would do in the future. I asked, “Why are you perplexed?” You replied, “I am perplexed in regard to what is the best course for me to pursue.” Then One who has authority stepped up to you and said: “You are not your own. You have been bought with a price. Your time, your talents, every jot of your influence is the Lord’s. You are His servant. Your part is to do His bidding and learn daily of Him. You are not to set up in business for yourself. This is not the Lord’s plan. You are not to unite with unbelievers in medical work. Neither is this the Lord’s plan. His word to you is: ‘Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.’” [2 Corinthians 6:14-7:1.]

You are to receive the grace of Christ, the great Medical Missionary. His divine wisdom will be given to you if you will refuse to yield to the inclination to link up with the world. God desires you to place yourself where you can work in connection with other physicians. You and the one with whom you are associated may not be of the same temperament. It is better if you are not. That which one needs the other may supply[, i]f each will learn to wear the yoke of Christ. “Take My yoke upon you,” He says, “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.]

My brother, choose to obey Christ. In His meekness and lowliness receive His counsel. Stand shoulder to shoulder with your brethren, and this will encourage them to stand shoulder to shoulder with you. Hide self in Christ, and the Saviour will be to you a present help in every time of need.

God’s people have many lessons to learn. They will have perfect peace if they will keep the mind stayed on Him who is too wise to err and too good to do them harm. They are to catch the reflection of the smile of God and reflect it to others. They are to see how much sunshine they can bring into the lives of those around them. They are to keep near to Christ, so close that they sit together with Him as His little children, in sweet, sacred unity. They are never to forget that as they receive the affection and love of God, they are under the most solemn obligation to impart it to others. Thus they may exert an influence of rejoicing, which blesses all who come within its reach, irradiating their pathway.

This is where the people of God make so many mistakes. They do not express thankfulness for the great gift of God’s love and grace. Selfishness must be expelled from the soul. The heart must be purified from all envy, all evil surmising. Believers must constantly receive and impart the love of God. Then unbelievers will say of them, “They have been with Jesus, and have learned of Him. They are living in intimate companionship with Christ, who is love.” [See Acts 4:13.] The world has keenness of perception, and will take knowledge to some purpose of those who sit together in heavenly places in Christ Jesus. The character of God’s human agencies must be a transcript of the character of their Saviour.

Many things were said—things that made my heart burn within me. I awoke praising God.

I write this to you, my dear brother, in the hope of helping you. You are in an unsettled state of mind and are tempted to do a strange work, which God has not appointed you to do. None of us are to strike out alone; we are to link up with our brethren and pull together, and God will give us influence and self-control. We are to draw near to God, that He may draw near to us.

No one can gain completeness in Christ, who, having the means of gaining a deeper experience in the things of God, fails to realize that every ray of heavenly light, every jot of blessing, is given to him to give to all who come within the sphere of his influence. If we are qualifying ourselves to live in heaven, we are daily drawing nearer and nearer to our Redeemer. We are to represent Christ in every phase of character.

What is the Bible test of character? “If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him.” [John 14:23.] No one need perish in spiritual blindness. A plain “Thus saith the Lord” has been given for the guidance of all.

My brother, I send these words to you in the love of Christ, and I pray that you will act upon them.

Lt 41, 1903

Braucht, F. E.

“Elmshaven,” St. Helena, California

February 24, 1903

Dr. F. E. Braucht

My dear Brother,—

There is need for every physician closely and critically to examine himself. What is his religious experience? Does he allow self to rule? Does he make his own wishes and desires supreme? Does he keep the glory of God ever before him? Is he learning daily of Jesus? If this is your experience, those with whom you are connected will be led nearer to the Saviour. Why?— Because you are constantly beholding Him who is the Way, the Truth, and the Life. You will not need to try to shine. You will not be able to help shining. As you behold Jesus, His brightness comes into your life. In your words there is elevated thought and sanctified intelligence. Those with whom you associate take knowledge of you that you have been with Jesus and have learned of Him, for you reflect His image. You have esteemed His words more than your necessary food. You have sat at His feet and learned of Him. Your words and works testify to your union with Christ.

I wish to say that there is danger of our physicians' taking themselves into their own hands, thinking that they understand best what they should do. They think that those who offer them counsel do not understand their capabilities or appreciate their value. This is the stumbling stone over which some, at least, have fallen. You are not beyond the temptation of thinking that you can do better work alone than when linked up with your brethren. The very ones who think this are the ones who need the companionship and help of a fellow laborer.

My brother, the Lord needs your help in His work. Will you not be His helping hand? It would be a serious mistake for you to accept a worldly position, where it would not be possible for you to do the medical missionary work that God desires you to do. Do not make this mistake. Place yourself under the guidance of the greatest Medical Missionary the world has ever known. Under His direction you will gain increased capabilities for doing His work.

The Lord's people are to testify, by Christlike lives, that God has a people on the earth who represent the pure and holy company that will meet around the throne of God when the redeemed are gathered into the holy city. Those who in this earth love and obey God will be accounted true and pure and loyal, worthy to dwell with Him in the heavenly courts.

Will our people awake to their individual accountability? Will they realize that as those who have a knowledge of present truth their work is clearly defined? We are to be laborers together with God. We are to show plainly that we are on the Lord's side, fully identifying ourselves as believers in the principles that called us out from the world to take our stand on the platform of eternal truth. We are to proclaim the message for these last days—the message that the coming of the Lord is near. Let every one resolve to be like Jesus. Let us wait and watch for the coming of our Lord in the clouds of heaven with power and great glory. Christ is the Head of His church. He alone is to be exalted and honored. When His ambassadors fail to honor Him by refusing to give evidence that they are God's peculiar people, they are going backward and not forward.

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” [1 Timothy 4:1.] Soon this will come to pass; for we are near the close of this earth's history. “But ye are a chosen generation, a royal priesthood, and holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light; which in time past were not a people, but now are the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” [1 Peter 2:9-12.]

I pray that the people of God may not cast aside the peculiarities of their faith. Christ is glorified by a life of constant, well-defined faith. Paul declares, “The life which I now live, I live by the faith of the Son of God, who loved me, and gave Himself for me.” [Galatians 2:20.] Christ is to be glorified by the living, working faith of His people. The just shall live by faith.

Christ has not left His people to stumble along in darkness. He has marked out the way before them. He says, “He that will come after me, let him deny himself, take up his cross, and follow Me.” [Mark 8:34.] It is along the path of self-denial, the royal highway cast up by the Redeemer, that God's people are to travel.

My brother, bow in submission before Him who has brought life and immortality to light. Let your will and the will of Christ be one. Talk this, pray this, live this. God's word to us is, “Go forward,” and this word we are to obey, though we shall meet with obstacles seemingly as insurmountable as the Red Sea. [Exodus 14:15.] Let us trust the Lord God of heaven to open the way before His people. “Commit thy way unto the Lord; trust also in Him, and He will bring it to pass.” [Psalm 37:5.] This patience of the soul is the rest of faith. The Lord will bless His tried, faithful people. He will not leave them to become confused.

In the last great day every word, every act, will be subjected to the crucial test of the Judge of all the earth. The new covenant that God has made with His elect will not cover one trace of evil. God says, “Then will I sprinkle clean water upon you, and ye shall be clean; from all your

filthiness and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." [Ezekiel 36:25-27.] The beginning of all true reformation is the inward cleansing of the Holy Spirit. It is this regeneration that constitutes men and women children of God. Thus they are prepared to worship Him in spirit and in truth. Those whose souls are lifted up unto vanity dishonor the name of Jesus. They are not transformed in character, and therefore they are not prepared to show what it means to be a medical missionary working in connection with Christ.

The Lord calls for heartfelt repentance from those who claim to be His people. Self-indulgence is to find no place in their lives. The church of God is to be jealously guarded from every phase of dishonesty, every taint of corruption. The love of Christ is directly opposed to all avarice, all pride, all pretense. The Lord calls for humble, contrite hearts. He will work by His Holy Spirit upon all who will be worked, all who love Him and keep His commandments. And they will make the presence and power of God so manifestly to appear that the enemies of the truth will be compelled to say that God and His angels are indeed the friends and helpers of those who serve Him.

Schism and division are not the fruits of righteousness; they are of the wicked one. The great hindrance to our advancement at this time is the selfishness that prevents believers from having true fellowship with one another. The last prayer that Christ offered for His disciples before His trial was that they might be one in Him. Satan is determined that this oneness shall not be; for it is the strongest witness that can be borne that God did indeed send His Son to reconcile the world to heaven. But the union for which Christ prayed must exist among God's people before there can be in the church here below the enlargement and power that God longs to see.

Lt 42, 1903

Friend

"Elmshaven," St. Helena, California

March 10, 1903

Dear Friend,—

I am sending you by mail a copy of my new book, Education. Please accept it as a token of friendship. I pray that the Lord will make this book a blessing to the many Christian homes where true education is a subject of living interest.

My courage and hope are in the Lord God of Israel. I have written much of late regarding the duty of the church to carry the gospel to all the world. I rejoice that the coming of the Lord is near at hand.

Wishing you joy and peace, and praying that you may have power to walk with the Lord, I am,
Yours in the Master's service.

Lt 43, 1903

Hall, L. M.

"Elmshaven," St. Helena, California

March 6, 1903

Dear Sister Hall,—

I have received your letter, and I feel greatly relieved. When we did not hear from you as soon as we thought we ought to, we were very anxious, fearing that you might have taken cold and were unwilling to let me know in regard to your situation. We have prayed constantly for you. Your letter has relieved me of a great burden of anxiety. I thank the Lord for His goodness. We hope that you will not be exposed on your journey to Battle Creek. We pray that the Lord will graciously care for you and that your health will greatly improve. I hope that you will be successful in disposing of your place. Then come to us; for we miss you very much.

I am hoping that you will be able to settle up your business in time to attend the Conference.

Last night Brother Irwin and Sister E. M. Graham arrived from Australia. Brother Irwin is staying at Willie's. Miss Graham makes her home with us. She is occupying your room.

Sara and Maggie will go with me to Conference. Clarence will go to act as one of the reporters for the Conference. We shall miss his help.

For the last two or three days I have been better in health than for some time past. Soon after you left there came to me from Attorney Green a leaflet containing the statement that Mrs. White is getting rich, that among our people there is great dissatisfaction as to how her money is obtained, and that a thorough investigation is to be made of her business. The accusations contained in this leaflet were cruel and unjust. As I read them, I felt a shock go over me. I came near falling to the floor. Ever since, I have been unable to write or to have matters of perplexity requiring thought brought before me. When Clarence found out how I was feeling, he brought me some pamphlets containing a vindication of Elder and Mrs. White, proving their integrity and asking for one instance of where they had dealt unfairly. Reading these pamphlets relieved my mind somewhat; but for two weeks, yea, three weeks, I have been unable to exercise my mind, for when I did, my nose would bleed. I was afraid that I would not be able to overcome the terrible feeling in my brain. Reading letters that required thought would immediately bring a rush of blood to the head, making my brain feel like a seething furnace; and nosebleed would follow.

If I keep free from every perplexity, I feel nothing of these sensations. But I have been obliged to stop my writing almost entirely.

After the camp-meeting in Fresno, I was as a cart pressed beneath sheaves. At the time of the last council held in Battle Creek, there came upon me such an overwhelming sense of the condition of things that for eight weeks I did not sleep past twelve o'clock.

I worked constantly—writing out matters that must be brought before the brethren. I had just reached the place where I thought that perhaps I should be able to have rest of mind when the cruel communication from Attorney Green came.

I do not claim as my own one bit of the property that I own. I owe twenty thousand dollars, which I have borrowed to invest in the Lord's work. Of late years, comparatively few of my books have been sold in the United States. I must have money for running expenses, and I must pay my workers. The money that otherwise I should have to pay for rent, I now pay as interest on the money which I borrowed to secure this home. I am ready to let my place go as soon as the Lord signifies that this is His will and that my work here is done.

The lack of means does not worry me; for the Lord is my witness that His work has ever been dearer to me than my life.

I have hoped that my books would sell, not that I might be rich, but that the solemn, sacred truths which the Lord has entrusted to me might be given to the people. I shall be so grateful if my books can be circulated as the Lord desires them to be.

I have given and am still giving to the work all the royalties on my translated books sold in foreign countries. This means an annual offering of hundreds of dollars.

While in Australia I invested much money in building meeting houses and in establishing the Avondale school. In every possible way I helped to advance the work. At one time when we were in a great strait for means, fourteen hundred dollars came to me for some property sold in America. Not one dollar of this money did I use for myself. Some of it I invested in meeting houses, and some of it I gave for the purchase of a tent for camp-meeting work. The rest of it went into the Avondale Health Retreat.

This is the way in which Sister White is getting rich.

I praise the Lord that I am now somewhat relieved of the burden that came upon me when I first read the cruel, unjust charges in the pamphlet sent me. Yesterday for the first time Willie ventured to read to me some letters from Elder Daniells and Brother E. R. Palmer and to tell me something of his experience while in the South. I am praying most earnestly that Christ, the great Physician, will heal my afflicted head and eyes and strengthen me to write out the instruction He has given me on Bible subjects. I am asking Him to preserve my eyesight.

Sometimes I think that perhaps it is time that I felt released from constant writing. I have been trying to write on the life of Solomon. But I have been kept from this work by the consideration

of matters pertaining to the Southern field, which have been exceedingly painful to me. The destruction of the Battle Creek Sanitarium and the Review and Herald office stand out before me as lessons too plain and forcible to be misunderstood or dismissed from my mind. I try to present before my brethren the instruction that the Lord gives me concerning these things, but it seems that they will not receive this instruction. When they begin the work of reformation at the heart, out of which are the issues of life, they will begin aright, and the work will be lasting. But I fear that a sense of their real spiritual condition will not come to them till it is too late for them to make the preparation that all must make who are received into the mansions that Christ has gone to prepare for those who love His appearing.

O that the Holy Spirit would take hold upon the hearts of the men in responsible positions in the work of God—those who for so long have been under the deception of the enemy. O that they could see themselves as God sees them. Then there would go forth from unfeigned lips the entreaty, “Create in me a clean heart, O God, and renew a right spirit within me.” [Psalm 51:10.] And quickly would come the response, “A new heart will I give you.” [Ezekiel 36:26.]

When will men learn that the Lord, He is God, that He is a personal God, and that He alone is to rule the conscience? O that those in positions of trust would realize that they are but weak, fallible beings. All who would enter the gates of the celestial city must be born again. In no other way can they be saved. The first thing to be done is to make the heart right with God. The work must be genuine. To make believe in this matter is like building on the sand.

There is a fearful deception upon minds. But how little men realize their peril. As they are now, they are without God and without hope. They are building on sliding sand, and the storm is coming to beat upon their house and sweep it away. It is time for those whom God has been calling and warning for years to begin to ask themselves how they stand before God. How terrible it is to think of a soul lost, eternally lost, when Christ has purchased human beings with His life-blood, and says to them: “Ye are not your own. I gave My life that you should not perish, but have a life that measures with the life of God.”

In the night season I am repeating to certain ones the words that Christ spoke as He wept over the impenitence of Jerusalem, “If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace!” When the Saviour had spoken these words, He paused. The glorious destiny that might have blessed Jerusalem had she accepted her Redeemer rose before Him. But the bright picture faded from His sight. He realized that she was under the Roman yoke, bearing the frown of God, doomed to His retributive judgement; and He took up the broken thread of His lamentation: “But now they are hid from thine eyes.” [Luke 19:42.] I cannot but feel intensely as I think that of some, unless they change, these words must at last be spoken. This is why I do not wish to attend the General Conference. Ever since I came to America I have been carrying a heavy load, and it seems almost impossible to gird myself for another effort, when my brethren fall so far short of what they ought to be.

But I dare not decide not to attend the Conference. If the Lord impresses me that I must go, I shall go, even though I can but fear the result on my physical strength. It seems that the termination of one duty is but the signal for the beginning of another.

Could I arouse our people to Christian effort, could I lead them to engage in medical missionary work with holy zeal and divine perseverance, not in a few places, but in every place, putting forth personal effort for those out of the fold, how grateful I should be! This is true missionary work. In some places it is attended with little success, apparently; but again, the Lord opens the way, and signal success attends the effort. Words are spoken which are as nails fastened in a sure place. Angels from heaven co-operate with human instrumentalities, and sinners are won to the Saviour. I look at Washington, D.C. and wonder that more has not been done by our people to proclaim the third angel's message in this important city, the capital of the nation. Why has not a sanitarium been established there? Such an institution would have a powerful influence on the people of the city. In New York, Detroit, and many other large cities, little has been done. The cities of the South, though kept before our people in the testimonies of God's Spirit, have been neglected. While I would not stay the hand that is stretched out to labor in far-off countries, I would have our people understand that there is a work to be done in the home field. God has a controversy with the believers living in such places as Battle Creek. Why cannot they see that they have something to do for places close at hand? I warned them that God can scatter their forces.

We are not to become weary in well-doing. Why is not more zeal manifested in preparing the way of the Lord, establishing memorials for Him in prominent places by public and private efforts, gathering into the truth men and women from the highways and the byways. Where are the workers to enter new places? Battle Creek has been warned. Scarcely anything would move the people living there. In places that have not yet been worked, the third angel's message is to be proclaimed. Earnest efforts are to be put forth to arouse the sleeping churches, that men and women may be led to step out in obedience to the truth and to give themselves unreservedly to the work of warning a doomed world.

We must learn the meaning of the destruction of two of our largest institutions. We cannot afford to look with indifference on these things. What lesson is God teaching us? Is He not trying to show us the need of closely examining ourselves, that we may see whether we be in the faith or not? Is He not trying to lead us to give more thought to the subject of the time in which we are living? The signs of the times fulfilling all around us show us that the end of all things is at hand. Intense earnestness should take possession of us. Our slumbering energies should be aroused by persevering effort. Consecrated workers should go forth into the field and move understandingly forward, clearing the King's highway, obtaining victories in new places. Let the Lord's workers labor in faith and trust. Some for whom they work will listen to the message and accept the truth. Let them do what God has commanded them to do. Proportionate to their faith will be their success. The Scriptures declare: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be

given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." [James 1:5-7.]

How strange it is that those who have had the light of truth for so many years have not carried the torch of truth into the dark places of the earth. The whole world is astir. The Lord calls upon His people to awake out of sleep. My brethren and sisters, stop criticizing others, but criticize severely your own words and motives. We have no time to spend in using the enemy's methods. We are to hold the beginning of our confidence firm unto the end. Envy, malice, hatred, unbelief, which have been growing into sturdy plants in the garden of the soul, are to be uprooted and cast out and their place supplied by love, patience, forbearance, kindness, benevolence, tenderheartedness, meekness.

The Result of Self-Denying Effort

Let not self-denial be so rare as it has been in the past among the people of God. The Lord will co-operate with every one who is truly in earnest. What may be accomplished by self-denying effort is shown by the result of the sale of Christ's Object Lessons. In giving us this book, the Lord gave us a great blessing. I praise Him with heart and soul that He put it into my heart to give this book for the relief of the schools. I praise Him that our publishing houses acted so generous a part in the work of preparing the book for sale. And I praise Him that our people have put their hand so nobly to the work of its circulation. The Lord has greatly blessed them. In the effort to sell this book, they have learned by practical experience what they can do for the advancement of the work. And they have learned also how to speak to strangers about the truth. Through the lessons contained in this book, sinners have been warned, convicted, and converted.

While the men of the world are idolizing money, and making it their trust, the Lord in His providence has brought forth from His treasure house a precious treasure and has placed it within the reach of all. He has given His people an opportunity to take to their friends and neighbors and to strangers a book containing the precious lessons of Christ. As those who have never tried to sell books have thought of going out with this book, a dread has come into their hearts. But the Lord has led and guided them as His little children. He has taught old and young, men and women, how to give the light of truth to those who know it not.

And the purchasers have been blessed. Their hearts have been softened as they have listened to the story of the self-denying effort to free our schools from debt. By the sale of this book many sermons have been preached. Those in the highways as well as those in the hedges have been reached. As men and women of every age have gone forth to sell Object Lessons, and in simple words have told what they were trying to do, a deep impression has been left on minds. Hearts have been touched. Worldly, self-indulgent men and women have been convinced of their selfishness and have bought a copy of the book. Some have bought several copies, that they might give them to their friends.

How grateful we should be that the Lord devised this means of bringing hope and comfort to starving souls. He makes this book a leaf from the tree of life to those who turn to Him. Through it He will change the hearts of men and women living in worldliness and self-indulgence. As a result of the effort to sell it, some—yes, many, will be converted and brought to a knowledge of the truth. Many who might never have an opportunity to hear a discourse from the living preacher will be fed with the bread of life.

Christ's command is, "Go out into the highways and hedges and compel them to come in, that My house may be full." [Luke 14:23.] The effort to sell Object Lessons has taken to many the invitation to the feast that God has prepared.

The Lord put it into the heart of Brother Magan and Brother Sutherland to devise means for the circulation of Object Lessons. Thus much good has been and will be accomplished. The circulation of this book is the Lord's missionary work, and it will make joyful the hearts of all who engage in it. To some the cross at first seemed heavy, but they found that in lifting it, it lifted them and brought peace and joy to their souls. Their testimony has been, "His yoke is easy, and His burden is light." [See Matthew 11:30.] In willing, unselfish service they have found rest to their souls.

Christ has placed upon His church a sacred charge, the fulfilling of which calls for self-denial at every step. When those who believe in Him are seen lifting the cross and bearing it after Him in the path of self-denial, willingly doing all in their power to bring blessing to those for whom Christ died, witness will be borne to the power of Christianity, and in the hearts of many now unbelievers will spring up faith in Him who gave His life to save a guilty world from eternal ruin.

Lt 44, 1903

Burden, Brother and Sister [J. A.]

"Elmshaven," St. Helena, California

March 9, 1903

Dear brother and sister Burden,—

I should have been very much pleased to meet you at Conference, but I learn that you are not coming; therefore I will write you a letter to go by this mail.

I understand that you are having at the Sanitarium some difficulty in regard to the diet question. I am very sorry for this, because I know that unless the workers can agree, their differences will be a source of constant temptation. You and Dr. Kress and his wife are to cooperate. Things would have come to a strange pass should either of you say, We cannot work together, because we do not see alike on the diet question. Be sure that you are heeding Christ's prayer for unity. He says: "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. Neither pray I for these alone; but for them also which shall believe on Me through their word, that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent me." [John 17:16-21.]

Since the oneness of Christ's followers is of such weighty consequence, be sure that you come to an agreement. By your unity you bear witness to the world that God has sent His Son to save sinners. Only the power of Christ's grace could work the miracle of bringing into perfect harmony men of different dispositions and ideas. The truths of God's Word, brought into the practical life, will enable believers to live together in complete unity.

It is well for Brother and Sister Burden and Brother and Sister Kress to have strong minds. Each is to maintain his individuality. Each is to preserve an individuality that will not be submerged in the individuality of another. No human being is to be the shadow of another human being. But God's servants are to labor together in a unity that blends mind with mind. Do you think that this unity can exist among the workers in the Sanitarium unless you all take a judicious, sanctified position?

"The glory which Thou gavest Me I have given them; that they may be one, even as We are one." [Verse 22.] Are you willing to make sacrifices to answer this prayer? Or will you, because there is a difference of opinion regarding certain articles of food that one or the other thinks should or should not be set on the table, or regarding the hours for meals, will you say that you cannot work together? Is this Bible sanctification?

"I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." [Verse 23.]

What a wonderful statement. The thought is almost too great for the mind to comprehend. But the promise is to be believed and acted upon by Christians, that Christ's prayer may be answered.

The Saviour says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you." This is the restraining of the human will, human appetite, human inclination. "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.] The will is to be yielded to the will of Christ. As this is done, rest is found, and the testimony is borne, "Christ's yoke is easy, and His burden is light."

My brother, a firm will is a good thing when it is sanctified. But I know, from the light that the Lord has given me, that you and your wife need to yoke up with Christ and to learn that in some respects your ideas and plans and methods would be improved if modified.

The Sanitarium has been established that all classes may be reached by the truth. I ask you and Brother and Sister Kress to do all in your power to bring into the Sanitarium the unity for which

Christ prayed. Reveal His love. Let the truth rule in the heart, and you will be one with Christ in God.

You say that you are dyspeptics. Is it not possible that your plan of eating may not be the best? I am instructed to say that you need to change in some things, else you will injure your digestive powers. I do not say what you shall or shall not eat. But if, while eating the things you choose, you have dyspepsia, I think you ought to make a decided change.

If you are convinced that your habits of eating are just as they should be, and that there is no possibility of your being able to make a change for the better, you could try perhaps [to] board by yourselves instead of in the institution. But if I were a dyspeptic, I should make changes in my diet until I knew for a certainty that I was eating the food that my stomach could best care for. A craving for certain things may need to be brought into subjection. Self is rebellious and must be strictly disciplined.

Be regular in your habits of eating, and be sure not to overburden the stomach by eating too many kinds of food at one time. Stop eating before you feel entirely satisfied. The stomach is the most abused organ of the whole body. It is often wearied by the effort to take care of food that should not be eaten at the same time. A disturbance is created by the kinds of food brought together. Soon there is an all-gone feeling, and many think that this is hunger. But it is not. The trouble is that the stomach has too much to do. Let it be given less to do, and it will recover its healthy tone. The simpler the food eaten, and the fewer the kinds, the easier is the stomach's work.

The same rules of eating cannot be made for all. I make it a rule never to eat custards; for when I eat them, they always make a disturbance in my stomach. But there are those in my family who suffer no inconvenience from eating custards, and because I cannot eat them, I do not say that they ought not to eat them. We must each experiment and know for ourselves what is best for us to eat.

We may have to abstain from many things that others can eat without inconvenience.

The Education of Israel

The Lord chose Israel for His own people. When He brought them out of Egypt they were a people just set free from slavery. For four hundred years they had been bondmen under the discipline of force. Now, under the instruction of Christ, the One who had pledged Himself to redeem the world, they were to learn the philosophy of heaven. They were to become an educating power in the world. Through them God designed to make known the laws of His kingdom and His rules of government.

The Lord Jesus took this despised race out of the house of oppression and slavery to make them His own peculiar people. He took them away from the kingdoms of the world and for forty years led them in the wilderness to prepare them to be a representation of what His people

should be. Through them He manifested His supreme authority. All other nations were afraid of them, because Jehovah was with them.

Their journey through the wilderness was to be to them a school of preparation, a training. They were to learn under the special supervision of Christ. Enshrouded in the pillar of cloud, He gave them instruction through Moses. By a pillar of cloud by day and a pillar of fire by night He guided them. The record says: "Moreover thou leddest them in the day by a pillar of fire, to give them light in the way wherein they should go." [Nehemiah 9:12.] The ark containing the law of God led the way. The place of encampment was indicated by the descent of the pillar of fire. As long as the cloud rested on the tabernacle, the people remained in camp. When it lifted, they pursued their journey.

At Sinai God sought to impress Israel with the holiness of His character and requirements and the exceeding guilt of transgression. But the people were slow to learn the lesson. Accustomed as they had been in Egypt to material representations of the deity, and these of the most degrading nature, it was difficult for them to conceive of the existence or the character of the Unseen One. In pity for their weakness, God gave them a symbol of His presence. "Let them make me a sanctuary," He said, "that I may dwell among them." [Exodus 25:8.]

It was under His direction that the tabernacle was built. Great was the privilege and honor granted Israel in the preparation of the sanctuary; and great also was the responsibility. A structure of surpassing splendor, demanding for its construction the most costly material and the highest artistic skill, was to be erected in the wilderness by a people just escaped from slavery. It seemed a stupendous task. But He who had given the plan of the building stood pledged to co-operate with the builders.

"The Lord spake unto Moses, saying, See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. ... And I, behold, I have given with him Aholiab, the son of Ahismach, of the tribe of Dan; and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee." [Exodus 31:1-3, 6.]

The education of the Israelites included all their habits of life. Everything that concerned their well-being was the subject of divine solicitude and came with the province of divine law. It was because the Lord desired to make them His representatives that He provided them with a special bill of fare. They were placed under careful restrictions in regard to their diet. The use of flesh food was almost entirely prohibited. The people were to be holy, and the Lord knew that the use of flesh meat would be a hindrance to their advancement in spiritual life. By a miracle of mercy He fed them with the bread of heaven. The food provided for them was of a nature to promote physical, mental, and moral strength; and though so many of them rebelled against the restriction of their diet and longed to return to the ways "when," they said, "we sat by the flesh pots, and when we did eat bread to the full" [Exodus 16:3], yet the wisdom of God's

choice for them was vindicated in a manner that they could not gainsay. Notwithstanding the hardships of their wilderness life, there was not a feeble one in all their tribes.

If the Israelites had been given the diet to which they had been accustomed while in Egypt, they would have exhibited the unmanageable spirit that the world is exhibiting today. In the diet of men and women in this age there are included many things that the Lord would not have permitted the children of Israel to eat. The human family as it is today is an illustration of what the children of Israel would have been if God had allowed them to eat the food and follow the habits and customs of the Egyptians.

Lessons for Us

The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God till the close of time. The record of God's dealing with the wanderers in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of His power for their relief is fraught with warning and instruction for His people in this age. The varied experiences of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people review in these days, with a humble heart and a teachable spirit, the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan.

The record of the journeyings of Israel in the wilderness contains communications direct from heaven. These lessons are for us. Let us read and understand. There the divine laws are plainly stated. There are recorded sacred principles of morality, justice, reverence for God, respect for man made in the image of God.

The teachings of the representative men of Israel, who received their message directly from God, is not Yea and Nay, but Yea and Amen. The instruction that they received we are to bring into our service for God today. The words were spoken by the same Christ who afterward came to the world to stand at the head of the race as a divine-human Saviour; and these words are as verily spoken to us as to them. They are given to help us to reach the standard of righteousness, to show us how to advance in conquest of the world.

In His Word God reveals what He can do for human beings. He molds and fashions after the divine similitude the characters of those who will wear His yoke. Through His grace they are made partakers of the divine nature and are thus enabled to overcome the corruption that is in the world through lust. It is God who gives us power to overcome. Those who hear His voice and obey His commandments are enabled to form righteous characters. Those who disregard His expressed commands will form characters like the propensities that they indulge.

On Which Side Shall We Stand?

In the world there are but two parties. One acknowledges as its head the prince of darkness, who caused the fall of our first parents. The other stands under the bloodstained banner of Prince Emmanuel. The great movements of providence will bring out a people who are a spectacle to the world, to angels, and to men. Let us be sure under which banner we are standing, the banner of Satan or the banner of Christ. There is no middle ground. All in the world are standing on one side or the other.

There are those who, though professedly serving God, are witnessing against Him. To them the message to the Laodicean church is given. Christ says to them, "I know thy works, that thou art neither cold nor hot." [Revelation 3:15.] When the avenging angel shall pass through the land, Christ cannot say of them, "Touch them not. I have graven them upon the palms of My hands." [See Isaiah 49:16.] No; of these halfhearted ones He says, "I will spew them out of my mouth. They are offensive to me." [See Revelation 3:16.]

Halfhearted Christians are worse than infidels; for their deceptive words and noncommittal position lead many astray. The infidel shows his colors. The lukewarm Christian deceives both parties. He is neither a good worldling nor a good Christian. Satan uses him to do a work that no one else can do.

The line of demarcation between him that serveth God and him that serveth him not is ever to be kept clear and distinct. To be a Christian is to link up with Christ. To those in the service of God who stand half with believers and half with unbelievers, God says, "Stand aside. I cannot endorse your influence. Your course is misleading. The service of such as you has made many infidels. Stand aside."

The time will come when all will show plainly on whose side they are standing. Moses and Aaron were often compelled to stand on the mount of advantage, in opposition to their brethren, decidedly asserting their loyalty. Today God's servants are to show plainly where they are standing. Those who have any part to act in the education and training of the people of God, who are to act so important a part in the last work to be done for the world, must be faithful and decided and wholly in earnest. Those who stand wholly on the Lord's side will be given the clear light of truth. There will be no uncertainty in the minds of others as to where they are standing. God will give strength to those who will stand fast in the liberty wherewith He makes free all who choose to stand with Him. He will give them His insignia and will give them freedom from all bondage. He will give them wisdom to use their capabilities for Him. He will help them to speak inspiring, uplifting words to those who need encouragement—words that will give believers and unbelievers confidence that they bear a message of importance from the throne of God. Such workers do not seek to exalt self, but to glorify the Lord of heaven. They have a deep experience in the things of God. The message that they bear means something to them and to those who hear.

It is for our present and eternal good to bear aloft the banner on which is inscribed, "The commandments of God and the faith of Jesus." [Revelation 14:12.] Those who do this exert a

strong influence on the side of right. But a halfhearted confession of faith will never rebuke unbelievers for their transgression of God's law. God says: "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." [2 Corinthians 6:17, 18.]

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord." [2 Corinthians 7:1.] Our present and future welfare call for this entire separation from the world. Those who occupy positions of trust in our institutions are to give evidence that they are thoroughly converted. Those who do not give this evidence should not be allowed to mold the work of God. Those who are connected with this sacred work should never play a double game, exerting an influence on both sides.

God is not pleased with the position that His people are taking. Instead of gathering with Him, they are scattering abroad. They are using common fire instead of the sacred fire of the Lord's kindling. God would save them from their sins. He would keep them from wasting their endowments and from the bitter remorse that will come to them if they do not make their life the success that God desires them to make it. There are those who, if they do not immediately retrace their steps, will at last bear the sad message: "The harvest is past, the summer is ended, and we are not saved." [Jeremiah 8:20.] In many things they are unwise and unfaithful. Their voices strengthen unbelief; and because they make strange paths for their feet, many are cast into uncertainty and confusion.

God calls upon His people to stand out upon the platform of eternal truth. To those who will put on the whole Christian armor, placing themselves unreservedly under God's control, will be given strength to honor God day by day, to do His will and follow His way. Such ones will gain the mastery over the deceptions and insinuations of satanic agencies. They will discern the enemy's falsities and enticements.

The worldly minded and unrighteous see in the truth only confusion and a mixed-up jumble of opposites. Christ has no beauty that they should desire Him. We shall be compelled to leave some in the entanglement that for years they have been preparing themselves. There are those that we must allow nothing to hinder us from reaching—the sorrowful and the brokenhearted. We have a message to bear to those who will be benefited. We cannot exhaust our powers upon those who will not hear. Many close their eyes in death who might have been spared had they been relieved of the burdens placed on them by the course of those who refused to come to Christ. I am obliged to say, "Some are joined to their idols; let them alone." [See Hosea 4:17.] If they continue to feel that they are in no need of change, the change that they must have before they can be saved will never come to them.

I entreat our people not to allow the enemy to take advantage of them, so that believers will have no confidence in the work that since 1844 the Lord has been doing in our world. There are those claiming to believe the truth who are lost in the wilderness of unbelief, as was Balam.

Baalam was once acknowledged by God as a prophet of the Lord, but he proved unfaithful to his trust; and had the Lord permitted, he would have placed the people of God in a false light.

The true follower of Christ alone has the promise of the life that now is and of that which is to come. The lowliest disciple of Christ will stand higher in the kingdom of God than the one who, in seeking to exalt himself, has left a wrong impression on the minds of unbelievers. The humbleminded one, who is willing to wear Christ's yoke, will learn His meekness and lowliness and will keep in subordination the natural desire to be first. His character will be after the divine similitude, and God will exalt him above those who strove to exalt themselves.

Looking to Jesus for help and guidance, seeking to understand and to proclaim the message for this time—this is our work. God says to us: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sin." [Isaiah 58:1.] "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." [Isaiah 60:1-3.] We need to awake. Many have long been in a state of confusion and uncertainty. Christ came to seek and save that which was lost. When the spirit of the third angel's message takes hold upon the hearts of Seventh-day Adventists, there will be a work done that God can approve.

In this time of peril we need men who serve God with all the powers of body, mind, and soul, and who will stand firm for the right. God will give such men power to be faithful sentinels over themselves. But He cannot trust His work to halfhearted, halfconverted men, men who cannot discern between righteousness and unrighteousness, truth and error, men who, though they have had great light and many opportunities, reason in a way that leads minds into confusion. The cause of God needs men and women who will stand on the platform of truth without wavering, and who will hold the banner of truth firmly aloft, so that no one can fail to see on which side they are standing. Their position is to be clearly defined. Their hearts are to be pure and holy, free from pretense or deception. Those who cannot give the plain "Shibboleth" [Judges 12:6], those who know not the meaning of the ministry of godliness, God cannot accept, whatever their profession may be.

Lt 45, 1903

Kress, Brother and Sister [D. H.]

"Elmshaven," St. Helena, California

March 10, 1903

Dear Brother and Sister Kress,—

I have just written a letter to Brother and Sister Burden, a portion of which will be sent tomorrow. This letter to them is as much for yourselves as for them.

I have seen expressed in writing the idea that if you two families cannot be agreed upon some points in connection with the diet question, the only alternative is separation; for you believe that under such circumstances you could not work together. I felt sorry to see this statement. I understand the situation. God desires you to unite in working for men and women of varied minds—for infidels, and for church members of all denominations. This is a field in which you both can work to advantage; but you fear that a difference of opinion on a few minor matters is sufficient cause for you to break up your co-operative influence. If you could know how sad this makes my heart, you would begin to make a somewhat closer investigation of yourselves than you have made.

There is nothing that bears comparison with the aim and purpose of Christian instrumentalities laboring for the salvation of souls. At the time of baptism in the name of the Father, the Son, and the Holy Ghost, the will, the purpose, the inclination is pledged that the whole life—body, mind, and soul—shall be dead to the world and to all selfishness and shall become subordinate to the will of God.

The apostle Paul says: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." [Colossians 3:1-3.]

Is Christ divided? Is a trifling difference of opinion of sufficient consequence to part asunder very friends, so that they cannot unite in doing a good work? Are individual opinions to be regarded as being so infallible as not to admit of any change? This is certainly spiritual weakness. Let each worker humble his heart before God. As no one's opinion is always without a flaw, do not act as if you could not talk the matter over together and concede to one another.

Brother and Sister Kress, I wish to present for your consideration a few points that have been revealed to me since first there arose the difficulties connected with the question of discarding flesh meat from the tables of our medical institutions. Other questions demand even more serious consideration, but I will now write in regard to this one.

I have been plainly instructed by the Lord that flesh meat should not be placed before the patients in our sanitarium dining rooms. Light was given me that the patients could have flesh meat, if, after hearing the parlor lectures, they still urged us to give it to them; but that, in such cases, it must be eaten in their own rooms. All the helpers are to discard flesh meat. But, as stated before, if, after knowing that the flesh of animals cannot be placed on the dining-room tables, a few patients urge that they must have meat, cheerfully give it to them in their rooms.

Accustomed, as many are, to the use of flesh meat, it is not surprising that they should expect to see it on the sanitarium table. You may find it unadvisable to publish the bill of fare, giving a list of the foods supplied at the table; for the absence of flesh meat from the dietary may seem a formidable obstacle to those who are thinking of becoming patrons of the institution.

Let the food be palatably prepared and nicely served. More dishes will have to be prepared than would be necessary if flesh meat were served. Other things can be provided so that meats can be discarded. Milk and cream can be used by some.

I make myself a criterion for no one else. There are things that I cannot eat without suffering great distress. I try to learn that which is best for me, and then, saying nothing to any one, I partake of the things that I can eat, which often are simply two or three varieties that will not create a disturbance in the stomach.

Let us remember that we have had a long time to become accustomed to the health reform diet. We cannot expect anything else than that in our sanitariums it will be necessary to furnish dishes prepared somewhat differently from those prepared for our own use; for we have learned to relish plain food. It is necessary to plan more liberally for a medical institution than for a private family. Many things must be taken into consideration, and concessions must be made to meet the peculiar needs of the many classes of patients coming to our sanitariums. A straitjacket is not to be put on the appetite suddenly. When you become acquainted with these people, and understand their true condition, prescriptions can be given to meet the individual requirements.

In all our sanitariums a liberal bill of fare should be arranged for the patients' dining room. I have not seen anything very extravagant in any of our medical institutions; but I have seen some tables that were decidedly lacking in a supply of good, inviting, palatable food. Often patients at such institutions, after remaining for a while, have decided that they were paying a large sum for room, board, and treatment, without receiving much in return, and have therefore left. Of course complaints greatly to the discredit of the institution were soon in circulation.

There are two extremes, both of which we should avoid. May the Lord help every one connected with our medical institutions not to advocate a meager supply of food. The men and women of the world who come to our sanitariums often have perverted appetites. Radical changes cannot be made suddenly for all these. Some cannot at once be placed on as plain a health-reform diet as would be acceptable in a private family. In a medical institution there are varied appetites to satisfy. Some require well-prepared vegetables to meet their peculiar needs. Others have not been able to use vegetables without suffering the consequence. The poor, sick dyspeptics need to be given many words of encouragement. Let the religious influence of a Christian home pervade the Sanitarium. This will be conducive to the health of the patients. All these things have to be managed carefully and prayerfully. The Lord sees the difficulties to be adjusted, and He will be your Helper.

To every one who is connected with the Wahroonga Sanitarium, I would say, as Paul said to Timothy, "Take heed to thyself, and to the doctrine." We need to heed the added injunction, too: "Continue in them; for in so doing thou shalt both save thyself, and them that hear thee." [1 Timothy 4:16.]

My brother, my sister, the Lord has greatly blessed you both. Your cheerful, happy temperament will be as a medicine. Have faith in God. Move, step by step, onward and upward. And as you associate with the patients and minister to them by imparting God's word of comfort and hope, may the words of truth be to them as a leaf from the tree of life. Lead them on to have faith in Christ Jesus. Thus many souls will decide to count the cost of their sinful indulgence of intemperate habits and sensual propensities—indulgence that, if continued, would prove the ruin of soul as well as of body.

Sister Kress, talks to mothers given by you will be all the more appreciated because you are a mother. O if we only could make those in ignorance understand that mothers—yea, fathers too—are themselves to a high degree responsible for the texture of the fabric of character that they give to their children! By their own words and actions, by the temper they manifest, they exert over their little ones a molding influence. If they would only receive the help that Jesus offers them, both fathers and mothers may be a blessing to their children, by giving studious attention to the cultivation of right habits and practices physically, intellectually, and morally. True education is thus brought into the practical life.

March 11, 1903

I have just had placed in my hand the letter you sent me. Thank you. I have read it. My heart leaps with joy and hope to learn that you are so cheerful. I have not had time yet to read the pamphlets sent by Sister Irwin, but will write on these things more fully at some other time, if I can do so.

Yesterday I wrote to you some things that I hope will in no wise confuse you. I may have written too much in regard to the importance of having a liberal dietary in our sanitariums. I have been in several medical institutions where the supply of food was not as liberal as it should have been. As you well know, in providing for the sick we must not follow one set regimen, but must frequently vary the bill of fare and prepare food in different ways. I believe that the Lord will give all of you good judgment in the preparation of food. I have confidence to believe that He will give you wisdom to work unitedly, and that you will not weaken your influence by failing to co-operate with one another.

In our family we have breakfast at half-past six o'clock and dinner at half-past one. We have no supper. We would change our times of eating a little, were it not for the fact that these are the most convenient hours for some of the members of the family. I eat but two meals a day and still follow the light given me thirty-five years ago. I use no meat. As for myself, I have settled the butter question. I do not use it. This question should easily be settled in every place where the purest article cannot be obtained. We have two good milch cows, a Jersey and a Holstein. We use cream, and all are satisfied with this. <Nevertheless, some persons cannot use cream or milk. [If] they can use a little butter, let them have it.>

The evidence you have that the blessing of God attends faithful efforts made to restore the sick by those having limited facilities are the very same that we had years ago in Battle Creek.

Before our Sanitarium there was established, my husband and I went from house to house to give treatment. Under God's blessing, we saved the lives of many who were suffering from attacks of diphtheria and bloody dysentery. Even physicians were burying their own children. Instruction was given to me by the Lord in regard to the kind of treatment I should give, and we had success.

What I have written, I desire you to regard as advice given to men and women whom I believe to have good, sanctified judgment. I know that one of the greatest dangers is in eating too much, thus making the stomach do too heavy work. I am sure that when an abstemious diet is practiced judiciously, excellent results follow.

I must now close, or I shall not be able to get this into the mail.

With much love.

Lt 46, 1903

Evans, I. H.

"Elmshaven," St. Helena, California

June, 1901

Dear Brother Evans,—

Elder Daniells has written to me in regard to an old wooden building used by the Review office as a storehouse. He says that you and he and others have considered the matter of removing this old building and putting up in its place a brick building. I have written a few words to Elder Daniells regarding this matter and will now write to you. I am much surprised that such a proposition should be made, after all that was said at the last General Conference. The buildings piled up in Battle Creek by our people stand as an offense to God. Much has been crowded into this city and has served as a decoy, while many other cities of America have been left unworked. This condition of things testifies to the unfaithfulness of the stewards to whom God entrusted the work of seeing that all parts of His vineyard received a proportionate amount of attention.

The course of those who had the management of the work makes it hard for me to think that they see this matter as it is. It has cost me great pain of heart to look on these buildings, to think of their history for the past twenty years, and to realize how God regards some of the transactions that have taken place in connection with His work. I have been sorely grieved as I have seen God's work tainted and corrupted with selfishness, until God has permitted prosperity to cease from His institutions. From the record they have made, it looks as if the blind had been leading the blind.

Had those who listened to the message sent to the Lord's people at the last General Conference cleared the King's highway, had they confessed the sin that made the reproof necessary, how

greatly the Lord would have blessed them. But they turned away from the truth to follow their own human wisdom. My brethren, your words and actions are recorded in the books of heaven. I tell you that the Lord will soon turn and overturn, and you will have evidence that He means what He says in the warnings that He sends. For Christ's sake do not, I beg of you, add another building to the Review and Herald office.

I dare not give you all the light given me. You could not bear it. The commercial work brought into the Review and Herald office is defiling the institution that God declared should be kept free from all moral and spiritual defilement. It is for the commercial work that more facilities and workers are demanded. You will surely have fewer buildings. Before you are aware, the Lord's hand will be stretched out to destroy rather than to create and add to.

For years the youth in the Review office have been treated in a way that is displeasing to God. These youth come to the office to be trained for service, to become masters of their business. Thoroughly trained, efficient printers can find employment in any country. But the slack, inefficient training given to the youth in the Review and Herald office is far from the training that God wants them to receive. Some of the matter they handle is of satanic origin and brings continual temptation to them. Thus Satan is sowing his seeds in their minds. The management has been destitute of proper discipline. Some of the language often used is a shame to any office. The harsh ordering that is heard, the masterly authority exercised, are giving the youth a terrible education.

When a certain work is committed to a number of people, each should act his part in such a way that light will shine out amidst the moral darkness. Let each one guard himself strictly, standing in his lot and place, to do his appointed work. Let no hasty, condemnatory words be spoken in the Lord's institutions. Let those for whom Christ has died respect and help one another, treating all with kindness and patience. This world is a school, in which we are to be prepared to enter the higher school in the courts above. If one forgets his place, and speak harshly to a fellow worker, let him remember that he has wounded Christ in the person of one of His children. Let not the one who has been hurt retaliate. Let him be so kind and considerate that the one who has spoken discourteously will feel ashamed of himself. "Greater is he that ruleth his spirit than he that taketh a city." [Proverbs 16:32.] He has conquered self—the strongest foe with which man has to deal.

The Saviour understands every feeling of the human heart. He hears every word uttered. He measures the temptation that one member of His family on earth places before another member.

I wish to speak about the light given me after the General Conference. It was at the time of this Conference that those connected with the publishing work should have been thoroughly converted. Special heed should have been given to the Testimonies of the Spirit of God. Had there been a break at the time of the Conference, everything would have been changed. The Spirit of God would have worked upon hearts. But since the Conference, the evils that existed

before have continued to exist, because in the changes made, men were placed in positions of influence who needed to be converted. Sins have been left unconfessed. The spirit manifested since the Conference has, in many respects, been as objectionable as the spirit manifested before the Conference.

Commercial work, of a character that is displeasing to God, has been accepted and handled in the Review office. Matter containing principles that lead to false doctrines has been brought into the office. Stewardship of this kind shows that men are blinded, that they are lacking in spiritual discernment. The desecration that the printing of these sentiments has brought into the office has had an influence like the influence of the desecration of the temple in Christ's day.

The taking in of so large an amount of commercial work called for new presses and other facilities, which in turn called for more commercial work. And by some of this commercial work the minds of the workers have been poisoned. Some have left the office because their wages were not as high as they thought they ought to be. They asked, Why should not we receive the pay that the workers in the printing offices of the world receive when they do the work that we do. Would they have felt thus if there had been in the office the reformation that the Lord calls for?

Had the standard been kept as high as it ought to have been, nothing that militates against the truth would have been received into the publishing house. Angels of God are walking through every room of the office. Every worker in the institution should have been filled with the thought of the nearness of Christ's second coming and the necessity of preparing for this event. It was to proclaim the message of His coming that our publishing houses were established, not to send out to the world errors that have a seductive influence on human minds.

The spiritual atmosphere pervading a printing office will be of the same character as the matter brought into it. The matter received into our printing offices is to be the pure truth of God, cleansed from all heresy. It is an offense to God for the time and ability of the workers in our publishing houses to be given to printing error of Satan. When they do this, they are not laboring with God, but with the enemy of all righteousness. There are important, elevated themes upon which we are to dwell. The subject of the incarnation of Christ should receive more of our thought. Christ came to the world to stand at the head of humanity, that humanity might partake of divinity. The Majesty of heaven humbled Himself to teach His followers the lesson of humility. He was tempted in all points like as we are, that He might know how to succor them that are tempted.

Lt 47, 1903

Gilbert, F. C.

Oakland, California

March 28, 1903

My dear brother,—

I read your letter this morning. It is full of rich things, which encourage and bless.

We came to Oakland last Monday to attend the General Conference. The Conference proper does not open until Friday, but the preliminary councils had already begun when we arrived. In this meeting there will be many important questions to consider. We shall require the wisdom that God alone can give. We have been praying that the Lord will richly bestow His grace upon us. We need His leadership at every step. We must follow closely in the footprints of Jesus. He says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.] I have been deeply impressed that there must be much less talk, much less criticism, and much more earnest soul-hunger for the words of Bible truth.

Our clearest conceptions cannot reach to a full understanding of the things of God. But I know that there is much more knowledge for us if we will only seek for it by faith, believing the promises. We are too easily satisfied with a little. If we overcome in the battle with the powers of darkness, we must daily receive light and grace from on high. Before we can fulfil the requirements of God, we must receive power from the Source of all power.

We are not merely to enjoy selfishly the contemplation of heavenly things. We are to grasp much that, to those who are weak in faith, we may speak words that will encourage them to press toward the mark of the prize of the high calling of God in Christ Jesus. We must gather divine instruction from the teachings of our Lord, that we may flash light upon the pathway of those who are struggling against what seem to them to be insurmountable difficulties. We must reach out for refined, elevated, ennobling language with which to express spiritual ideas.

Christ is to be our Example in all things. He clothed His divinity with humanity and came to this earth to be afflicted in all points on which human beings are afflicted. He has passed through the experience through which we are called to pass. But there is one experience through which He has never passed—the experience of sinning. It is because, though tempted in all points like as we are, He was yet without sin, that He is able to succor those that are tempted. The divine-human Sin-bearer—He can take away our sins.

The thought is too great for our comprehension. O how honored we are in having a Saviour who can save to the uttermost all who come unto God by Him. "Unto the uttermost"—these words comprehend and include all. [Hebrews 7:25.]

The Lord Jesus can communicate to us spiritual truths that no words of ours can adequately express. The brightness of the celestial world, the splendor and joy of the Christian's hope, which make our hearts glow within us, we can but feebly portray.

The apostle Paul was taken to the third heaven, and while there was given a view of celestial things. When he returned to a consciousness of earthly things, he found that it was impossible for him to describe the enrapturing scenes that had passed before him. But he kept in his soul the wonderful picture of what he had seen.

So long as God gives me power to speak to our people, I shall continue to call upon parents to leave the cities and get homes in the country where they can cultivate the soil and learn from the book of nature the lessons of purity and simplicity. The things of nature are the Lord's silent ministers given to us to teach us spiritual truths. They speak to us of the love of God and declare the wisdom of the great Master-artist.

I love the beautiful flowers. They are memories of Eden pointing to the blessed country into which, if faithful, we shall soon enter. The Lord is leading my mind to the health-giving properties of the flowers and trees.

How wonderful the lesson taught by the water lily which, growing amidst debris and driftwood, strikes its channeled stem and roots downward to the sand beneath and upon the bosom of the lake opens its flowers of spotless purity and loveliness.

The heavens declare the glory of God. The stars speak of Him. The sun, the ruler of the day and the moon, with its softer light, declare His glory.

We are to look through nature to nature's God. Let us open our hearts to understand the lessons of these teachers. To those who are in touch with God, the works of His hands speak of the kingdom that is eternal in the heavens. Let us enter by faith the holy of holies, and hold communion with our heavenly Father and with our Redeemer, the Saviour of sinners, who will wash us and make us white in His blood.

As the things of nature show their appreciation of the Master-worker by doing their best to beautify the earth and to represent God's perfection, so human beings should strive in their sphere to represent God's perfection, allowing Him to work out through them His purposes of justice, mercy, and goodness.

This world is our school—a school of discipline and training. We are placed here to form characters like the character of Christ and to acquire the habits and the language of the higher life. Influences opposed to good abound on every side. The developments of sin are becoming so full, so deep, so abhorrent to God, that soon He will arise in majesty to shake terribly the earth. So artful are the plans of the enemy, so specious the complications that he brings about, that those who are weak in the faith cannot discern his deceptions. They fall into the snares prepared by Satan, who works through human instrumentalities to deceive if possible the very elect. Only those who are closely connected with God will be able to discern the falsehoods and the intrigues of the enemy.

There are in this world only two classes, those who serve God, and those who stand under the black banner of the prince of darkness. Those who enter the gates of the city of God must in this world live in union with Christ.

The principles of God's government—the only principles that will endure from everlasting to everlasting—are to be followed by those who are seeking for entrance into the kingdom of

heaven. The line of demarcation between those who serve God and those who serve Him not is to be kept clear and distinct.

Think of the glory awaiting those who overcome! They will see the face of Him in whose presence there is fulness of joy and at whose right hand there are pleasures for ever more.

Let us allow God to control our minds. Let us not say or do anything that will turn a fellow being from the right way.

I feel very sad as I think of how few there are who show that they have tasted the deep blessedness of communion with a risen, ascended Saviour. Men of the world are striving for the supremacy. God's followers are to keep Christ ever in view, inquiring, Is this the way of the Lord? A holy desire to live the life of Christ is to fill our hearts. In Him dwells all the fulness of the Godhead bodily. In Him are hid all the treasures of wisdom and knowledge.

O that our people could realize what advantages would be theirs if they would look constantly to Jesus! "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, even as by the Spirit of the Lord." [2 Corinthians 3:18.] He is our Alpha and our Omega. Pressing close to His side and holding communion with Him, we become like Him. Through the transforming power of the Spirit of Christ, we are changed in heart and life. His words are engraven on the tablets of the soul, and we are His witnesses representing Him in the daily life.

Such a life is the only true religious life. It is only by living this life that we can form Christlike characters.

Many claim to be religious. But it is quite another thing to be a true Christian. Paul was a religious man before his conversion. Afterward, he was a Christian. The Saviour revealed Himself to Paul, and Paul was converted. Ever after, Christ was to him the chiefest among ten thousand, and the one altogether lovely.

I am much encouraged by your letter. It has been a strange thing to me that there were so few who felt a burden to labor for the Jewish people, who are scattered throughout so many lands. Christ will be with you as you strive to strengthen your perceptive faculties, that you may more clearly behold the Lamb of God, which taketh away the sin of the world. The slumbering faculties of the Jewish people are to be aroused. The Old Testament Scriptures, blending with the New, will be to them as the dawning of a new creation, or as the resurrection of the soul. Memory will be awakened as Christ is seen portrayed in the pages of the Old Testament. Souls will be saved from the Jewish nation as the doors of the New Testament are unlocked with the key of the Old Testament. Christ will be recognized as the Saviour of the world, as it is seen how clearly the New Testament explains the Old. Many of the Jewish people will by faith receive Christ as their Redeemer. To them the words will be fulfilled, "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.] They will be changed into the same image from glory to glory, even as by the Spirit

of the Lord. They will be made partakers of the divine nature. The image of divinity will be stamped on their souls. If they will continue to learn of Christ, they will attain to the measure of the stature of the fulness of Christ.

O that many of the Jewish people may open the chambers of the mind, and let the light of heaven shine in to irradiate the whole being.

I am glad that you are so successful in your work. I pray that God will work with all of us. Let us gain strength by exercising increased faith, moving onward and upward step by step, from victory to victory.

Be of good courage in the Lord. May He continue to bless you, as He has blessed you in the past, is my prayer.

Your sister in the faith and in the love of the truth

Lt 48, 1903

Kress, Brother and Sister [D. H.]

Oakland, California

April 1, 1903

Dear Brother and Sister Kress,—

The Australian mail leaves tomorrow, and I thought I should try to send you a short letter. My health is much better than when I wrote last. I have been well since coming to Oakland, notwithstanding that for the last week the weather has been very unpleasant. I am determined to do my best to keep well and in working order.

I and my workers are on the ground, attending the General Conference. My son Willie came to Oakland the 22nd of March. Sara, Maggie, and I came the next day. Clarence Crisler came a day or two after that. The General Conference asked for Clarence's services during the meeting, and Dores Robinson is working for me in his place. He assists Maggie in reporting my talks and is a great help. When the council meetings began, there were only a few delegates present. Some of them were delayed by late trains.

I have spoken six times since coming down.

We intended to bring a horse and carriage from St. Helena, but we found that the care of the horse would be some trouble, and we decided to rent a wheel chair during the meetings. Sara found a good one, and in it I am wheeled to and from the meetings by different ones—Willie, Sara, Maggie, and by one and another of our ministers.

For nearly a week the rain has fallen steadily. Today the sky is clear and the sun shines brightly. We hope for good weather now. If the weather continues fair this week, I think I shall plead for

a large tent to be pitched, so that all who attend the meetings shall be able to hear what is said. The Oakland church is a very hard one to hear in. This has been a great disadvantage. The effect of the social meeting is largely lost, because it is impossible to hear what the different ones say.

I expect to take part in the meetings daily. There are many important questions to be settled. We should sometimes feel discouraged if we depended on our own wisdom and understanding. We are looking to God. The Holy Spirit will do His own work in and for the people of God at this meeting. He will graciously bring their hearts under the power of the truths for this time.

Christ made an infinite sacrifice—even the sacrifice of His own life—to redeem us. It is our privilege to taste the sweetness of communion with a crucified and risen Saviour. But in order for this to be, self must be surrendered to God. Self-indulgence means that Christ is not followed in self-denial and cross-bearing. When self strives for the highest place, the spiritual perceptions become dimmed. The eyes are turned from Christ to the poor picture of self. We cannot afford to become separated from Christ. We must keep looking unto Jesus, the author and finisher of our faith. Beholding Him by faith, we become changed into His image. We are made partakers of the divine nature, having overcome the corruption that is in the world through lust.

Beholding Christ means talking with Christ and working with an eye single to His glory. It is as we commune with Christ that precious, holy light shines into our souls, until every chamber is lighted up, and we become bright lights in the world, reflecting to others the glory of Christ.

We are to keep Christ before us as the example of perfection. When we allow our minds to dwell upon the supposed imperfections of others, we become sinful in word and deed. Our own souls become filled with the leaven of evil. Every one who dwells upon the faults of others commits sin.

“Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.” [Psalm 15:1-5.]

We may pray, “Lead me, O Lord, in thy righteousness because of mine enemies; make Thy way straight before my face. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulcher; they flatter with their tongue. Destroy Thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against Thee. But let all those that put their trust in Thee rejoice; let them ever shout for joy, because Thou defendest them; let them also that love Thy name be joyful in Thee. For Thou, Lord, wilt bless the righteous; with favor wilt Thou compass him as with a shield.” [Psalm 5:8-12.]

We shall meet with many difficulties, but if we keep our minds and hearts fixed upon the precious Saviour, if we talk of His love and power, the perplexities will pass away, and we shall become happy in the assurance of a Saviour's love. We are not dependent upon the world and its changeableness. He in whom dwelleth "all the fullness of the Godhead bodily," and "in whom are hid all the treasures of wisdom and knowledge," is our joy and crown of rejoicing, our peace, our power, our satisfaction. [Colossians 2:9, 3.]

Then let us rejoice, whatever may happen, within or without. From the Sun of Righteousness subduing, yet cheering rays of light are shed upon us and are reflected back by us to the throne of God.

O how sad it is that Christians think and talk of the little differences existing among them, allowing them to depress the soul. We must obtain that grace that will make us able to dwell together in love and unity in this life, else we can never dwell together in the life to come. I am trying to show our people the need of the unity for which Christ prayed. I have tried to impress upon them the need of their souls' bowing beneath the thought of the preciousness of the truth which, if practiced, will enable us to attain to Christian perfection and to live consecrated lives. The soul must fully own the power and authority of the Word of God. Then, though we may make mistakes, we always have a touchstone by which to test our ways and a standard by which we may, by true service, recall the heart and conscience. Christ, the perfect example, is ever before us. To Him we may look for grace and power to overcome every fault. We shall get ready for the great day of God by carrying out in the daily life the perfect principles presented before us in the life of Christ. We are called and chosen by Him to be His representatives. We are God's children. By spiritual adoption we are His sons and daughters. By spiritual adoption we are to live in conformity to His will, representing Him in life and character.

"Unto the angel of the church in Sardis write: These things saith He that hath the seven spirits of God, and the seven stars, I know thy works, that thou hast a name that thou livest, and art dead." [Revelation 3:1.] God called upon this church to make a change. They had a name to live, but their works were destitute of the love of Jesus. O how many have fallen because they trusted in their profession for salvation! How many are lost by their effort to keep up a name! If one has the reputation of being a successful evangelist, a gifted preacher, a man of prayer, a man of faith, a man of special devotion, there is positive danger that he will make shipwreck of faith when tried by the little tests that God suffers to come. Often his great effort will be to maintain his reputation.

He who lives in the fear that others do not appreciate his value is losing sight of Him who alone makes us worthy of glorifying God. Let us be faithful stewards over ourselves. Let us look away from self to Christ. Then there will be no trouble at all. All the work done, however excellent it may appear to be, is worthless if not done in the love of Jesus. One may go through the whole round of religious activity, and yet, unless Christ is woven into all that he says and does, he will work for his own glory.

Self, self, self is continually intruding upon us. O what a mockery is a name to be religious, while the life is not hid with Christ in God, while there is no sense of the presence of the Saviour. We need so much to dig deep and lay our foundation upon the Rock Christ Jesus.

It is the purity that Christ imparts that gives sacredness and elevation to our work. The work that is done with a zeal that is not according to knowledge does not bear the divine impress. We need the sanctification of the Holy Spirit, which imparts a distrust of self and throws the helpless soul upon Christ.

May God deliver us from the slavery of trying to maintain our dignity. May He give us grace to walk humbly with Him, doing all with the constant realization that we are ever in His presence.

We are on trial for our lives. I am instructed to say that unless there is an entire change in our attitude, we shall not stand faultless before the great white throne. Perfect conformity to the will of God is the condition upon which eternal life is given. Peter writes, "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." This is our life insurance policy. "Wherefore I will not be negligent to put you in remembrance of these things, though ye know them, and be established in the present truth." [2 Peter 1:5-12.]

I must close this letter now; for the mail goes tomorrow morning. I would that both of you could be in our meetings. We are waiting upon the Lord, hoping for a much greater manifestation of His love and power.

May the Lord bless you, my dear friends.

Lt 49, 1903

Daniells, A. G. and his Fellow Workers

"Elmshaven," St. Helena, California

April 12, 1903

To Elder Daniells and his fellow workers

Dear brethren,—

I am home again. I thank the Lord that I am in my own room once more. A great sadness is upon me. I see that some in God's service are inclined to find fault and to work selfishly, using

the Lord's goods to please and glorify self. Some do this in one way and some in another. Some try to gather all the means that they can to invest in the work in some place in which they are interested, forgetting that the Lord has pointed out where the means should be used. Let every one be careful, especially in regard to the fields which God has said should be worked, but which have been neglected. When a beginning has been made in a new field, it is not to be treated as some who occupy positions of responsibility treated the work in the Southern field.

I am much perplexed. I expected to say some things in the meeting on Sunday morning, but I was instructed that I would better not say anything that would arouse resentment.

I entreat Brother Daniells and Brother Prescott to say nothing that will drive Dr. Kellogg to desperation. He may be saved, to do the work of repentance, if he is not driven into a corner. But if he is driven to desperation, we shall all have a very hard time.

My brethren, I beseech you to walk humbly with God. Do not use the words that I have spoken under great perplexity and distress to hasten a crisis. Be as wise as serpents and as harmless as doves. Understand that the Spirit of the Lord can work on minds, that God's hand is on the wheel, and that much must be left with Him to work out as He will.

There are so many who do not see the things that work for their good. The Lord would have every man stand in his lot and place. One man is not to step out of his place to do something that the Lord has plainly stated He has given to another man to do. To every man is given his work. And if all will attend to their individual duties, looking to Jesus and seeking counsel of Him, they will be guided aright. And they will have that confidence in their brethren which they desire their brethren to have in them. But he who would uproot a man in order to carry out his own ideas is doing a work that God has not given him.

The Scriptures declare, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." [James 1:5-7.]

This promise is ours. Let us believe it. Christ is our personal Saviour. We are not to look to men, asking them to tell us what our duty is. God is to be sought after. His promise, so definite and so full, is not a mockery. He who asks in faith and in the name of Christ will receive that for which he asks. If a brother comes to him, and seeks to weaken his faith in God, he is not to accept his ideas. He has received directions from God.

Let us be careful how we press our opinions upon those whom God has instructed. "If any of you lack wisdom, let him ask of God." [Verse 5.] Brother Daniells, God would not have you suppose that you can exercise a kingly power over your brethren. "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; looking diligently, lest any man fail of the grace of

God, lest any root of bitterness springing up trouble you, and thereby many be defiled.”
[Hebrews 12:12-15.]

I have been interrupted many times since I began this letter, but the impression is still with me that I had when I began to write—the impression that just now we must step softly and wear the gospel shoes. “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.”
[Ephesians 6:14, 15.]

There must be more praying among us. And we must have increased faith. Then God will work for us when we are in difficult places. God can soften the hardest heart.

Be careful, my brethren, not to do anything rash. Under the pressure that was upon me last Sabbath, I felt that the time had come to warn our people against being taken advantage of in any way. But I was admonished that the course which I had pursued during the meeting was the right course, and that I must not say anything that would stir up confusion and strife in the Conference. I was forbidden to say the things that I thought I must say on Sunday morning. Light came into my mind, and I was given a subject to present. I was instructed that I must try to lead the minds of the people away from the difficulties and perplexities around them.

The Lord requires us to do all that is possible to save Dr. Kellogg. We are to seek, by revealing a conciliatory spirit, to save him from himself. Give him no occasion to wrench himself from the faith. You are not to sanction wrong. You are to have no fellowship with the unfruitful works of darkness. But while you are to stand firm for truth and righteousness, you are to remember your own danger, and walk humbly with God.

There is an important work to be done in Battle Creek in the coming councils. If you can move so wisely as to save Dr. Kellogg, and yet not sacrifice one principle of truth, if you can pass through this crisis without the loss of one soul, it will be because the Lord has worked with minds. A great and wonderful victory will be gained because the Lord has been accepted as the Guide and Leader of His people.

I am drawn out to call upon our people to make every effort to save souls. We need increased faith. The hearts of our church members should be drawn out in prayer for those who are preaching the gospel. And ministers must take time to pray for themselves and for the people of God, whom they are appointed to serve.

We are lamentably deficient in faith. We need a firmer belief in the words, “As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” [Isaiah 55:10, 11.] We must pray more earnestly than we have done in the past for the deep moving of the

Holy Spirit. We must not depend upon money as our means of success. All the riches in the world could not save one soul. But we can, through the Holy Spirit's power, draw near to souls and lead them to look away from the things of earth to the things of heaven, to lift their eyes to Christ. We must consecrate all the powers of our being to the work of rescuing those whom Satan is seeking to draw to destruction. And in this work Christ is to be exalted as all and in all.

Prayer is acceptable to God only when offered in humility and contrition and in the name of Christ. He who hears and answers prayer knows those who pray in humbleness of heart. The true Christian asks for nothing except in the name of Christ, and he expects nothing except through His mediation. He desires that Christ shall have the glory of presenting his prayers to the Father, and he is willing to receive the blessing from God through Christ.

The Spirit of God has much to do with acceptable prayer. He softens the heart; He enlightens the mind, enabling it to discern its own wants; He quickens our desires, causing us to hunger and thirst after righteousness; He intercedes in behalf of the sincere suppliant. "The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the heart knoweth what is the mind of the Spirit, because He maketh intercession for the same according to the will of God." [Romans 8:26, 27.]

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." [Hebrews 11:6.] The human being must draw nigh to God, realizing that he must have the help that God alone can give. It is the glory of God to be known as the hearer of prayer because the human suppliant believes that He will hear and answer.

Christ declares, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." [Matthew 21:22.] Paul's language is explicit and encouraging: "Be careful for nothing"—that is, Do not worry or fret—"but in everything by prayer and supplication let your requests be made known unto God." [Philippians 4:6.]

The prayer of faith is the key that unlocks the treasury of heaven. As we commit our souls to God, let us remember that He holds Himself responsible to hear and answer our supplications. He invites us to come to Him, and He bestows on us His best and choicest gifts—gifts that will supply our great need. He loves to help us. Let us trust in His wisdom and His power. O what faith we should have! O what peace and comfort we should enjoy! Open your heart to the Spirit of God. Then the Lord will work through you and bless your labors.