

## Ellen G. White 1891 Letters

Lt 3, 1891

Fulton, John; Burke, Brother

Battle Creek, Michigan

March 20, 1891

Dear Brethren Fulton and Burke,

We have had a deeply interesting conference. Bro. & Sr. McClure will tell you of the interesting points of the meeting. I attended all the morning meetings except three, and spoke to the ministers with great freedom. The Lord has been in our midst, and we have seen of His salvation. I never attended a General Conference where there was manifested as much of the Spirit of the Lord in the study of His Word as on this occasion. Meeting after meeting was held for three weeks. Each morning there was a meeting at half-past five for the ministers, and these were special seasons of refreshing from the presence of the Lord. These ministers' meetings were of a solemn character. There was depth of feeling, thanksgiving, and praise offered to God for His precious blessing bestowed in the searching of His word.

The ministerial institute was a season of close searching of the Scriptures. The doors of hearts were not barred with iron, lest rays of light should penetrate the darkened chambers of the mind and the sanctifying power should cleanse and refine the soul temple. Right in the midst of their study, during the past winter, there have been times where there was not a question with the class but that the Comforter, the Holy Spirit of God, was doing its work. "Then opened He their understanding that they might understand the Scriptures." [Luke 24:45.] And the precious oracles were to them verily the voice of God. Hearts were affected, and they praised God with weeping and rejoicing. Rich and precious testimonies were borne, and they went forth to labor, trusting to be made efficient by the agency of the Holy Spirit.

There are greater blessings for us to enjoy. (Psalm 67): "God be merciful unto us and bless us and cause His face to shine upon us, that thy way may be known upon the earth, thy saving health among all nations. Let the people praise thee O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God, let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."

I am made glad in the Lord that He has wonderfully strengthened and blessed me, and that I could bear the testimony He has given me to bear. We see the need of more devoted laborers. The prayer should go forth from unfeigned lips for the God of the harvest to raise

up laborers for an increase of Christian instrumentality. The harvest of the world is to be reaped through the heavenly instrumentality co-operating with human agencies. In proportion as the agency is increased under the superintendency of holy messengers from heaven, will be the extent of the harvest reaped.

The prayer of Christ just prior to the crucifixion was, "Neither pray I for these alone, but for them also who shall believe on me through their word; that they may all be one as thou, Father, art in me and I in thee; that they also may be one in us that the world may know that thou has sent me. And the glory which thou has given me I have given them; that they may be one, even as we are one, I in them and they in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [John 17:20-23.]

It is the drawing apart from one another that is so displeasing to Jesus Christ that He cannot do much for us. Self-love, self-esteem, self-sufficiency, self-glorification, and love of praise so fills the soul that there is no room for Jesus. He that hath this hope in him purifieth himself even as he is pure. This will be the work diligently done for the Master that we may become vessels unto honor, sanctified and meet for the Master's use, and prepared unto every good work.

I am so thankful that we may be constantly and wholly the Lord's. In every institution in our land there are slumbering energies that would be aroused could men and women sense the times in which we live and the great responsibilities and possibilities with them if they will develop the faculties with which the Lord has endowed them. O, there are many sleepy, dull, listless, Christians who need enthusiasm and inspiration to come to them as they view the cross of Calvary. Beholding Jesus in His life and in His self-denial, and self-sacrifice, in His exhibition of compassion and tender pitying love, breaks down the barriers of selfishness in themselves and they become enthused. By beholding they become changed into the divine image, and this makes men strong, full of zeal, and develops all their intrusted capabilities that like Jesus they will not fail nor be discouraged.

What we need is more of the mind of Christ and a great deal less of self. As these possibilities in the human agents imbued by the Spirit of Christ have been presented to me, I have been shown that we must preserve harmony and unity in Jesus Christ. The drawing away from one another is of Satan; the pressing together is of God. In short, we do not try, as a people, to answer the prayer of Christ. If one does not exactly meet our line and plumb it in measurement, then there [is] dissatisfaction, dissension, Phariseeism, and self-righteousness that leads to the drawing apart. Human passions, human prejudices are entertained and treasured as if precious pearls.

All this want of love is a stumbling block to our own souls, making it impossible for us to grow up to the full stature in Christ Jesus our living Head. Is it not time that we were striving

earnestly for this fullness which is in Christ Jesus and that self should be crucified? "Come O my soul, to Calvary," needs to be practiced as well as sung.

We are found behind, loitering when we ought to be pressing forward to the mark of the prize of the high calling which is in Christ Jesus. Running the race with patience, for what? An immortal crown, an inheritance that is imperishable. We want human passions to work with human passions. But these passions must be sanctified, then they are mighty agencies because the sympathetic sympathies of Christ are interwoven with the life experience and wins its way to open hard hearts.

We want Jesus abiding in our hearts by living, simple, earnest, persevering faith. Coldness of temperament can sparkle like an iceberg, but will never melt hard hearts. We want a divine and tender sympathy, then, in Christ. You can do, dare, and suffer, and not in vain. The heart gives that which neither gold nor silver can buy, but when the heart is softened and broken it gives forth its fragrance like the alabaster box full of precious ointment and its sweet odor perfumes the whole room.

May the Lord give us more close and clear views of Jesus Christ, that we may catch His spirit [and] be full of His compassion and meekness and tender love. This will be the fullness of divine inspiration. O, that the Lord would hold before our vision the necessity of burning enthusiasm, then we shall talk and act as though we meant all we say in reference to things of eternal interest.

May the Lord teach and lead and guide you by His Holy Spirit at the Health Retreat, is the prayer of your sister.

Lt 4, 1891

Ferrell, Brother and Sister

Grand Rapids, Michigan

May 1, 1891

Previously unpublished.

Dear Brother and Sister Ferrell,

I should be so pleased could I step into your room this morning and converse and pray with you. But although I cannot be with you, I do not cease to pray for you that the Lord may spare your life, if it should be for your good and His glory. I often think of the precious season we had together in your room, for bright rays from the Sun of Righteousness were shining upon me. My own heart was comforted and blessed.

I know that the Lord will comfort and strengthen you in your affliction. I have not been well and have been much exhausted since I left Battle Creek. Since last September my labor has

been continuous. Some matters have been very taxing. But I have found no time to rest. The promise to us is, "Be thou faithful unto death, and I will give thee a crown of life." [Revelation 2:10.] The light of truth that has been graciously given us is now to go forth from us to others. "Ye are the light of the world," said Christ. [Matthew 5:14.] He has made us stewards of His grace, stewards of sacred responsibilities. All the goods He has entrusted to us are to be faithfully used to His glory.

If I could sit by your side for a short time, I would converse with you on some points. You are sick. You do not know how this sickness may terminate. The Lord's goods are in your hands. My brother, will you not consider what disposition you will make of these goods? Will you not arrange your affairs in such a manner that, after your death, your means will still be used in sending the beams of the Sun of Righteousness into the world?

I call your attention to the duties that rest upon you as the Lord's agent. It is your duty to make secure your earthly treasure in the Bank of Heaven. "Lay up for yourselves," said Christ, "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." [Matthew 6:20.] Money is greatly needed in the Lord's treasury, to sustain and advance the various lines of His cause.

Do not leave your God-given talent of means to pass into the hands of unbelievers whom you know will not use any of this means to send the light of truth into the dark places of the earth. The Lord loves you: and now, while you are sick and afflicted, He gives you the privilege of being a laborer together with Him by donating to His cause the goods that He has entrusted to you. Thus you may advance His work in our world. And what a reward is set before you! "They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever and ever." [Daniel 12:3.]

I address these lines to you, in order that no part of your work shall be left incomplete. "The end of all things is at hand." [1 Peter 4:7.] At best, our time for work is short. You may soon lay off your armor at the feet of your Redeemer. I desire that you, with Paul, shall be able to say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." [2 Timothy 4:7, 8.]

Just prior to His crucifixion, the Lord gave to His disciples the commission: "Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.] He promised to be with them always, even to the end of the world. The work of the Lord in our world will enlarge and extend. If it is not His will, my brother, that your personal influence shall much longer contribute to the advancement of His work, you can return to Him your means, appropriating it for the advancement of His missionary work. Thus you will share the reward of those who participate in the closing work of proclaiming the third angel's message to every nation, kindred, tongue, and people.

The Lord's work needs means. I know not your financial resources, but I feel urged by the Spirit of God to speak to you on this point. You can do something for the Master. You can give back to Him that which He has entrusted to you. May you be inspired to act from unselfish motives.

In answer to the Lord's inquiry, "Whom shall I send?" Isaiah responded, "Here am I; send me." [Isaiah 6:8.] You, my brother, may not be able to go into the Lord's vineyard yourself; but you may furnish the means to send others. Thus you will be putting your money out to the exchangers; and when the Master comes, you will be able to return to Him His own with usury. Your means can be used to send forth and sustain the messengers of God, who by voice and by influence will give the message, "Prepare ye the way of the Lord, make His paths straight." [Matthew 3:3.]

Plans are being made for the advancement of the cause, and now is our time to work. Let not your work be left unfinished, but make it a perfect whole. The holy influences of the past, set in operation by the Lord, have been accumulating from age to age and are in these last days combined and multiplied. The obligations of the present age are in proportion to this accumulated treasure of light and influence.

All that we are and all that we have should be consecrated to the Lord's service. Our voice, our influence, and our means should be used in proclaiming to the world God's message of invitation: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Revelation 22:17.] All the heavenly agencies are engaged in this work. They hold themselves in readiness to co-operate with human agencies in laboring for the salvation of fallen man.

We call upon you, my brother, to unite with the heavenly agencies and with consecrated men and women in God's service. Use your influence and your means, doing what you can with that which lies in your hands, to diffuse the truth in the closing years of the earth's history.

Christ says, "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and offspring of David (speaking of His humanity), and the bright and morning Star (speaking of His divinity)." [Verse 16.] In Christ humanity and divinity are united. Divine and human agencies combined, are essential for the carrying forward of gospel work.

Christ has declared that all power in heaven and earth has been given to Him, and this is to be used in advancing His great work. He declares that for the fulfillment of His purpose of mercy the union and cooperation of divine and human agencies are required. They are to do His will in opening the fountain of the water of life for a perishing world. The angels of God are sent to our world to minister unto those who shall be heirs of salvation. Unitedly, God's

children, with voice, with pen, and with their entrusted earthly treasures, are to engage in Christ's service, saying, "Come."

My brother, will you not unite with us in giving the invitation of mercy? Will you not join us in saying, "Come?" If while you live you can make a disposition of your means, do this, so far as possible. Let it not pass into the enemy's hands. And in your final will, make provision for continuing to give Christ's invitation by giving your means for the support of those who can give His invitation after you are at rest.

My brother, my sister, I address you both as God's children for whom a heavy ransom has been paid by Jesus Christ to redeem you and to bind you to Himself. For our sakes He became poor, that through His poverty we might become rich. Let us show our love for Him by manifesting for fallen humanity the love that He has manifested for us.

With much respect, and in sincere love, I send these lines to you.

Lt 5, 1891

Bliss, C. H.

Battle Creek, Michigan

January 18, 1891

Dear Brother,

Your letter has been received and read. I have had acquaintance with several such cases and have found those who felt conscientious to do something in similar cases to the one you mention. After having stirred things up generally, and torn things to pieces, they had no wisdom to put things together to make matters better. I found that those who were so zealous to tear things down did nothing to build them up in right order. They had the faculty to confuse, distress, and create a most deplorable condition of things, but not the faculty to make them better.

You have asked my counsel in regard to this case; I would say that unless those who are burdened in reference to the matter have carefully studied a better arrangement and can find places for those where they can be comfortable, they better not carry out their ideas of a separation. I hope to learn that this matter is not pressed and that sympathy will not be withdrawn from the two whose interests have been united.

I write this because I have seen so many cases of the kind, and persons would have great burden till everything was unsettled and uprooted and then their interest and burden went no further. We should individually know that we have a zeal that is according to knowledge. We should not move hastily in such matters, but look on every side of the question; we should move very cautiously and with pitying tenderness, because we do not know all the circumstances which led to this course of action.

I advise that these unfortunate ones be left to God and their own consciences, and that the church shall not treat them as sinners until they have evidence that they are such in the sight of the holy God. He reads hearts as an open book. He will not judge as man judgeth.

Now I leave this matter. I go to an appointment in the early morning to attend a meeting at Bushnell, Michigan.

Lt 5a, 1891

Brother

Battle Creek, Michigan

February 13, 1891

Portions of this letter are published in RY 74-75.

Dear afflicted brother,

We assure you that we sympathize with you in your affliction and in your sufferings. But there is One who knows all, and He tells us He is touched with the feelings of our infirmities. [Hebrews 4:15.] In all our afflictions He is afflicted. He bears all our griefs, He carries all our sorrows if we will only by faith lay them upon Him who has been tempted and tried in all points like as we. He identifies His interests with suffering humanity. Those who wound and grieve one of His children grieve Jesus Christ in the person of His Saints.

For each who feels a desire to work for Jesus, there is enough to do. He is willing to spend and be spent for Jesus, and he finds in it no sullen drudgery. He feels that he is a laborer together with God, and he does his work through Jesus Christ cheerfully and joys in the Lord God of his salvation. God's spirit braces the worker; the Lord Himself is by His side to nerve the spirit for all that is done. Jesus, the blessed Saviour, is acquainted with every chapter in your experience.

He is a compassionate and loving Saviour, forgiving transgressions and sins; and as we behold and contemplate the evidences of His self-denying, self-sacrificing love, we may from the heart say, "Thy gentleness has made me great." [Psalm 18:35.] Great yes, highly favored, highly exalted; connected by faith with Jesus Christ, we are connected with every power in heaven. The whole heavenly agencies of God are interested in finite mortals. Why should they not be, are these not the King's children, members of the royal family?

You were not seeking your pleasure, your selfish indulgence, when your exposure and disappointment brought you down to the very brink of the grave. Indolence in advocating that which we know to be truth in the great cause is not right, and when you are conscious [that] you have done your duty, although the results you look upon may be not flattering, the body racked with pain, yet you can know that God knoweth; and it is all registered in His books.

The Lord Jesus is a party to all our transactions in any labor. We are either gathering with Christ or we are scattering abroad. The old soldier on the field of battle frequently, in his zeal, exposes himself to danger and to death. He cannot do otherwise and have the assurance that he is doing his whole duty. This is found to be applicable in the service of the heavenly King; wounds and bruises are received because Christ's soldiers, will not forsake their post of duty and be satisfied with a shut-in religion [saying,] "I am saved," and leave the world, and sinners in the world, to perish. [They are] not willing to be in seclusion and inactivity.

Now my brother, truly the harvest is great, the experienced laborers are few. We do not want to spare you, my brother, from the ranks; we want you to remain with us; but we will say, God knoweth we are finite; we do not understand now as we shall by and by. O, how much we could see, if the curtain was rolled back, that we do not now discern. That which we know not now, we shall know hereafter. The soul must now walk by faith, trusting the unerring Guide.

O, how glad I am that you have such a wise, safe Leader. His voice you now hear, saying to you, Fear not, Lo I am with you, I will help you. Connected with Jesus Christ by the golden chain of mercy and pardon, you are connected with the whole heavenly agencies. It is one of the precious comforts of our faith: we are assured by One that will never lie, "I will not leave you comfortless." [John 14:18.]

I am glad you have not shunned to do that which you felt to be your duty. There have been those who, under the pretext of being devout above ordinary men, have made the desert their dwelling-place and dwelt in dens and caves of the earth from choice. They claimed to be cultivating personal piety, a closer walk with God. If we can find anything in the life of Christ that was of this order, we may finally be excused in doing this kind of work.

But Christ, when He said to His disciples, "Follow Me," was engaged in active, earnest, diligent work. He found ample work to do in all the walks of life. So will His followers, to the end of time, find ample scope for the exercise of every spiritual nerve and muscle in doing the Master's business and in this way, through exercise, becoming spiritually strong, growing in knowledge and the grace of our Lord and Saviour Jesus Christ. They have not forsaken the duties of this life and made themselves useless to society, as if indolence has to receive a reward, as if inactivity was a virtue—a fruit borne upon the Christian tree.

My brother I do not feel to give you one word of censure, saying you were imprudent, overzealous. I would have done just as you did. Had you foreseen all, you might have saved yourself much suffering; but you did not see, and you acted out your zeal and devotion to the cause of truth, and some others may be responsible for not doing their duty. But I blame you not. I feel more closely bound to you in the tenderest sympathy, for I know not how soon the great desire to help souls to see the truth and understand its preciousness and

value in the saving of the soul from death may place me where my life may be given to the earnest, intense interest for others.

God's brand is placed upon the idlers in the vineyard. O, how much we need Jesus at every step, for says Christ, "Without me ye can do nothing." [John 15:5.] Said Christ, "I will pray the Father for you and He will give you another comforter." [John 14:16.]

Those who have imbibed the Spirit of Christ cannot be idle. The religion of Jesus Christ is a religion of ever doing and faithfully serving the Lord. About them there are snares and perils to be met; there is very much to discourage and deaden the soul's holiest and highest interests.

There is much in the business transactions of every life to engage every power and to exclude the very thoughts of God. But this is a fatal mistake, and thousands are ensnared, entombed in worldly activity, breathing the atmosphere of the world. While the exhortation of the apostle is, "Be not slothful in business," united with this is, "Serving the Lord." [Romans 12:11.] That which Christ has blended, diligence and godliness, man has divorced. A man can be a Christian in his business, even in his worldly transactions he can represent Christ and be a spectacle to the world and to men. The will and ways and works of God are to come into everything.

Lt 5b, 1891

Burke, W. P.

Harbor Springs, Michigan

May 30, 1891

Dr. W. O. Burke

St. Helena, Cal.

Dear Brother,

I have had a burden on my soul for you. The Lord has shown me that you are not walking altogether in the light which He has been pleased to give you through His word and through the Testimonies of His Holy Spirit in instruction, warning, and reproof. In all circumstances and conditions, closely examine yourself, whether you be in the love of God. With His grace you are safe, but except Christ be in you, you are reprobate. "Take heed" is the word of warning that comes so often from the lips of Jesus. You are in a position of sacred trust; let no temptation cause you to swerve from your loyalty.

You are not alone to bear the responsibility of the Health Retreat. All who are laborers in that institution must, as faithful sentinels, guard the fort. You may be complete in Christ. "Without Me," says Jesus, "ye can do nothing." [John 15:5.] If you or any other of the

workers are looking round to find something to supplement the Lord Jesus, you will be deceived and will deceive others, for Satan as an angel of light is watching to supplement Christ.

Coming to Christ does not mean coming now and then, but always coming, always asking, always seeking, always knocking. Here is your strength. Jesus says, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." "If ye shall ask anything in My name, I will do it." [John 14:13, 14.] I point you to the Lamb of God, who taketh away the sin of the world.

My brother, I am troubled on your account. You are before me day and night, and warnings are given me for you. I am convinced that Satan desires your soul, that he may sift you as wheat. I want you to cling to Jesus. If Satan does not find an entrance into the Health Retreat and encouragement with his specious temptations, it will be because you have spiritual eyesight to discern his deceptive suggestions.

I do not want to discourage you, Dr. Burke. I want you to be a man whom the Lord can trust with responsibilities; but I am warned that everything is not as it should be. I have not received letters from any one at the Health Retreat, and have heard nothing concerning any particular difficulties. But in my thoughts I am conversing with you, presenting right principles and repeating to you the words spoken in regard to Christ, "He will not fail nor be discouraged." [Isaiah 42:4.]

The Lord has appointed you your post of duty. It is Christ that you are working for, and the voice said to you, "Always remember this, and never be ignorant of Satan's devices. Unless you remember this and depend upon Christ for grace, unless you are a partaker of the divine nature, you will fail at your post of duty." I have a deep interest in you and in your wife, whom I regard as faithful, and God grant that she may ever be true as steel to principle. May no temptation overcome you or her, is my prayer.

You, my brother, are making history—a record that you must meet again. Will it be written in the books of heaven that in your position of trust at the Health Retreat, after your confession, and while passing over the ground the second time to bear the proving of God, you did not deviate to the right or to the left, but went straight forward in the line of duty, without partiality and without hypocrisy? Can it be said that you proved yourself to be a truly converted man, walking humbly with God; that while refusing to compromise principle, you would not trust to your own judgment, knowing that large responsibilities must be shared with wise counselors, that one man's judgment was not sufficient to direct the work?

The time is near when we must stand before the great white throne to be rewarded as our works have been. If you would not have your record such as you will be ashamed to meet in that day when every man shall be judged according to the deeds done in the body, you must

abide in Christ and have Christ abide in you. In all your plans, in all your labors, you must be one with Him.

I call your attention to Abraham, the father of the faithful. How strict was his regard to the will of God. "I know him," said the Heartsearcher, God, "that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." [Genesis 18:19.] He who blesses the habitation of the righteous says, "I know him," "I know him that he will command." There will be no betrayal of trust on his part, no yielding to any guide but one. There is a law, and Abraham will keep it. The Holy One demands faithfulness of all His stewards; He has given us rules for the guidance of all; these rules form the standard of righteousness from which none can swerve and be guiltless. The will of God must be honored as supreme.

I know that in the hurry of business and under the pressure of care and responsibility, when you most need special help from above, you will feel that you cannot devote time to prayer; but your only help is in God. This one and that one are ready to take your hand and lead you where it would not be wise to follow. Your only safety is in watching and praying lest you enter into temptation.

You are in a position where it is not only your privilege but your duty to minister to the diseased soul as well as to the diseased body. The sayings of the world steal in upon your senses with some effect. "All things continue as they were from the beginning," "My Lord delayeth His coming;" but when one who has had the light says this, even in his heart, he shows that he is an unfaithful servant. [2 Peter 3:4; Matthew 24:48.] His influence tends to quiet the conscience, to lull to spiritual slumber. These things affect us unless we are daily learning in the school of Christ His meekness and lowliness of heart.

With a sense that Jesus is by your side, you will have cheerfulness, hope, courage, and joy in all your duties and in all your endeavors. The Lord is not pleased with your being in uncertainty; your faith <and joy> must be cast as an anchor within the veil; this will keep you unshaken in the storm and tempest of trial. Wisdom from heaven will guide your mind and brace your spirits; your service for the Master will be spiritualized. You need to keep looking unto Jesus, the Author and Finisher of your faith.

It is well for you to think carefully, solemnly, of what Christ is to you, and what you are to Christ. Christ and eternity should be to you a living reality. You need the truth, not kept in the outer court, but brought into the inner sanctuary of the soul, sanctifying the entire man. If the heart is not constantly under the holy influence of the truth as it is in Christ, the soul temple will be defiled with the buyers and the sellers. Can I impress your mind with the fact, as Jesus has presented it to me, that the truth must find an abiding place in the heart? Then through the power of the Holy Spirit it will exert its influence in all you do and say.

Shall we try to keep the truth out of sight? No, no, not for a moment; it is to be sacredly regarded. Its principles are to be consulted in all your transactions; it is to be a counselor in all your difficulties, a guide in all your relations of life, "a present help in every time of need." [Psalm 46:1; Hebrews 4:16.] In public, in private, where no human eye can see, where no ear but God's can hear, there the truth should control us, directing our thoughts, prompting our words and deeds. The Lord demands your whole heart, that He may put His image upon the soul.

I tell you, in the fear of God, you must not swerve one jot from principle. You may pursue such a course that Jesus can work with all your efforts; His blessing, rich and abundant, may supply all your necessities; and when the enemy comes in like a flood, the Spirit of the Lord will lift up for you a standard against him. I know, for I have seen, how the enemy is at work to lead you away from your post of duty. Just wait, faithful and true, until the Lord releases you. None of us should live to please self.

If men who profess to believe the truth that sanctifies the soul will retain vital godliness, they may be conquerors. They will have a religion that meets the highest standard. But because iniquity abounds, the love of many waxes cold. We are now watched by the heavenly intelligences with intense solicitude. Will men who are placed where they carry heavy responsibilities surrender themselves, without thought as to the consequences, to engrossing cares which claim their attention, or will they watch and pray, inquiring, "Is this the way of the Lord?" We cannot afford to become religious wrecks. We want more of heaven and less of earthliness. Even among physicians, many are making gold their god. Everything is to be shaken, that those things that cannot be shaken may remain.

Many things that I desire to say I have not now time to write, and fear I shall not be able to do so for some days to come. I wrote something for you weeks ago and may be able to find that and send it. I feel the deepest interest that you shall be all that the Lord would have you [be], and that the Health Retreat shall be constantly improving.

I have something written showing how important it is that every soul connected with the institution shall bear the responsibilities in the fear of God, doing all in love to Jesus. We are either serving God with the whole heart or sinning against Him in all we do. As the Lord has presented the matter to me, I know that many are not faithful; they forget that a Witness is with them at all times, in all places, to mark all their proceedings: a Witness to all partiality, to every dishonest transaction.

He who cannot look on sin with allowance marks every action, detecting fraud and deceit wherever they exist. Many who profess righteousness make the Holy One to serve with their sins. He, the God of Israel, supplies the power, the skill, the reason, which they pervert, denying Him instead of acknowledging Him in all their ways.

We cannot swerve from truth, we cannot violate justice, we cannot let go our integrity, without forsaking God and harming our own souls. Whatever God disapproves can be of no benefit to us. We may settle this matter now and forever, it may be written on the conscience, that the eternal principles of righteousness must be jealously guarded. There is nothing that can lessen the denunciation pronounced against him who misinterprets the truth and the character of Christ. Men may praise, but the eye of God sees him as he is, disloyal to sacred trusts. He has fallen under temptation, he has paid homage to Satan, an act which Christ refused to do. Though the whole world may league together against the principles of righteousness, they cannot change the truth of what God declared.

Again I say, cleave to Jesus. Brother Burke, you have too much to do. You need a helper, and should have one—one with whom you can counsel, and who can labor side by side with you. Even then there will be all the work that two can do well. There is need of one who could go out to attend calls in other places. Thus you could be extending your influence, working unitedly, not to please and glorify self, but to honor God, saying with John, “He (Jesus) must increase. I must decrease.” [John 3:30.]

Brother Burke, my heart is drawn out for you, I am not at rest. I want you to enjoy the blessing of the Lord in rich measure. O, we must be more heavenly minded. The Lord, who has made the infinite sacrifice in our behalf, calls for our ceaseless gratitude and our faithful service. I know that many things arise to cause you perplexity, to worry you. These come to all; whoever is fighting in the Lord’s army will often be hard pushed. But Jesus lives; do not faint nor be discouraged; hold fast the hand of Christ. Shall we not give to Jesus wholehearted service and devotion?

Think of Daniel in the courts of Babylon, surrounded by influences that, had he yielded to temptation, would have ruined him. An elevated saint was Daniel. Plotters were on every side; how eagerly they watched, hoping to find some unfaithfulness in the noble statesman; but they could detect no stain upon his spotless record. What does God call this man of lofty principle and untarnished honor? “O man greatly beloved.” [Daniel 10:19, 11.] By whom? By the unfallen universe. What information does the Lord give to Daniel? The most satisfying: “Thy prayer is heard.” [Verse 12.]

Brother Burke, among all who have been presented before me, there are none who would more enjoy the knowledge of God and the communion of the Holy Spirit than yourself. You may have the love of Jesus burning in your heart. “If any man sin we have an Advocate with the Father, Jesus Christ the righteous.” [1 John 2:1.] Open your heart to the bright beams of the Sun of Righteousness. Then the image of Jesus will be reflected in you.

Never, never separate from Jesus: He never separates from us. By the cross of Calvary He has given evidence of His deep love for us. He does not leave us to fight the battle in our own finite strength. He says, “I will never leave thee nor forsake thee.” [Hebrews 13:5.] “Lo, I am with you alway, even unto the end of the world.” [Matthew 28:20.] Jesus does not cast

us off, even when we grieve Him; He clings to us still. Let your heart be animated by the love of Jesus to ardent activity for His glory.

If your soul is flooded with the bright beams of the Sun of Righteousness, you will reflect light to others. By your own example, by your fervent charity, your brotherly love, your unswerving fidelity, you will invite others to love and good works. Love and humility will melt the way into hearts that seem barricaded. O, my brother, heed the words of counsel from the Lord. Abound in faith and love and devotion. "They overcame him (Satan) by the blood of the Lamb and by the word of their testimony." [Revelation 12:11.]

Draw from the treasure house, the living oracles of God: promises, encouragement, knowledge. You are in a position where you want to know that you do know what is truth. You want to take your place at the feet of Jesus and learn of Him who is mighty in counsel; and the Holy Spirit will guide you on and on into all truth. All heaven is interested in God's human agents.

As you have an increasing sense of your own weakness and unworthiness, you will have a greater appreciation of the blood which speaketh better things than that of Abel. God's Word is your guide, saying, "This is the way; walk ye in it." [Isaiah 30:21.] Seek the Lord earnestly; you need Him, and when you seek Him with all the heart, He will be found of you. Finding Jesus, you find everything. Your fellowship is with the Father and with the Son, and you grow into the knowledge of the divine perfection. You grow in reverence, you gain confidence in communion with God. Looking steadfastly to Jesus, you grow in faith, and learning to distrust self, you appreciate the words of Christ, "Without Me ye can do nothing." [John 15:5.]

"Watch unto prayer," and you will steadily grow in grace and in a knowledge of Christ. [1 Peter 4:7; 3:18.] Your experience will not be one-sided, deformed, but healthful, symmetrical. All unawares to yourself, you will have expanded like the wide spreading cedar, and many will profit by your counsel; your association with them will have the fragrance of heaven.

There are many professors of religion who for years have not grown one inch. The rubbish of the world, selfishness, indolence, have separated them in sympathy and in their works from Christ. While having a form of godliness, they are destitute of the power. If you are living in the sunlight of Christ, you will diffuse light to those poor souls who are dwarfs in the religious life.

With the righteousness of Christ covering you as with a garment, what may you not do to bless others! And yet you will be unconscious that you are doing anything great or noble. The spirit of the world must not be allowed to gather clouds about your soul; you cannot afford to lose time now. It is too late in the day to take one backward step. I tell you, Jesus

loves you; He testifies daily to you of this measureless love as you look to the cross of Calvary.

You are not standing where you might stand. You may have a fervent spirit, your heart all aglow with the love of Jesus. Abide in Christ as the branch abides in the vine; drawing sustenance from the vine, you will be a flourishing branch, and will bear much fruit to the glory of God. O you much need to fixedly gaze upon Jesus. Keep beholding His charms. As you behold, they will keep brightening and enlarging until you are filled with all the fullness of God and bear much fruit to His glory. The branch is too firmly connected with the parent stock to be swayed by every breeze. Strength and vigorous growth tells to the world that your root is in Jesus, that your foundation is sure.

Being a Christian, you are a man of faith, and therefore a man of principle, of sterling integrity. You follow the Lamb whithersoever He goeth. Through evil report and good report, Jesus is all, and in all. Faith is revealed in action. You must build for time and for eternity. Through a living connection with God, you may [be] a noble and serviceable servant of Christ, one whose convictions are firm, whose knowledge of truth is assurance forever, whose character is so strong that nothing can affright you, no flattering inducement can bribe you to forsake your post of duty.

Now, I have presented before you what you may be and what God wants you to be. The heavenly intelligences are interestedly working that you may not disappoint the dear Saviour who died for you. Let your spiritual life be no longer chilled and frozen with unbelief and through your seeing the defects of others. Rise above discouragement; become a new man in Christ Jesus, bearing much fruit.

Lt 6, 1891

Brethren in the Review and Herald Office

Battle Creek, Michigan

March 16, 1891

This letter is published in entirety in 19MR 16-18.

Brethren who are entrusted with weighty responsibilities in the Office,

I appeal to you to make special efforts to attend our yearly meetings; not merely the business meetings, but the meetings that will be for your spiritual enlightenment. You do not realize the positive necessity of having a close connection with Heaven, but not one of you is in a safe position before God, not one of you is qualified to do His work in a right manner, without this connection. You need to have greater respect for sacred things. You will place sacred things upon a level with common things and judge them accordingly unless you change decidedly in some matters.

While I rejoice that many of the laborers in the office are receiving the benefit of the evening Bible teachings, let me tell you that the ones that have the responsibility as managers in the work need to place themselves in a position where they can be deeply impressed by the Spirit of God. You should have as much greater anxiety to receive the baptism of the Holy Spirit and a knowledge of God and of Christ as your position of trust is more responsible than that of the common working hand.

You cannot do your work in a manner that will be approved of God unless you feel your great need of divine help. In this work, more than in any secular business, success is proportioned to the spirit of consecration and self-sacrifice in which the work is done. You have not had God working with you in all your plans because you have not sought Him with humility of heart.

Natural and acquired endowments are all the intrusted gifts of God and need to be constantly held under the control of His Spirit, of His divine, sanctifying power. You need to feel most deeply your lack of experience in this work and put forth earnest endeavor to acquire needed knowledge and qualifications and wisdom to use your intellect in such a way that glory shall redound to God. You have felt that business is business; religion is religion; but I tell you that these cannot be divorced. If you seek God with the whole heart, He will be found of you; but, said Christ, "Without me ye can do nothing." [John 15:5.] You are not to put asunder that which God has joined—business and religion.

"A new heart will I give you." [Ezekiel 36:26.] Christ must dwell in your hearts just as the blood must be in the body and circulate there as a vitalizing power. In this subject we cannot be too urgent. While truth must be our panoply, our convictions need to be strengthened by the living sympathies which characterized the life of Christ. If the truth, living truth, is not exemplified in the character, no man can stand. There is only one power that can either make us steadfast or keep us so—the grace of God, in truth. And the man who confides in aught else, is already tottering, ready to fall.

The Lord wants you to rely on Him. It is your privilege and duty to make the most of your opportunities to come to the light. If you remain apart from the holy influences that come from God to His people, how can you discern spiritual things? You need the baptism of the Holy Spirit. Do you feel that you are safe and in no need of religious influences? If ever men in our world needed these things, you do.

Those who hold weighty responsibilities in the office have a very indistinct sense of the justice, mercy, and love of God. Therefore God calls upon you to make the most of every opportunity for securing a preparation for His work. He expects you as His employed workers, to put forth all your energies in its performance and to keep your souls alive to its sacredness and fearful responsibilities. God's eye is upon you. It is not safe for any one of you to bring into divine presence a marred sacrifice, a sacrifice that cost neither study nor prayer, for God will not accept it at your hand.

I entreat you to awake and seek God for yourselves, individually. While Jesus of Nazareth passeth by, cry most earnestly unto Him, "Thou Son of David, have mercy on me" [Mark 10:48], and you will receive clearer sight than you have had. Through the grace of God you may receive that which will be more valuable to you than gold or silver or precious stones.

Lt 7, 1891

Chapman, Brother

Petoskey, Michigan

June 11, 1891

This letter is published in entirety in 14MR 175-180.

Bro. Chapman,

I have received yours dated June 3. In this letter you speak in these words: "Elder Robinson does not wish me to leave, but urges that I enter the canvassing field until such time as the conference can afford to employ me in some other capacity, but states positively that I cannot be sent out to present the truth to others until some points held by me are changed or modified, in order that the views regarded by us as a people should be properly set forth. He quotes as a sample, "my idea in reference to the Holy Ghost not being the Spirit of God, which is Christ, but the angel Gabriel, and my belief that the 144,000 will be Jews who will acknowledge Jesus as their Messiah. On all fundamental points I am in perfect harmony with our people; but when I try to show what seems to me to be new light on the truth those in authority, none of whom have seemingly ever made a personal investigation of the matter, refuse to look into the Bible, but brand me as 'a fellow with queer ideas of the Bible.'" "

My brother, you have asked me candidly for advice. Please read with attention John 17:17-27 [26]. I quote (verses 20 to 23): "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them, as thou hast loved me."

It is your privilege and your duty to seek for this oneness, this unity, and thus answer the prayer of Christ. This prayer is full of instruction and consolation. As our Intercessor in heaven, Christ is ever working for the unity of His people. In order to be in harmony with heaven, we must seek to be one in faith and in practice.

Our Lord especially prayed that His disciples might be united in the closest bonds of Christian fellowship and love, as one body, under one supreme Head. This only will exist in proportion to the degree of their illumination and sanctification. The more fully they received the enlightenment of the divine Spirit, the more nearly will they harmonize in their understanding of what is truth. The more closely they are united in judgment, the more confidence they have in one another. They are blessed with peace and harmony, believing and speaking the same things, "with one heart and one mouth glorifying God." [Romans 15:6.] Their love, their Christian unity, is an evidence to the world that God has sent Jesus to save sinners, and with convicting power it testifies that the Word of God is the safe rule of life.

The differences that now exist among Christians did not exist in the days of Christ or His apostles. When the gospel was preached after the resurrection and ascension of Christ, union prevailed; the believers were all of one heart and one mind. For a short time there was a difference of understanding in regard to circumcision, as to whether admission to the church should be granted to the uncircumcised Gentiles; but this matter was soon settled, and through the divine illumination and sanctification of the Spirit the believers were perfectly joined together in the same mind and in the same judgment. This was and always will be the fruit that is borne under the influence of the Holy Spirit.

Brethren should not feel that it is a virtue to stand apart because they do not see all minor points in exactly the same light. If on fundamental truths they are at agreement, they should not differ and dispute about matters of little real importance. To dwell on perplexing questions that after all are of no vital importance, has a direct tendency to call the mind away from truths which are vital to the saving of the soul.

Brethren should be very modest in urging these side issues which often they do not themselves understand, points that they do not know to be truth and that it is not essential to their salvation to know. When there is difference of opinion on such points, the less prominence you give to them, the better it will be for your own spirituality and for the peace and unity that Christ prayed might exist among brethren.

Unbelievers are critical, and they want to frame some excuse for not receiving the truth as it is in Jesus. Where these differences exist among us, those who stand outside will say, "It will be time enough for us to believe as you do when you can agree among yourselves as to what constitutes truth." The ungodly take advantage of the divisions and controversies among Christians.

There are among us more who are merely nominal Christians than many suppose. These are not connected with Christ, are not one with Him, and therefore do not feel that it is incumbent on them to answer the prayer of Christ that His followers may be one. But some who are real believers catch the spirit of contention. Some are ever seeking to be original, to

bring out something new and startling, and they do not realize as they should the importance of preserving the unity of the faith in the bonds of love.

Christians are to be made complete in the one body—in Christ; and through Christ they are one with the Father. What is the result? They give evidence that they have not followed cunningly devised fables but the sure word of prophecy. By their words and actions, all men will take knowledge of them, that they have been with Jesus and learned of Him. They are a holy, happy people, the objects of Christ's divine love.

"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." "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." [John 17:23, 26.] With what earnest effort should we seek for unity, for oneness. The church is to be perfected through sufferings after the example of Christ. Being conformed to His image, we shall be one with Him.

We are to pray for divine enlightenment, but at the same time we should be careful how we receive everything termed new light. We must beware lest, under cover of searching for new truth, Satan shall divert our minds from Christ and the special truths for this time. I have been shown that it is the device of the enemy to lead minds to dwell upon some obscure or unimportant point, something that is not fully revealed or is not essential to our salvation. This is made the absorbing theme, the "present truth," when all their investigations and suppositions only serve to make matters more obscure than before and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth.

Your ideas of the two subjects you mention do not harmonize with the light which God has given me. The nature of the Holy Spirit is a mystery; it is not clearly revealed, and you will never be able to explain it to others, because the Lord has not revealed it to you. You may gather together scriptures and put your construction upon them, but the application is not correct. The expositions by which you sustain your position are not sound. You may lead some to accept your explanations, but you do them no good, nor are they, through accepting your views, enabled to do others good.

It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in my name." [John 14:26.] "I will pray the Father, and he shall send you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." [Verses 16, 17.] This refers to the omnipresence of the Spirit of Christ, called the Comforter. Again Jesus says, "I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth." [John 16:12, 13.]

There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden. Piety, devotion, sanctification of soul, body, and spirit—this is essential for us all. “This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” [John 17:3.] “This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life.” [John 6:40.]

I hope that you will seek to be in harmony with the body. I have been shown that you would not exert a saving influence in teaching the truth because your mind is restless, and unless you drank deeper of the Fountain of Life, you would make the mistake that many others have made, of thinking that you have new light, when it is only a new phase of error.

You need to come into harmony with your brethren. You may take certain views of Scripture, and searching the Bible in the light of your ideas, may gather together a large number of texts and claim that they mean this and that, and call for any one to prove to you that your views are incorrect. But what influence could any one have upon your mind, when he takes the same scriptures and interprets and applies them differently? Both of you claim to found your views on the Bible.

It is your duty to come as near to the people as you can and not to get as far away from them as possible and by your interpretation make a difference that should not exist. Here is your danger: of diverting minds from the real issues for this time, and you are not the only one who seems to be moved with ambition in this direction. It would not be right or prudent to send you out as a worker to promulgate your peculiar ideas and thus cause division; we have plenty of this now. We want men of solid experience who will anchor minds and not send them adrift without chart or compass.

Now, my brother, it is truth that we want and must have, but do not introduce error as new truth. I would be glad to write further on this point, but must drop the subject now. God wants us to be a unit.

Lt 8, 1891

Craig, Brother

Battle Creek, Michigan

February 4, 1891

Dear Brother Craig,

I have a great desire to visit Chicago and speak to the school there before it closes; but I have learned that your wife and her mother are in the mission, and I could not think of going there to meet this element. I know that neither your wife nor her mother will exert that influence which ought to prevail in the mission. I am sad, because I see nothing before

you but temptation and trial, and I fear for your soul. The light has been given you through the testimonies, and also to those who preside over the mission, and now it rests with you to follow the light which God has given.

A few nights since the case of your wife was again presented before me. Said my guide, "Unchanged in heart, unchanged in character; an agent through whom Satan will work with his deceptive wiles, to mar the work of God, to leave impressions upon the minds of both believers and unbelievers that will be unfavorable to the truth. Her influence, instead of winning to the truth, will militate against it. I have revealed my will; it is not safe to walk contrary to it." Many things were spoken in regard to your danger.

While you were in Brooklyn, God revealed Himself to you in His matchless loveliness, that you might know that He loved you, and that your only hope was in abiding in Christ. You tasted of the Bread of Life, of the powers of the world to come. You could say, "Lord, evermore give us this bread" [John 6:34]; but I know from the light which the Lord has given me that you are in danger of feeding on husks and not on bread. Your only hope is in clinging to Jesus.

Real religion has its seat in the heart; and as it is an abiding principle there, it works outwardly, molding the external conduct, until the entire being is conformed to the image of Christ; even the thoughts are brought into subjection to the mind of Christ. If the abiding principle is not in the heart, the mind will be molded after the deceiving similitude of Satan's mind, working his will, to the ruin of the soul. The atmosphere which surrounds such souls is deleterious to all around them, whether believers or unbelievers.

Mrs. Craig will show herself contrary to right, truth, and holiness. She will not listen to God's words coming to her by pen or voice. She is as contrary to God as she can well be—in determined opposition to God—to His thoughts, to His words, to His corrections—and displays her hostility in hatred to His servants. Her affections are not set on pure, holy, ennobling themes. Self is her world. She cannot bear the presence of God. She does not care what she says or does. She is a hater of God. The less she has of God the better she enjoys herself.

Few believe that humanity has sunk so low as it has, or that it is so thoroughly bad, so desperately opposed to God, as it is. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." [Romans 8:7.] When the mind is not under the direct influence of the Spirit of God, Satan can mold it as he chooses. All the rational powers which he controls he will carnalize. He is directly opposed to God in his tastes, views, preferences, likes and dislikes, choice of things and pursuits—there is no relish for what God loves or approves, but a delight in those things which He despises; therefore a course is maintained which is offensive to Him. This leads to controversy with those who are trying to walk in the way of the Lord. They will call light darkness, and darkness light; good evil, and evil good.

Sin affects the entire being; so also does grace. "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." [Verse 10.] "If Christ be in you," if His Holy Spirit is an abiding principle in the soul, it will be revealed by works of righteousness. The soul derives its nourishment from Christ, the same as the physical body is nourished by food; and thus it is strengthened, and finally comes to partake of the same divine nature.

If Christ is to us the Bread of Life we shall grow up into the full stature of men and women in Christ. "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." [John 6:53-57.] Then Jesus explained His words, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [Verse 63.]

On another occasion Christ said, "By their fruits ye shall know them." [Matthew 7:20.] Those who have true religion will display, even amid poverty and trial and temptation, the same spirit of goodness, of love, of true excellence of character that was in Christ, and they will adorn the doctrine of Christ, constantly revealing its heavenly origin and its excellency to all with whom they associate. Those who call the Master, Lord, Lord, but will not do what He says, give evidence that Christ is not abiding in the soul.

Bro. Craig, your wife is not a Christian, and does not mean to be. She will labor incessantly, anxiously, and with determination to secure her purpose which is to bring your soul under her influence. She is filled with vanity and self-admiration. To dictate, to control, to sway all connected with her is her aim, and she has too often succeeded. This element, which is so strong in her nature, should have no place in the mission, for it is demoralizing. Those who first make her acquaintance will be deceived, unless they have clear, spiritual eyesight, and will receive false impressions of those in whom they should have confidence. Further acquaintance will reveal to them the defects of her character; but this costs too much, for it imperils souls.

Satan will work through your wife to criticize others, to create suspicion, to set things in their worst light. Vainly puffed up by her fleshly mind she sees everything in a perverted light. The wisdom which God gives 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.]

Certainly one thing must be done: your wife must leave the mission, even if you have to go with her. There is too much at stake to admit of her remaining there.

As I have a love for your soul, I appeal to you to cling to Jesus, hold fast to Jesus! You must be created anew in Christ unto good works. Thus Christ will be in you, and by faith you will abide in Him. If Christ is abiding in the heart, He will be in all our thoughts. Our deepest thoughts will be of Him, His love, His purity. He will fill all the chambers of the mind. Our affections will center about Jesus. All our hopes and expectations will be associated with Him.

To live the life we now live, by faith in the Son of God, looking forward to and loving His appearing, will be the soul's highest joy. He will be the crown of our rejoicing. Our hearts will repose in His love. He that hath the Son hath life—eternal life. We shall not have any half-way, undecided, indefinite experience. We live through the daily operation of the Spirit of Jesus, which quickens, revives, and strengthens, and supports the soul. We have life because of Christ's righteousness.

As death was pronounced upon us because of Adam's sin, so life is imparted because of Christ's righteousness, and we live by faith in the Son of God. Christ is made sin for us, that we may be made the righteousness of God in Him. We are, with Christ partakers of the divine nature, eating His flesh, and drinking His blood; and all such have the promise of eternal life. "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die,"—never become extinct. [John 11:25, 26.]

Now, my brother, I present before you the promises of an infinite Saviour. I [have] never regarded you in greater peril than now. Shall hell triumph, or shall Christ be victor?

Your wife has had the light, but she has not walked in it, and her folly must not be on exhibition in such a place as the Chicago mission. If she chooses to serve Satan, to be his agent, let as few as possible be harmed by her unrighteous course. She has not a fine sense of what propriety of conduct is. She can see how a napkin should be folded, just how to adjust little things pertaining to manners and dress; but she has no sense of what it means to her and her husband, and to those who associate with her, to have a clean, wholesome spirit, free from pride, vanity, and superfluities.

The ornament of a meek and quiet spirit, God values above gold, silver, or precious stones. But the spirit daily exhibited by your wife is contemptible in His sight. May the Lord let this poor deluded woman see herself as she is in His sight, is my prayer; then I pray that Jesus may reveal Himself to her as One that can pardon and save.

Now will Bro. Craig choose God's way, or will he choose to go with his wife at all hazards? If so, there is but one thing to do, he must be separated from the work of God; for he will, through her influence, be unfitted for the work of God. May the Lord help him in this crisis.

Lt 8b, 1891

Evans, Brother and Sister [William]

Petoskey, Michigan

June 10, 1891

Brother and Sister Evans,

More than one year ago I visited St. Louis and spoke several times to the people. While there, I had a very marked experience. I was in the house where the meetings were held, and was upon my knees in prayer, when there was spread out before me, as in a panoramic view, the spiritual condition of our people and of the workers in the cause of God in St. Louis and in different states. Scene after scene passed before me. An account of what was then shown me, I wrote out to send to you and failing to find it concluded that it had been sent. But as there has been no response, I will now write again, fearing that you have not received my former letter.

Brother Evans, your course in the St. Louis Mission was not right. Your gallantry to young girls was entirely uncalled for and out of place. Things of this character were fashioning the work entirely contrary to the order of God. You are a married man and may give to your wife all the courtesy and attention you please; it is proper and right for you to do so; but let it go no farther. Keep your flattering speeches, your special courtesies and gallantry, between yourself and your wife.

Associated with you as workers were young girls who knew not what it means to be converted. They had learned certain methods of conducting their work; they had a form of words to repeat, parrot-like, which had no real meaning to them only as far as the words were concerned. They had everything to learn and an experience to gain in what it means to be a child of God, a Christian. Your course with these inexperienced youth should have been free from all commonness, marked with dignity, yet with simplicity. There should have been no light, flippant remarks and officious attentions. But you have not abstained from all appearance of evil. You exerted a wrong influence upon the minds of these young workers, an influence which has worked harm to them as well as to yourself. Your course was an injury to the cause of God in St. Louis.

You cannot keep yourself in the love of God without revealing an indwelling Saviour. You need the truth, sacred, holy truth, brought into the inner sanctuary of the soul; then you will show the fruits thereof. If God has given you large affections, let them flow to the proper objects. You cannot love God and your Saviour too much. But while you may be very effusive in your attentions to young girls or women, you do not have ardent zeal and overflowing love for Jesus, in whom all our hopes of eternal life are centered.

The state of the moral affections reveals the condition of the heart. You are not to become cold, unsympathetic and unloving, but let your sympathies be directed into safe channels. This soft sentimentalism which you have woven into your experience in association with young girls and women should be discarded at once and forever, for it has done harm and

only harm. Nothing of this character will appear in any man or woman who loves God with all the heart.

All who profess to be Christians, be they men or women, young or old, married or single, should deport themselves modestly. They are not to be bold and familiar and talkative, jesting and joking. And how much more should those who stand as teachers be at all times modest and circumspect. Alas that some of our workers have not been of this character! We have been compelled to see some of our missions broken up, and why? Because of the associations in them of young men and young women who have not been converted, who did not keep themselves in the love of God. There is unbecoming familiarity, young men and young girls exchanging attentions, and even men and women showing great fondness for each other's society. These show that they do not know what belongs to propriety or Christian character.

Our missions, which should inspire to all that is pure and noble and true, become schools of courtship and marriage. Can the Holy Spirit of God be recognized and appreciated by such workers? No, the sacred and the common are placed on a level. They are satisfied with the sensual flow of their affections in the wrong channel. They are not drinking deep at the fountain of truth. They are not pressing forward to the prize of their high calling in Christ Jesus.

If they had cherished virtue and purity and love for Jesus, the Lord could impress them with His Spirit; then the conscience would be tender; but they live an unreal life as sentimentalists. They have no depth of character. Like the waves of the sea they are tossed to and fro. Let temptation assail them, and there is a reckless surrender of the helm to passion. "And lust when it hath conceived bringeth forth sin, and sin, when it is finished, bringeth forth death." [James 1:15.]

The life of Solomon is full of warning, not only to youth, but to those of mature years and to the aged, those who are descending the hill of life and facing the western sun. We see and hear of unsteadiness in youth, the young wavering between right and wrong and the current of evil passions proving too strong for them. But we do not look for unsteadiness and unfaithfulness in those of mature years; we expect the character to be established, the principles to be firmly rooted. In many cases this is so, but there are exceptions, as with Solomon. "Let him that thinketh he standeth take heed lest he fall." [1 Corinthians 10:12.] When Solomon should have been in character as a sturdy oak, he fell from his steadfastness under the power of temptation. When his strength should have been the firmest, he was found the weakest of men.

From such examples as this, we should learn that watchfulness and prayer are the only safety for either young or old. Satan will so shape circumstances that unless we are kept by divine power they will almost imperceptibly weaken the fortifications of the soul. We need to inquire at every step, "Is this the way of the Lord?" As long as life shall last, there is need

of guarding the affections and the passions with a firm purpose. There is inward corruption, there are outward temptations, and wherever the work of God shall be advanced, Satan plans so to arrange circumstances that temptation shall come with overpowering force upon the soul. Not one moment can we be secure only as we are relying upon God, the life hid with Christ in God.

Notwithstanding the warnings in the word of God and in the testimonies of His Spirit, many have closed their eyes to danger and have gone on in their own way, infatuated, deluded by Satan until they fall under his temptations. Then they abandon themselves to despair. This was the history of Solomon. But even for him there was help. He truly repented of his course of sin, and found help. Let none venture into sin as he did, in the hope that they too may recover themselves. Sin can be indulged only at the peril of infinite loss. But none who have fallen need give themselves up to despair. Aged men, once honored of God, may have defiled their souls, sacrificing virtue on the altar of lust; but there is still hope for them if they repent, forsake sin, and turn to God.

The misapplication of noble talents in Solomon's case should be a warning to all. Goodness alone is true greatness. Every one will transmit a heritage of good or of evil. On the southern eminence of the mount of Olives were the memorial stones of Solomon's apostasy. Huge idols, unshapely blocks of wood and stone, appeared above the groves of myrtle and olive. Josiah, the youthful reformer, in his religious zeal destroyed these images of Ashtoreth and Chemosh and Molech, but the broken fragments and masses of ruins remained opposite Mt. Moriah, where stood the temple of God. As strangers in after generations asked, "What mean these ruins confronting the temple of the Lord?" they were answered, "There is Solomon's mount of offense, where he built altars for idol worship to please his heathen wives."

What a history of deterioration was Solomon's! We see him as he entered upon his lifework pleading for wisdom from God, and it was given him. He is called Jedidiah, "The beloved of God." [2 Samuel 12:25.] But instead of going forward and upward, from strength to strength, from glory to glory, from character to character, he went downward from transgression to transgression, from weakness to weakness. Through indulgence of sensual passions, he became the victim of Satan's devices, and his soul was filled with darkness, with discontent and despair. His history stands as a beacon of warning that young and old may learn the sure result of departure from the ways of the Lord.

Solomon acted in direct opposition to God's will. God had made him the depository of sacred truths, but he proved unfaithful to his holy trust. Evil communications corrupted good manners. He entered into political alliance with pagan kingdoms, especially with Egypt and Phoenicia. One wrong step led to another. Through his associations with these nations, their heathen practices became less abhorrent to him, and at last their sensual customs and their darkest worships were imported into Palestine.

Solomon's fine sensibilities were blunted, his conscience seared; he became weak and vacillating. The justice of his early reign gave place to tyranny. Once the guardian of his people, he became a despot. To support his extravagance and profligacy, he imposed a grinding taxation upon the poor. He who had said to his people at the dedication of the temple, "Let your heart therefore be perfect with the Lord our God" [1 Kings 8:61], became himself the offender. In heart and life he denied his own words. He mistook license for liberty. He tried, but at what cost, to unite light with darkness, Christ with Belial, purity with impurity, good with evil.

Shall we give heed to the warning and shun the first approach to those sins which overcame him who was called the wisest of men? Shall we permit our institutions and missions to be imperiled through our unfaithfulness? We need the spirit of the great worker. We must have truth firmly planted in the soul; then we shall be able to stand, having on the whole armor of God, and having done all, to stand. The guile, the impurity, cherished in many hearts, will work with power to insinuate itself into the life and character of others. The watchmen upon the walls of Zion need to awake from their slumber; they themselves must buy of the heavenly Merchantman the gold tried in the fire, the white raiment, that they may be clothed, the eyesalve, that they may see. Spiritual discernment is greatly needed. It can be obtained only through connection with Christ.

At St. Louis the state of our missions was revealed to me like a flash of lightning, making everything distinct that was in darkness. I was bearing a testimony, clear and cutting to men and women in responsible places. It is God who looks at the heart and reads its motives. The ruling sentiment of the mind and the heart reveals the true character of our religion. Unless the law of God is written upon our hearts, we are sure to wrong God and be found foolish virgins who have not the oil of grace in their hearts and who do not obey the words of Christ.

The truth of God cannot benefit the soul while it is received by the understanding only. The fact is, the truth is assented to by scores who have not its firm principles in the soul. "With the heart men believe unto righteousness, and with the mouth confession is made unto salvation." [Romans 10:10.] How few obey the first four commandments of the law, which require us to love God with the whole soul, the whole heart, mind, and strength. This, and nothing less than this, is the religion of the Bible.

If we do love God supremely, we shall obey the last precepts of the law, which are summed up in the command, "Thou shalt love thy neighbor as thyself." [Leviticus 19:18.] Would to God we might see this love exemplified in the words spoken, the principles manifested, by those who claim to be commandment-keeping people of God. What kind of a light is reflected from them to the world? O, what will be the result of this cheap, surface religion and lax, loose work?

With the very Word of God open before them, many are drinking up iniquity like water. They read the divine solicitations, urging that the whole heart, the undivided affection, be freely given to Him who has given all for them. They read God's Word in a perverted light and their footsteps are bending to certain ruin. They have not set their affections on things above, where Christ liveth.

Unless our ministers have the purity and holiness of Christ deeply wrought in their lives and hearts, they will not see the hateful characteristics of sin and will continue to misrepresent Christ. The heart is the citadel of the whole man. Until the heart shall be wholly on the Lord's side, Satan will find in man a strong agent, a medium through whom he can work, and no power on earth can dislodge him. Shall the knowledge of God which Christ came from heaven to impart remain in our possession throughout [our] whole life as a dead and useless thing? Shall we dare to trifle with eternal realities? Is a man honoring the truth while living in a state of estrangement from God? No matter how high the profession, if the fruit, in words and deeds is bad, it is because the heart is not given to God. Truth is not dwelling in the soul.

Jesus said of Himself shortly before His death, "The prince of this world cometh, and hath nothing in me." [John 14:30.] Not a thought or feeling responded to Satan's temptations. Christ came to the world sinless, He lived for years in a world of sin, but His soul was like the sunbeam, it shone upon the moral darkness, but was uncontaminated. He ascended into heaven as pure and unspotted as when He left the bosom of His Father. He was tempted in all points like as we are, yet without sin. Here was humanity and divinity combined, and provision has been made that man may become a partaker of the divine nature. Divinity and humanity combined will work out a character wholly like that of Christ and fit for heaven.

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Lt 9, 1891

Ferrell, Brother and Sister

Petoskey, Michigan

May 15, 1891

Previously unpublished.

Dear Bro. and Sr. Ferrell,

While at Grand Rapids I wrote you a letter, but know not as you have received it, and this morning I will write again. With you, my brother, I can sympathize, for I have heart trouble and know not how long my life may continue. It is wisdom for you and me to make a disposition of our Lord's goods while our life is spared. As the Lord's stewards we should be

faithful in our stewardship, for this is essential if we are to be entrusted with the eternal interest.

Many who are sick or aged, and whose grasp upon the world is loosening, fail to set their house in order and secure to the treasury of the Lord their intrusted talents of means, because this is regarded as a delicate subject to be brought before sick or aged persons. But it is a false delicacy that prompts this feeling. Why should not those in health, and much more those who are feeble, invalids, and all who are likely soon to close their life history, do up their work while reason and life are granted them? To do this is to act sensibly and with an eye single to the glory of God.

Anciently, the Lord sent messages by His prophets to certain ones bidding them set their house in order prior to the close of their life. There are certain duties to be performed in regard to the transfer and disposition of our property so that it may not pass into the hands of the enemies of the truth, to be used to gratify worldly pride and ambition, to build up the kingdom of Satan.

The Lord has entrusted His goods to your keeping, and I feel it my duty, as His ambassador, to ask you in the name of Jesus to make a faithful disposition of the same. Our educational and benevolent institutions do not receive legacies and endowments, as do those of other denominations, because our faith in regard to the Sabbath makes such a separation between us and the rest of the world. Hence, there is the greater need for these institutions to be remembered by those who respect the special truths which we hold.

Our college in Battle Creek is in debt. You can be a blessing to this institution by bestowing a donation here. Do not leave it merely in a will; if you do it may be disputed; make your disposition now while you live. Of the orphan's home I have previously spoken. These institutions are worthy instrumentalities to accomplish a good work for the Master. Will you consider these objects while the responsibility of stewardship is in your hands, and not do as some have done: leave it to others to perform your duty?

O, there is a special work to be set in operation, to exercise an influence over children and youth, to remove them from the debasing influences of the world, to bring them under the influence of truth through which the Spirit of God is constantly operating. The Spirit will take of the things of God and show them to those souls with transforming power, making them partakers of the divine nature, keeping before them the future immortal life.

"We are laborers together with God; ye are God's husbandmen, ye are God's building." [1 Corinthians 3:9.] The disinterested love manifested in the life of Christ was the means of drawing many to Him. All who are imbued with the Spirit of Christ will look upon those who in self-denial and self-sacrifice are doing His work, as did Christ when the information was brought to Him, "Behold, thy mother and thy brethren without seek for thee." He had a lesson to give right at this point, a lesson which was to have a telling influence through the

ages. "And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! Whosoever shall do the will of God, the same is my brother, and my sister, and mother." [Mark 3:32-35.]

Christ identifies His interest with that of all who believe in Him. And every one who is imbued with the spirit of the cross and ready to sacrifice property, life in its service, will reveal Himself as bound up in Christ. He will not rob God in life or in death. He does not live for self, for he who makes self first is not a Christian. The character of the Christian is to be a reproduction of the character of Christ; the Saviour's love and tender solicitude for souls is to live in the words and works of those who are laborers together with God.

The Lord Jesus expects that the goods He had intrusted to His stewards will be returned to Him. To the unfaithful steward of the one talent He has said, "Wherefore, then, gavest not thou my money into the bank, that at my coming I might have required mine own with usury?" [Luke 19:23.] The Christian, when tempted to use his means selfishly, replies, "I am not my own; I have been bought with a price. Christ has placed it out of my power to render back any thing that does not belong to Him; for He has purchased it, and all that I am, all that I possess, is His."

My Brother, it is now in your power to do good with the Lord's money. May God help and bless you and give you clear spiritual eyesight. I want you to trust your soul and all that you have to Jesus. Let your acts stand out in vivid contrast to the selfish actions of the worldling and thus condemn the practice of robbing God of His own. When strength and life seem to be failing, acknowledge a will higher than that controlled by human judgment. Ever keep in view the will of God, your accountability to Him, and your purpose to keep the way of the Lord.

The world is sensual, supremely so, and worldlings will follow their own customs and practices. But the Lord speaks to His people: "Come out from among them, and be ye separate." [2 Corinthians 6:17.] "Love not the world, neither the things that are in the world." [1 John 2:15.] "Set your affection on things above." [Colossians 3:2.] Keep the cross ever in view, for it is the perpetual memorial of a nobler world.

You are standing as it were on the threshold of eternity. Angels are around you; your heart is bound up with the heart of Christ. You may be a representative of the pure, unworldly, unselfish benevolence of Jesus. Here in this life we leave an example of what Christians should be with their intrusted talent; give it back to the true Owner, the Giver of all you possess, to be used in the instrumentalities of God, for the conversion of many souls. Let not what I have written depress you, but make you glad.

With much love, your sympathizing sister, in Christ.

Lt 9a, 1891

Gilbert, Sister D. S.

Petoskey, Michigan

June 3, 1891

Portions of this letter are published in OHC 163; 6MR 18-19, 31.

Dear Sister D. S. Gilbert,

Last evening Sister Whitford and her husband called on me. They spoke of your case and wished I would write to you. I promised to write you a brief letter. It is indeed painful to me to know that you are in affliction, seeing your dear ones suffer, without power to relieve them. This is sorrow that seems almost unbearable, and without help from God it is indeed unbearable. Unless you rely upon Him, you will sink under the burden of responsibilities which bring only sadness and grief. But if you make Christ your dependence, you will not sink under trial. When all seems dark and unexplainable, trust in His love. Repeat the words that Christ has spoken to your soul, "What I do thou knowest not now, but thou shalt know hereafter." [John 13:7.]

When souls are converted, their salvation is not yet accomplished. They then have the race to run, the arduous struggle is before them—to do what?—"To fight the good fight of faith" [1 Timothy 6:12], to press forward to the mark for the prize of the high calling which is in Christ Jesus. There is no release in this warfare; the battle is lifelong and must be carried forward with determined energy proportionate to the value of the object you are in pursuit of, which is eternal life. Immense interests are here involved. We are made partakers of Christ's self-sacrifice here in this life, and then we are assured that we shall be partakers of all its benefits in the future immortal life if we hold fast the beginning of our confidence, steadfast unto the end.

My sister, the promise is, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape." [1 Corinthians 10:13.] Maintain to the last your Christian integrity, and do not murmur against God. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness." [2 Peter 3:17.] Consider that eternal interests are here involved. You cannot afford to become discouraged and cast away your confidence; the Lord Jesus is your own only hope. Make sure work for eternity. You must not murmur nor complain; neglect no means of grace, encourage your soul to believe and trust in God. "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." [Ephesians 6:13.]

Satan is ever seeking to destroy; he is casting his hellish shadow between our souls and the light of the Sun of Righteousness. When you talk doubts and distrust your heavenly Father's love, Satan comes in and deepens the impression, and that which is shadowed is made the

blackness of despair. Now, your only hope is to cease talking darkness. In dwelling on the dark side, you cast away your confidence in God, and this is just what Satan wants you to do. He wants to sift you as wheat; but Jesus is making intercession for you; His love is broad and deep. Perhaps you will say, "How do you know He loves me?" I look where you may look, to the cross of Calvary. That blood shed upon the cross cleanseth from all sin.

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." [Isaiah 1:18, 19.] "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold with thy free Spirit. Then shall I teach transgressors thy ways; and sinners shall be converted unto thee." [Psalm 51:7-13.]

Now, my sister, let your prayers ascend to your heavenly Father, and let this fifty-first Psalm be assurance and comfort to you. Do not keep yourself away from Jesus, for He loves you. You may say, He will not hear my prayers; I am a sinner. But Christ says, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] Then you are not to wait, but come now, and believe that He will receive you. "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.] You cannot enjoy His blessing without any action on your part. Salvation is a gift offered to you free; on no other condition can you obtain it; only as a free gift. But co-operation on your part is essential to salvation. "Work out your own salvation with fear and trembling; for it is God that worketh in you, to will and to do of His good pleasure." [Philippians 2:12, 13.] You are to come humbly, saying,

"In my hand no price I bring,

Simply to Thy cross I cling."

Jesus is doing the work in your heart; Satan is seeking to counteract it; but as the Lord works in you, you must co-operate and work out that which He works in your own heart to your own salvation. The Holy Spirit works in us by bringing to mind, vividly and often, the precious truths concerning God's saving operations in the plan of redemption. We would forget the truths and rich promises of God which we neglect to obey, and for us they would lose their efficiency, but the Holy Spirit works upon our hearts; He taketh of the things of God and presents them anew to our minds. The Lord would not have us forget that we are fitting ourselves for weal or woe. We are daily working out our destiny. We have a crown of eternal life to win, a hell to shun. We certainly can not save ourselves, and we know that Christ wants us to be saved; He gave His own life that He might pay the ransom for our

souls. When He has made this infinite sacrifice, He does not regard us with indifference. He is ready to help us when we feel our need of help and come to Him, penitent and believing.

Then, my sister, why not put away unbelief? The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And then to make assurance doubly sure, the Saviour adds, "For every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened." [Matthew 7:7, 8.] What you need is faith, living, active faith. Do not go about with a gloomy countenance because affliction is in your home, for this increases the sorrow for yourself and for others. You want to encourage cheerfulness; do not go about as if Jesus were in Joseph's tomb and a great stone were rolled before the door. This will not have any saving influence upon your friends in their great affliction. In the trial of your faith, show that you know you have a living Saviour: One who is making intercession for you and your loved ones. If they will only come to Jesus, He will receive them. You can show them the way. Jesus ever liveth to make intercession for us. He has no pleasure in the death of the sinner, but rather that he should turn from his sins and live. What more positive language could be employed than the following: "Joy shall be in heaven over one sinner that repenteth more than over ninety and nine persons who need no repentance." [Luke 15:7.] To make God's grace our own we must do our allotted part; we must believe in Christ, we must show the grace of Christ in our lives, bearing fruit to the glory of God.

Do not please Satan and glorify him by carrying a sad, mournful countenance. Now is the time, when the furnace fire kindles about your soul, to reveal your confidence, your trust in Jesus. I wish I could say something to the dear afflicted ones. The Bible places the responsibility of our ruin at our own door, for everything depends on our own course of action. When these afflicted ones enquire earnestly, "What must I do to be saved?" the answer comes, Come, suffering ones; come to Christ just as you are. Him that cometh I will in no wise cast out. Do not refuse the drawing of His Spirit. He wants to make you happy even in this life. "Resist not the Spirit of God." Lay hold of eternal life. Come to Jesus in faith; ask, and ye shall receive. The forgiveness of sins is promised to him who repents, justification to him who believes, and the crown of life to him who is faithful unto death.

The arms of Jesus are open to receive you. Will you not come unto Him? Jesus presents to you the gift of eternal life. Will you receive it? Faith and works go together, and each is dead if alone. Not that works will save you; they are the fruit of faith, and living faith will reveal itself in action. The hand of Christ is stretched forth to receive you; will you put your hand in that of the dear Saviour and say, Lead me; I will follow Thee, my Saviour? You must not be neglectful of the conditions of salvation, which are faith and obedience. There must be a co-operation of the human with the divine.

Without holiness no man shall see the Lord; but Jesus is ready to receive you now; and if you will only believe that He is your Saviour, that He died to redeem you, He will be found of you as the most precious friend. Simply trust in Jesus, receive Him as your personal Saviour.

You will never seek His face in vain; if you are afflicted in any way, He is your present help. He is at your right hand to help you.

Again I say to you, Now is your opportunity to look to Jesus, to show that you have not lost Jesus, but that you love Him and trust in Him. Thus you can point souls to the Lamb of God, that taketh away the sin of the world. There is no need for you to despair. Look away past the hellish shadows of Satan, and open your heart to the bright rays of the Sun of Righteousness. Only trust your loving, compassionate Saviour. His grace is sufficient for you; His strength is made perfect in your weakness.

The Lord Himself has pledged His word, "If ye shall ask anything in my name I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of truth." [John 14:14-17.] Now mark the following words: "Whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments" (he that hath light in regard to the binding claims of the law of God) "and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I shall love him and will manifest myself to him." [Verses 17-21.]

Will you believe the promises of God? The Lord will fulfill His word. It is often presented as an excuse for not serving the Lord, that the imperfect lives of those who claim to be Christians have created unbelief. Will this subterfuge avail when we stand before the great white throne? Have you not a Bible that reveals the self-sacrificing, devoted lives of holy men? "By their fruits ye shall know them." [Matthew 7:20.]

The complaint is made that the world forms its estimate of Christianity by the imperfect lives of its professors. This is true, but unjust. Men have the sure Word of God, the Bible standard. There is revealed the unpolluted fountain of the Water of Life, clear as crystal, the holy truth of heavenly origin. This received into the heart, works wonderful changes in the character. If men and women profess the truth, and are not made pure, not transformed; if they do not become upright, and in their words and actions show that there is a change in their character, then they are not what they claim to be. The truth brought into the heart is a sanctifier of the life. It helps man up from his depravity and profligacy; it is the power of God unto salvation. By its work in the soul every faculty is brought into subjection and laid unto contribution to Christ. Though professed Christians may set their standard very low and reach no higher, that should not lead us to doubt the truth as it is in Jesus. Christ is the pattern for every believer.

I wish to call your mind away from the insinuations of Satan to Christ, the fountain of life. He says, "If any man thirst, let him come unto me and drink." [John 7:37.] "Whosoever drinketh

of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” [John 4:14.] We want to cling to the Way, the Truth, and the Life. Let us be sincere followers of Christ. You will certainly have trials; Satan has his human agencies, the children of disobedience, through whom he works; but we have the sure word of prophecy; we have not followed cunningly devised fables; we have a living Saviour, a living Intercessor; One who will help us in every time of need. When tempted to go into the dark cave of doubt and despair, sing,

“Arise, my soul, arise,

Shake off thy guilty fears;

The bleeding sacrifice

In thy behalf appears;

Before the throne my surety stands;

My name is written on His hands.”

“If any man sin we have an advocate with the Father, Jesus Christ the Righteous.” [1 John 2:1.] How careful is the Lord Jesus to give no occasion for a soul to despair. How He fences about the soul from Satan’s fierce attacks. If through manifold temptations we are surprised or deceived into sin, He does not turn from us and leave us to perish. No, no, that is not our Saviour. Christ prays for us. He was tempted in all points like as we are; and having been tempted, He knows how to succor them that are tempted. Our crucified Lord is pleading for us in the presence of His Father at the throne of grace. This atoning sacrifice we may plead for our pardon, our justification, and our sanctification. The Lamb slain is our only hope. Our faith looks upon Him, grasps Him as the One who can save to the uttermost, and the fragrance of the all-sufficient offering is accepted of the Father. Unto Christ is committed all power in heaven and in earth, and all things are possible to him that believeth. Christ’s glory is concerned in our success. He has a common interest with all humanity. He is our sympathizing Saviour.

“If when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” [Romans 5:10.] What greater assurance can we have of the willingness, yea, yearning, longing of Christ to have all come to Him, believe in Him that they might have eternal life! O, when we see the sorrows and sufferings of loved ones, shall we turn away from Christ, dissatisfied, murmuring, and complaining? No; I say, no; that is the time to come close to the only One who can be our Helper in every time of need. We have no time for repining now, no time for unbelief now; no time to let go of Jesus. Now is the time, when trial comes, to press close to the bleeding side of Jesus. When the whole world was under condemnation, Christ took upon Himself the guilt of the sinner; He bore the wrath of God for the transgressor, and thus suffering the penalty of sin, He

ransoms the sinner. Had it been the choice of God to destroy the disobedient, He might, in justice, have swept the earth clean of the guilty transgressors; but He reveals Himself as a compassionate, loving Father. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Wherefore turn yourselves, and live ye." [Ezekiel 33:11; 18:32.]

The Son of God bore the contradiction of sinners against Himself. Behold His agony in the garden of Gethsemane. Hear His thrice repeated prayer, "If it be possible, let this cup pass from me." Sweating great drops of blood in His human agony, He added, "Nevertheless, not as I will, but as thou wilt." [Matthew 26:39.] Hath then God no knowledge of His suffering creatures? Behold the Saviour betrayed, mocked, derided in the judgment hall. Who was this? The Prince of Life, the holy and beloved of God. Faint and weary after His long, agonizing struggle in the garden of Gethsemane, He was dragged from one tribunal to another, testified against by false witnesses, given up to the malice of the Jews by Pilate who pronounced Him blameless, scourged with cruel whips, spit upon, mocked at, fainting under the burden of the cross, and then lifted upon the cross, reproached in His dying agonies, the rude soldiers quarreling over His few garments, the reward for their part in the shameful work, priests and rulers in triumph wagging their heads and taunting Him, "He saved others, himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him." [Matthew 27:42, 43.]

Then could heaven keep silent? Can we wonder at the horrible, unnatural darkness over and about the cross? Can we wonder at the rending of the rocks, the rolling thunder, the flashing lightning, the shaking of the earth beneath the tread of the heavenly army as they behold their loved Commander suffering such base indignity? The crown of thorns He wore, the curse of the cross He carried—who could have imagined that He, the Son of the infinite God, the Majesty of heaven, the King of glory, would bow His righteous soul to such a sacrifice! For sinners, for sinners, He died. Wonder, O heavens, and be astonished, O earth! The Son of God has died on the shameful cross that the world should not perish; He died to bring life, everlasting life, to all who shall live.

Can we look to the cross of Calvary, and then question the love of Jesus? The stone is rolled away from the sepulcher; Christ has risen. Rejoice, O rejoice, that there is hope for you. Pray to the Lord Jesus that a holy influence may be brought into your life, an influence that shall subdue every passion, hush every murmuring thought, exalt your afflictions, and purify your heart. "Blessed is the man that endureth temptations, for when he is tried he shall receive the crown of life," or the crown of righteousness. [James 1:12.] Look up; look up; come out of the cave of unbelief, and stand with God. If you dwell upon your trials, you will have a hopeless life. If you look across the hellish shadow to Jesus, your only hope, you will see the bright beams of the Sun of Righteousness.

Learn the lessons of meekness and lowliness in the school of Christ. Realize how much He bore for us, and then count it not a mark of God's anger because you have some trials to bear for Jesus. If you trust God, the trials will always prove a blessing, and your faith will come forth the brighter, stronger, and purer for trial. Satan is always trying to press the soul into distrust of God, therefore we must educate the mind to trust Him. Talk faith and hope when Satan says, as did the wife of Job, "Curse God and die." [Job 2:9.] If you trust God, you will see more reasons to trust Him. As you talk of His goodness, you will see more of His love to talk about. Thus the mind may be trained to live in the brightness of the Sun of Righteousness and not in the shadow which Satan casts athwart our path. Hope in God who is the health of our countenance and our God.

Lt 10, 1891

Kellogg, J. H.

Petoskey, Michigan

May 15, 1891

Dear Brother,

Yours dated May 12 I received last evening. Your former letter reached me at Grand Rapids; and the next morning I wrote a lengthy article to be read to Bro. Ferrell and his wife. This I mailed to Battle Creek, and sent word to Sr. Davis to be prepared and have [a] calligraph copy made and placed in your hands to be read to Bro. Ferrell either by yourself or someone you should select. I also wrote a letter to Bro. and Sr. Ferrell. You were absent from the place, and the matter was left with Bro. McCoy to be read to the parties. Farther than this I know nothing of it.

This morning I wrote again, and will send you a copy of the letter and ask you [to] read or have someone read it to Col. Ferrell if you think it best to do so. I certainly think that something should be done at once in this matter. It seems that Satan stands ready to make it as difficult as possible to secure to the Lord's cause the means that really belong to it from those who are aged or sick and dying. Unless we are wide awake and have more than human wisdom, Satan will come off victor.

I am now just getting settled in Petoskey. It has been no small matter to arrange so that we could be comfortable, having no man but Willie on hand, and he turning this way and that to serve many purposes. In company with Willie and others I have been for several days, with our good horse and carriage, riding about the country to find a suitable location for our summer's school. Wednesday we had an accident that might have proved quite serious. We had just started for Harbor Springs; before we were out of town we turned a corner at a moderate pace when one wheel of the carriage broke down completely. Every spoke came out of the hub; the carriage was overturned, throwing some of us out and one on the top of

the other. Willie was holding the reins. Our spirited horse had one thill on the top of her back; she trembled but did not run a step. There was no screaming, we kept perfectly silent, but there was some surprised thinking. I crawled out over the back seat on hands and knees and with heart and voice thanked the Lord for our escape. No bones were broken and none of us were seriously hurt. The girls who were with us received some bruises, I not a scratch, though my dress was badly torn. The thill was taken from the horse's back, the tugs loosened, and the horse tied to the fence; we obtained another carriage from the livery stable and went on our way.

I felt sad to think who made our carriage and that the article we had thought could be depended upon was so wrecked. At first we could not understand the cause of the breakage, but upon examining the wheel found that the spokes were too small for the holes in the hub, and wooden wedges had been driven in to make the spoke fit, then all painted over. It was a complete fraud. I am sorry that even all our brethren cannot be trusted to deal honorably, without pretense or fraud.

I believe that an angel of God stood by us to preserve our lives. When our horse was taken out of the stable she was so full of life that it was all a man could do to hold her. That in so short a time she could stand such a test so well was due to the guardianship of heavenly angels. What if the accident had occurred in the woods, where there were no houses, or on the top of a hill! O, it might have been much worse in so many ways.

Dr. Lay and all of his family are sick. The Dr. took cold and is very ill with La Grippe. His family are not so bad.

I wish we were all health reformers; I am opposed to the use of pastries. These mixtures are unhealthful; no one can have good digestive powers and a clear brain who will eat largely of sweet cookies and cream cake and all kinds of pies, and partake of a great variety of food at one meal. When we do this, and then take cold, the whole system is so clogged and enfeebled that it has no power of resistance, no strength to combat disease. I would prefer a meat diet to the sweet cakes and pastries so generally used. I am sick of it all. I seldom taste of meat and will not eat rich pastries.

When will people learn that the appetite is not to be indulged at the expense of health? When men and women are always ailing, I inquire, is there not a cause? We want to be right, to do right, and then be cheerful and happy, believing that the Lord will bless us every day while we fight the good fight of faith, overcoming appetite and passion in the oft repeated conflict, overcoming as Christ overcame by meeting the enemy with, "It is written." [Matthew 4:4.]

O, how weak and sickly many are who might be strong if they kept a clean conscience and were brave in God, seeking to keep the way of the Lord, to do justice and judgment. The body as well as the soul is to be treated as the Lord's property and never to be marred or

abused by the indulgence of perverted appetite or debased passions. "Ye are not your own; ye are bought with a price; therefore glorify God in your body and your spirit, which are God's." [1 Corinthians 6:19, 20.]

Eternity as well as time is to be kept in view in our relation [to] earthly as well as heavenly things. Disregard of principle in any relation of life will tell not alone to the injury of the body but to the injury of the soul as well. It is a sin in any way to oppress the hireling in his wages or to rob him of his due because it can be done, and he dare make no appeal; but it is as grievous a sin to defraud the body and thus defraud the soul of its due, enfeebling the physical and mental powers through the gratification of selfish, perverted appetites or passions.

Those who are not doers of the word are not Bible Christians; the conscience is sullied, the principles of God's law are violated, sacrificed upon the altar of lust. Such are wounding their own souls, deforming their character; and their influence, conscious and unconscious, is leading other souls into false, forbidden paths. All that God would approve is defaced, all that is pure and holy in the soul is turned to defilement and corruption. Such persons, whatever their position or profession, are sure to make a failure, for their foundation is not laid on the Rock but on sliding sand. Walking in the way of the Lord is walking in the path of self-denial and living not to please ourselves, setting the Lord ever before us.

I have hope of seeing you and conversing with you on many points. The Lord lead and guide you is my prayer. Love to your good wife and her children.

Lt 11, 1891

White, W. C.

Petoskey, Michigan

June 29, 1891

Previously unpublished.

Dear Son Willie:

I have just returned from Sherman camp meeting. I felt so stupid, so lifeless, that although I slept well nights, I would as soon as I attempted to write, lose myself, nod, and make large scrawls with my pen. I tried to the uttermost of my power to change this condition of things, and I could not. Days I could not make my brain work. All the noise and hammering had not the least effect on me; when I could write I was as one who heard not and could write all day as fast as my pen could go over the paper, then again came this benumbing, stupidity that almost drove me distracted because I could not work. I had given up all thought of attending the meeting until I was so affected with this sleepiness, then I said, I cannot endure this, I will go to the meeting. I feared my resolution not to go was not right.

I started in company with Dr. Lay and Sr. Starr, leaving Sara to oversee matters of importance at home. We changed cars at Cadillac, where the camp meeting was held last year. Here we changed depots, just a short distance apart [from?] Bro. McKeys, the dentist that worked a while with Atherton. A sister sent her son with a quart of excellent milk, and we went into the park between the two depots and ate our dinner [at] half-past one o'clock. We had a good appetite and did justice to our meal. I had rested and slept most of the way; we were on the cars about three hours.

After we changed cars we went only thirty miles, very fast, and came to Sherman where Bro. Mesick has a large tract of land of several hundred acres; the camp meeting was on his land. The village of cotton houses looked very neat and attractive. I had a large parlor 16 x 16 and a large bed room 12 x 12 plenty of air and plenty of room. I was made comfortable. Friday I attended half-past five morning meeting; and there were then about one hundred on the ground. Bro. Corliss will tell you about the meeting. I improved in health every day.

I spoke six times with great freedom. Sunday morning I read an important testimony written one year ago for Michigan. This was my talk: in reading and interspersed with remarks. I cannot doubt but the Lord would have me attend that meeting. I was lifted up above this stupidity. I think the people were blessed in hearing the message I had for them. Now, Willie, I am convinced I can accomplish as much writing in attending [some] camp meetings as in remaining away. My mind is revived, subjects come more distinctly before me, and I feel an inspiration to write. But I must not compel myself to write when I am feeling my head will not work. This affliction certainly is greater for me to bear than I can express. At camp meetings the Spirit of the Lord opens rich veins of precious treasures and I can [write] if left to myself, as at Bro. Mesick's, and well-accommodated, not in a tent but in living rooms, in a dwelling off the grounds. We left this day, Monday, but Corliss will tell you about it.

I am writing in my added front, the pleasantest room I was ever in. The lower room is not finished yet, but nearly done. I feel altogether better than before I went to the meeting. I am waiting anxiously to have some response from Miller. I shall have no farther anxiety; I shall commit all to the Lord and wait for Him to work in my behalf. The Lord knows I want no will of my own.

I shall be glad to see you at any time—could accommodate you much better than when you were here before. I find Marian moved into her room, the one I occupied when you were here. She has been all the time settled at Salisbury's, she still writes there but sleeps here.

Bro. Van Horn did well at the meeting. Bro. Fargo was not at the meeting; his foot was taken very lame, and he could not be there, wrote he would be here at Petoskey first of this week.

Dr. Talbott who was married at the meeting in Salamanca, sent fifty dollars [as a] donation for the meeting house here and said he would do more. I wrote a grateful response, and the morning I left received another letter containing [a] draft for one hundred dollars and said he would do more in September. This is good. At the camp meeting about twenty-five dollars were raised.

I will now close this letter with much love for you and your dear children.

Mother.

P. S. [by Sara McEnterfer]: This letter was put in the seat of the buggy as we went to the office and in taking it out to mail it, it caught and tore in pieces so I copy it and send you both copies; if you cannot read hers, you can the copy made.

Lt 14, 1891

Haskell, S. N.

Sydney, Australia

December 11, 1891

This letter is published in entirety in 1888 964-976.

Dear Brother:

We have received your letters and have read them with interest. This is the first chance I have had to respond. The Alameda leaves Sydney for America December 20, and the mail will go at that time. Well, we are here in Sydney, and our long ocean journey is over. We tarried nineteen hours in Honolulu, and I spoke in the evening in the Young Men's Christian Association Hall. Though our meeting was announced but a short time before it was held, we had a good congregation.

After speaking I was introduced to the prominent members of the Young Men's Temperance Association, and they expressed their pleasure at the discourse which I gave. They said they had listened with great interest, and many new ideas had been presented to them, opening broad fields of thought in regard to redemption and the love of God. They expressed regret that they could not have the privilege of hearing me speak frequently to them and wished that I might remain with them for a couple of weeks and often occupy their hall, assuring me that I should have a good congregation. I thank the Lord for the favorable impression made upon them.

Dr. Hammond, a minister of Honolulu, is doing his utmost to oppose our faith, and he attacks me in particular. He was present and heard me speak. I have written out more fully the particulars of the journey thus far, which you will see.

For two nights I have had very plain dreams in regard to Dr. Burke. In those dreams it was plainly laid open before me that the reason Dr. Burke refused to see me was that he was guilty of wrong and sin, and refused to come to the light lest his deeds should be reproved. I am quite anxious to hear from the Rural Health Retreat, for Dr. Burke sent in his resignation just before we left. I am more and more convinced that [his] rebellion is almost incurable. If a man proves a traitor once, he is apt to become a traitor the second time. One thing is certain, we cannot trust Dr. Burke again under any circumstances, as he has gone as far as he has in denouncing me and my work. Never would he have done this if he had not for quite a length of time been walking in the sparks of his own kindling, separating himself from the Sun of Righteousness.

The dreams I have had are very striking. One I had while on the boat and one since coming to Sydney. We need to be very guarded as to how we place responsibilities upon any man who has once betrayed sacred trusts. Somehow I feel like writing this.

Now, Brother Haskell, I suppose that you are in California and that you will find much work to do, and I hope that health will be granted you, and be careful not to overwork. You know that your head will not bear much perplexity, therefore shun this and do not load down with responsibilities that others should carry. If your brethren seek to save you from overwork, do not mistrust their efforts. Do not think that it is because they have not confidence in you that they put some of the responsibilities upon others, for this will make you wretched. "Thinketh no evil" [1 Corinthians 13:5] is one of the blessed attributes of Jesus Christ.

Your case has been laid open before me, and I know from what has been presented that you spend many hours of grief and despondency, because you think your brethren simply tolerate you, but do not put confidence in you and trust you. It would not be right for them to act toward you as they have acted toward Elder Butler. Men have placed him where God should be placed, and by so doing have ruined their own religious experience and have also ruined Elder Butler. The church was becoming strengthless, Christless, because they glorified men when every jot of glory should be given to God.

In the night season I was brought into a meeting where you seemed to be in much depression of soul. The Spirit of the Lord came into the meeting, and my guide addressed words to different ones who were present. He said, "We beseech you brethren to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly for their works' sake. And be at peace among yourselves." [1 Thessalonians 5:12, 13.]

And to you, Elder Haskell, he addressed the following words, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith but if any

man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul.” [Hebrews 10:35-39.]

Words of encouragement were spoken to you and cautions were given you. “Be not faithless, but believing.” [John 20:27.] He cautioned you to put your trust wholly in God, and that you should not be suspicious and mistrust your brethren, for your suspicions are often without true foundation. Your confidence is so shaken in your brethren that nothing they can do will be interpreted by you in an incorrect light. You imagine that something is concealed from you, that there is some underhanded work that by and by will be revealed. You have had some trials, but they are not half as great as you imagine. Evil is not determined against you as you suppose.

Many hearts beat in tenderest respect and love for you, but the enemy sees that he can afflict your soul. He sees that he can misinterpret words spoken and actions performed by presenting them in an aggravated light, and you accept his version of the matter. You make it evident that you do not believe that your brethren are true to you. You bemoan over things that do not really exist. You look back at the past and say, “Once we took sweet counsel together, and went to the house of God in company; but now he that is my friend hath lifted up his heel against me.” [Psalm 55:14; 41:9.] You are continually shutting yourself within yourself, expecting to be betrayed. Beware of Satan’s devices. Nothing can weaken and unbalance the human mind like brooding over supposed wrongs, thinking that you are not appreciated.

Through narrow views, your brethren have not always been thoughtful, considerate, and really just, and you feel that you have been wounded in the house of your friends. You place a wrong construction upon many things that your brethren do and say. Your feelings are injured, and you think that your motives are impugned, your most righteous actions misapprehended and condemned. This has been the case in a degree, but not to the extent to which you have thought it was so, and you long to withdraw from those who know you best. Here you make wrong calculations. Your brethren have had something to learn as well as yourself. Your character has not been faultless.

Your plans and calculations have not been without mistakes. Can you not remember that your own course of action has been a source of pain and grief to others? You did not give that sympathy, that consideration and comfort and courage, to one whom God had called and chosen, that you should have given. His life was near its close, and his spirit was grieved and sad, his heart broken because of the lack of sympathy on the part of his brethren. Think of these things, for he deserved no such treatment at your hands. Think of the Son of God when you feel that you are abused, that treachery and faithlessness have shaken your confidence in your brethren. Was not Jesus betrayed by those to whom He had shown infinite regard? Let not Satan set things before you in a perverted light.

Do not waste your precious strength in over-labor. Think candidly, think reasonably of these things, and God will surely grant you His blessing. Consecrate all, soul, body and spirit, to the Lord, that your course may be finished with joy and not with grief. The followers of Christ must walk in the light of His glorious example. You have every reason to cherish gratitude and thanksgiving, because Jesus lives to make intercession for us. His blood alone can purify us, his blood alone can cleanse from sin and wash us white from transgression. His righteousness alone will the Father look upon and accept in our behalf, for with His righteousness we shall be righteous as He is righteous. We shall not have our own righteousness, it is worthless. It is of no use to go about to establish our own righteousness, for we have none to establish.

We are not to cheapen the work by centering our thoughts upon ourselves. Think just as little upon yourself as possible. Think evil of no man. Christ's followers must walk in the light of His glorious example and at whatever cost of labor or suffering must maintain the purity of the soul and spirit through the grace of Christ, yielding complete allegiance to the reformatory doctrines of the gospel of Christ without mingling self with the work. Keep self subdued, and keep Christ ever lifted up, and push the triumphs of the cross of Christ.

Let it be your work, while life shall last, to extend the borders of His kingdom, and wage a daily war against all sin and ungodliness, whatever others may think of you. The matter of what others may think of you must be left in the hands of God. He is acquainted with the inwardness of every life, the motives of every action, the foundation of every character. Our work is to push the reform committed to us in the spirit of unvarying kindness and tenderest love. Self is not to be made prominent at any time; there is to be no seeking after supremacy. God knows this has nearly ruined the purity and success of the church and hindered the triumph we might have had.

Reformers are to work only in Jesus. Self is not to appear. "He must increase; I must decrease." [John 3:30.] We are to maintain a Christlike simplicity, manifesting pure, clear, straightforward, honest works. We will see men and women who manifest bitterness of spirit, who are talkative, and who reveal Satanic elements of character, for they are contentious, never at peace, never at rest, but ever stirring up that which is disagreeable. Let these professing but not practicing Christians see that the oldest workers of our cause are not destroyers but reformers, let them see that our work is not to ruin, but to save, to strengthen, to bind up wounds, to heal bruises.

Those engaged in the cause of reform must in no wise be dissemblers, so that it will be difficult to discern upon which side they are. There must be no underhanded working, no secret devising, for this is the way in which Satan works; but those who follow Christ must be resolute and unflinching. On the other hand, they must guard against the tendency of becoming obstinate through degenerate exercise of firmness. There will ever be need of the reformers learning in the school of Christ meekness and lowliness of heart. They should ever

hide self, be gentle and amiable as a child of sweet spirit; although their work shows no weakness, and is firm and abiding, because it is wrought in Christ.

There is danger that you will feel too strongly over some things that have taken place and have a gloomy, censorious spirit. This will make you miserable. You have a work to do for yourself that no one can do for you, for you are to abide in Christ as the branch abides in the vine. You must learn as a laborer together with God to practice the lessons of forbearance and love that Christ has given.

Because you have imagined that you were not treated with candor, and were not appreciated, your heart has been closing to love. Because you have not always had all the consideration that was your due, though your experience in this line has been limited, you think that generally you are not appreciated. You do not have confidence (shall I speak it?) in any one. If all your plans are not adopted and all your ideas are not received, you think it is because your brethren have some personal grievance against you, and you gather clouds of darkness about your soul.

Now, Elder Haskell, I entreat you to keep your soul in the love of God by faith. You have only a little period in which to walk in the footsteps of Jesus. The time calls for advanced movement in the works of reform. The light shining upon us will be received by some and rejected by many. Characters will be developed by the testing of God, and those who have been ambitious to be first will be found to be last, because the unholy ambition that prompts this desire for the prominence of self places men on Satan's side of the controversy. Self must be crucified in all who would be laborers together with God.

You may expect to be misapprehended by some, for it is not possible to appear before all in just the correct light, and we need not expect that all will understand us. Those whom we suppose to be our friends will become alienated from us. Your motives will be misrepresented; your losses, trials, self-denials, sufferings, and labors will not be appreciated, and your work will be disparaged. But was not this what Christ had to endure? Do we, who are Christ's followers, expect a better portion than had Jesus? We are to be partakers of the sufferings of Christ, that we may be partakers with Him of His glory. Serve God with full purpose of heart, and let not your spirit be chafed over that which you cannot help.

If Satan sees that he can make you weak and despondent, by causing you to ponder upon the supposed neglect of your brethren, he will make a world of an atom, by magnifying before your imagination things which are said and done with no intention of grieving you. Hold fast your confidence firm unto the end.

You cannot labor as you have in years past, and you must be at peace, restful and contented, seeing others bearing the burdens who have not become worn in the work. You must be satisfied to do less, manifesting cheerfulness and hope and faith, showing that you

do not in the least suspect that your brethren are working in secret against you, for it is not true; and I know whereof I speak.

Then go forward. Do not cultivate jealous distrust of those who love you. Stretch out your hands and heart unto God in earnest supplication, putting away every temptation of the enemy, and you will be able to lift up your face to the bright beams of the Sun of Righteousness, saying, Through the grace given unto me, I have preserved mine integrity. Although worn and compassed with infirmity, my faith is in God. I see Him in His compassionate love clearer than the noonday, and I rest in His love, securely rest in peace and safety. Then your light will shine in clear and steady rays. It is the reflection of the bright beams of the Sun of Righteousness.

Now, my brother, I have written you the substance of the matter as it has been presented to me, and I entreat of you to put away your mistrust and your misgivings concerning your brethren. You must cultivate confidence in them and not regard every movement they make in connection with you with suspicion; for if you cultivate this habit, it will grow upon you.

The great cry of the age is for power. You hear this cry on all sides. The Christian has access to divine power that is measureless, and it only waits his command to be used in the service of heaven. But though he has access to divine power, he is willing to be last of all. The cry of the lowly, contrite heart is always heard by the Lord, and no obstacles in earth or hell can interpose between such a soul and God. O that we might see and understand this.

Men feeble in mental qualifications, lowly in social position, through the grace of Christ have been wonderfully successful in winning souls to Christ. The secret of their success was that they had reached men through their faith and confidence in God. They had learned daily of Him who is wonderful in counsel and mighty in working. In the power of His grace they were laborers together with God. The life and experience of these men who relied, not on men but on God was like a tree planted by the river side, whose leaf will not wither but be always green, and his fruit will appear.

My brother, I want you ever to know that I am true and faithful. I am desirous that you shall be wholly victorious to the very close of your labors. Do not take counsel of yourself. Do not attempt to do any large thing, but walk humbly with God, and though that which you do may appear very small in your eyes, it will be written in the books of record as a success. We must battle constantly in order to fight the good fight of faith. We can keep our souls in patient trust only as we put on Christ. A general faith is not enough. We must put on the robe of Christ's righteousness, and wear it openly, bravely, decidedly, exhibiting Christ and not expecting too much of finite man; but keep looking unto Jesus and become ravished with the perfections of His character. Then we shall individually make manifest the character of Jesus and make it evident that we are invigorated by the truth, because it sanctifies the soul and brings into captivity every thought to the obedience of Christ.

I greatly desire that you shall have a trustful mind, that you shall not depend upon your past confidence in God, but have a present, fresh faith, and maintain your confidence without wavering. Your soul must daily be warmed and invigorated by the truth of the gospel, and you refreshed by a daily, living, and new experience. I want you to have comfort and hope and joy in the Holy Ghost. Never, never feel the slightest disturbance because the Lord is raising up youth to lift and carry the heavier burdens and proclaim the message of truth. It has been at this point that Elder Butler has failed. He is a deceived man and has been making far greater mistakes than those he supposed my husband was making when he was with us.

I hope there will never be the slightest encouragement given to our people to put such wonderful confidence in finite, erring man as has been placed in Elder Butler, for ministers are not as God; and too much reliance has been placed upon Elder Butler in the past. Even the messages and testimonies were made of none effect through the influence of the words and ideas of Elder Butler. This sin has not been repented of by some of our people, and they will have to go over the ground again and again unless they cease from man, and put their whole trust in the living God.

The mold which has been given to the work through the influence of Elder Butler has caused the labor of many toilsome years to be effaced. It is because men have been encouraged to look to one man, to think for them, to be conscience for them, that they are now so inefficient and unable to stand at their posts of duty as faithful sentinels for God, allowing no one to interfere in matters pertaining to their relation to God. Let men seek not to men but to God for wisdom. As a people we are not what we should be because we have depended upon the wisdom of mortals, and have not made God our dependence and trust. O when will the people of God learn to love God supremely and their neighbors as themselves?

Well, this letter was to have been short, and lo, I have made it long.

Yours in faith and love.

Lt 14a, 1891

Harper, Laura

Battle Creek, Michigan

March 8, 1891

This letter is published in entirety in TSB 63-67.

Dear Sister Laura Harper,

I thought I would write you a few lines because I have interest in your soul, and I am sure your feet have been dangerously long in the path that leads to perdition. You have not been

gaining any strength to overcome every defect of character, but you have been pursuing a course that is unchristian.

Now I know that had you followed the advice which I gave you in the name of the Lord, you would, today, be far in advance of what you now are spiritually. But all my advice was cast aside as naught, and I felt that it was no use to seek to do you good because my soul would be wounded and your soul unhelped, unless I should coincide with your ideas in regard to your marriage with Walter Harper. This I shall never do, because I know you are pursuing a course which is not right and which the Lord will not approve. If your course were right you would not have suffered as you have.

Your course since you left Walter Harper has been such as has not raised you in the estimation of any one who has the love of God abiding in the heart. You have ever loved to be in the society, and have encouraged the attention, of young men. This you have done to your own injury. Advice and counsel in this matter has not done you any good, but created in you feelings of resentment. But will you consider how the heavenly angels look upon the course you have persistently pursued in having your own way and your own will, strong, defiant, determined? You have kept to your own ideas irrespective of right or righteousness.

Does it pay, Laura? Can you afford to spend the few moments of probation in the kind of life you have chosen? Certainly had you consented to live with Walter you would not have been any more unhappy than you have been. You have set up your will, but is it God's will? But I wish you to see yourself as God sees you. You once loved God, but you have lost your first love. You do not love God; you do not love holy things. Your influence is not to others a savor of life unto life, but of death unto death.

In the place of growing in grace and the knowledge of our Lord and Saviour Jesus Christ you are separating farther and farther from the Lord. If you were pursuing a right course, you would not reveal this spiritual declension. The Bible is not precious to you as it once was. You read it a little out of a sense of duty, but not because you wish to hear the voice of God in His Word. You pray sometimes, but it is only a form. You do not take all your troubles to God and plead with an humble heart to know His ways and His will. We cannot sanction your course; we have not felt that your example was safe for anyone to follow.

In the place of widening the mark that separates you from the world, you have been narrowing the mark until it is obliterated. Should the Lord say today, Cut down the tree, why cumbereth it the ground, you would have no part in the first resurrection. Your conversation is not refined and choice; no one would suppose you to be a Christian by your loose, reckless talk and the company you have chosen of late years.

You are losing, and so is your sister, every day, making it harder and more difficult for you to retrace your steps. Can you afford to do this? Have you become entirely reckless, and careless in regard to your soul? I have a message from God to you that you need not

despair, but return unto the Lord; seek the Lord while He may be found, call ye upon Him while He is nigh. Let the wicked forsake his way and the unrighteous man his thoughts; let him return unto the Lord and He will have mercy upon him, and to our God, for He will abundantly pardon.

Lose sight of everything but one thing, that is: How is it with my soul? Should sickness and sudden death come to me now, what is my hope of entering the mansions Jesus has gone to prepare for those who love Him? Shall Jesus have died for me in vain? Will you choose your way, your will, and refuse to keep the way of the Lord? Your heart has been growing harder and harder, but, Laura, fall on the Rock and be broken; surrender yourself to God; return back to Jesus.

The same sunshine that once shone into your heart and melted it, the same sunbeams of the Sun of Righteousness that illuminated your mind with its pure rays, is seeking your heart and mind today. The same Jesus who spoke pardon to your soul is speaking to you today. His blood has lost none of its efficacy; it can cleanse you from all sin. The same Spirit that once drew you to Jesus with the cords of His love, is waiting to lead you back to Him again. Do not think of anything except it is Jesus. Break your heart, confess your sins, forsake them and turn to the Lord with full purpose of heart. When you show a determination to be right before God, to forsake your way for God's way then will He restore unto you His salvation.

Some things look impossible to you now that will certainly change in appearance when your heart is changed by the grace of God. Your heart has become sad at times as you know you are in an unsaved state and that you are grieving the Saviour by your wrong doings. When you come to yourself you are amazed at the distance you have placed between yourself and your Saviour. You have again and again resolved to reform, but you have as often failed because you made these resolutions in your own strength. Your moral power has become weak. Your will power is strong enough, but it is not strong on the Lord's side. You are not able to fix your mind upon the Word of God. You have talked enough, but it has only sunk you lower. Your heart does not feel when you try to pray.

Now, make a desperate effort, take your mind off from yourself, off from your securing a divorce, off from Walter, off from everything mortal, and commence with your own soul. Cry out in earnest, "Lead me to the Rock that is higher than I. Save, Lord, or I perish. Create in me a clean heart, O God, and renew a right spirit within me. Purge me with hyssop, and I shall be clean. Wash me and I shall be whiter than snow." [Psalm 61:2; Matthew 8:25; 14:30; Psalm 51:10, 7.]

We are surrounded with iniquity in its various forms. You need a helper. The Lord knows all our works, even our thoughts are before Him as an open book. I now make my appeal to you. It is to change right about. Step from under Satan's hellish banner, and step under the blood-stained banner of Jesus Christ. Will you do this? Will you change your spirit for the spirit of Christ?

When your mind delights to dwell upon heaven and heavenly things, there will be no desire with you to enjoy the society of young men. There will be kindled in the soul the most intense desire to be like Jesus. By beholding we become changed into the same image. Carnal thoughts, carnal feelings, will be no longer entertained. You will no longer [be] frivolous, cheap in talk, and unholy in life. Then you will reach through the grace of Christ the highest standard of purity and elevation of character.

I now commit you to God and to His grace. But work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to do of His good pleasure.

In love.

Lt 16, 1891

Irwin, Brother and Sister

Petoskey, Michigan

June 9, 1891

See variant Lt 16a, 1891. Previously unpublished. +Note

Dear Brother and Sister Irwin:

Some things have been presented to me in regard to the mission in Cleveland. I have felt great interest in that mission, for the Lord has presented before me that He had many precious souls in that city. I was shown that a house of worship should have been erected three years ago. A much larger work would have been done, had the leading men stood where they should, in piety, in devotion, and spiritual discernment. Time is passing, and the lack of personal piety and earnest, sanctified energy is felt all through the conference.

The Lord did not lay upon Bro. Underwood, or any of the brethren who were associated with him, the burden of establishing a health institution at Mt. Vernon. In this work they had not an eye single to the glory of God. All the energy and tact and labor that was bestowed on this institution should have been given to more specific work in making the Ohio Conference what it ought to be, but what it is not now.

Had the energies been directed to the building of a church in Cleveland and the establishing of a mission, properly planned and managed, the movement would have been well pleasing to God; it would have given character to the cause of present truth in that city, and very many souls would have been added to the church, of such as should be saved. Satan says, I will defeat that: there shall be no triumph of the truth in this city. So through unsanctified ambition and attention, the energies and the means were directed to the establishing of an institution at Mt. Vernon.

An effort has been made to have all the means available turned into this one channel. Men have been urged to moves that their own judgment told them were not best. Brethren are disappointed, and some are discouraged, as they see that their money is invested where they receive no benefit from it themselves and where it is doing no real good to the cause. And yet there has been a bitterness of spirit with some of the responsible men in this enterprise because they could not make all see the matter as they did and act according to their judgment.

An undue pressure has been brought to bear upon the people; flattering prospects of future prosperity for the institution have been presented; but in all this work, self has been largely interwoven, and the eyes of many have been blinded, so that they do not discern spiritual things. Thus some souls have become disaffected.

Great effort has indeed been put forth to make the Mt. Vernon institution a success. But is it a success? What if it should become self-sustaining? At what a cost! The important work that ought to have been done to bring prosperity to the cause of God is not done. Advance moves, which should have been made in other branches of the work, have not been made; angels of God have waited for the human agencies to co-operate with them, but they have met with a feeble response. The missionary spirit, diverted from the proper object, has been waning, and dissension, disunion, and discouragement have been leavening the conference.

Had the same energy, zeal, and devotion been given to the real, living issues concerning the cause of God in the Ohio Conference, and especially in the city of Cleveland, many souls <now in darkness of error> would now be rejoicing in the truth. The Lord's cause has been betrayed by worldly, ambitious projects that will prove an injury to those who devise them, hurting their influence by shaking the confidence of the people in these leading men. The work of God, that ought to have been increasing in power and efficiency, is left to struggle along as best it can, while every string is drawn to secure means that the Mt. Vernon institution may not prove a failure. I wish that everyone who has been misled by this matter might see the bearing of this enterprise upon the Ohio Conference. In time they will know something of this, but they cannot know the full extent of its influence.

I have much to write on this subject if I can find time. Ohio is years behind her appointed work and sacred responsibilities. The various endowments of the members of the church are so many entrusted talents which the Lord expects us to increase by constant use. He has made men almoners of His providence, to supply the necessities of the poor, who are always with us. There should be no swerving from duty in this line and no robbery toward God in withholding the tithes and offerings from His treasury. In this matter I appeal to the believers in Ohio to take correct observation of their bearings. What has the Lord signified that you should do to advance His work in your state?

When Jonah was commanded to bear God's message to Nineveh he fled to Joppa, but the journey was not a prosperous one. His experience has a lesson for us. If the Lord had a work

to be done in Cleveland, if a house was to be erected for His name's glory, a place prepared to gather in souls who embrace the truth, and all the interest, the energy, and money were turned into another channel, making it impossible to do what ought to have been done <years ago,> can you be surprised that the work has been hindered, that God has been dishonored, and that selfish projects have not succeeded? No man can serve two masters.

All the devotion that has been given to the Mt. Vernon Sanitarium was called for in another direction. If Jesus were on the ground, He would repeat the words spoken eighteen hundred years ago, "Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, lift up your eyes, and look on the fields; for they are white already for harvest." [John 4:35.] "Why stand ye here all the day idle?" [Matthew 20:6.] "The night cometh, when no man can work." [John 9:4.]

Lt 16a, 1891

Irwin, Brother and Sister

Petoskey, Michigan

June 9, 1891

Variant of Lt 16, 1891. Previously unpublished. +Note

<Dr. Kellogg: Please read and then place in Elder Olsen's hands or proper persons who will not neglect to give it due attention. I take it for granted you have more than you ought to carry now. E.G.W.>

Dear Brother and Sister Irwin:

Some things have been presented to me in regard to the mission in Cleveland. I have felt great interest in that mission, for the Lord has presented before me that He had many precious souls in that city. I was shown that a house of worship should have been erected there years ago. A much larger work would have been done, had the leading men stood where they should, in piety, in devotion, and spiritual discernment. Time is passing, and the lack of personal piety and earnest, sanctified energy is felt all through the conference.

The Lord did not lay upon Bro. Underwood, or any of the brethren who were associated with him, the burden of establishing a health institution at Mt. Vernon. In this work they had not an eye single to the glory of God. All the energy and tact and labor that was bestowed on this institution should have been given to more specific work in making the Ohio Conference what it ought to be, but what it is not now.

Had the energies been directed to the building of a church in Cleveland, and the establishing of a mission, properly planned and managed, the movement would have been well-pleasing to God; it would have given character to the cause of present truth in that city, and very many souls would have been added to the church, of such as should be saved. Satan says, "I

will defeat that; there shall be no triumph of the truth in this city." So through unsanctified ambition and attention, the energies, and the means were directed to the establishing of an institution at Mt. Vernon.

An effort has been made to have all the means available turned into this one channel. Men have been urged to moves that their own good judgment told them were not best. Brethren are disappointed, and some are discouraged as they see that their money is invested where they receive no benefit from it themselves, and where it is doing no real good in the cause. And yet there has been a bitterness of spirit with some of the responsible men in this enterprise because they could not make all see the matter as they did and act according to their judgment.

An undue pressure has been brought to bear upon the people, flattering prospects of future prosperity for the institution have been presented; but in all this work, self has been largely interwoven, and the eyes of many have been blinded, so that they do not discern spiritual things. Thus some souls have become disaffected.

Great effort has indeed been put forth to make the Mt. Vernon institution a success. But is it a success? What if it should become self-sustaining? At what a cost! The important work that ought to have been done to bring prosperity to the cause of God is not done; advance moves which should have been made in other branches of the work have not been made; angels of God have waited for the human agencies to co-operate with them, but they have met with a feeble response. The missionary spirit, diverted from the proper object, has been waning, and dissension, disunion, and discouragement have been leavening the conference.

Had the same energy, zeal, and devotion been given to the real, living issues concerning the cause of God in the Ohio Conference, and especially in the city of Cleveland, many souls would now be rejoicing in the truth. But the Lord's cause has been betrayed by worldly, ambitious projects—projects that will prove an injury to those who devised them, hurting their influence by shaking the confidence of the people in these leading men. The work of God, that ought to have been increasing in power and efficiency, is left to struggle along as best it can, while every string is drawn to secure means that the Mt. Vernon institution may not prove a failure. I wish that every one that has been misled in this matter might see the bearing of this enterprise upon the Ohio Conference. In time they will know something of this, but they cannot know the full extent of its influence.

Bro. Gilmore is not a man through whom the Lord can work; he has not an eye single to the glory of God. Selfishness has been woven into his life-experience. The advancement of the truth that God may be honored and souls saved to Christ has not been his chief ambition. Self stands first. If he can serve self, and yet see the cause of God advancing, he is pleased. But he must be thoroughly transformed in character, he must become Christlike in spirit and in works, or he will fail of securing that life which measures with the life of God.

The Lord's work, the Lord's cause, must stand first in all our aims and purposes. Jesus came to our world to save the fallen race by bringing eternity within the range of their vision. If eternal things once attract the mind, the present world will appear as it is, a mere atom. The infinite treasures of the eternal life will reveal, in comparison, the littleness of the temporal. Eternal interests will become all-absorbing.

Jesus did not come to destroy our interest in the duties which lie in our pathway here, but to break the spell of infatuation that the world's business casts upon the human mind. He lifts His voice in earnest, solemn warning, "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.] He brings to view the nobler world, placing before men the eternal realities which they had lost sight of. Pointing to the glories of the future life, He warns them of the danger of fixing their affections upon this world. He deposes it from the highest place, assigning to it a subordinate, not a controlling, power.

Bro. Gilmore loves the world. This is characteristic of the unrenewed man as presented in the Scriptures—an inordinate love for worldly possessions. Unless the love of God, with its subduing, controlling power, takes possession of the heart, the things of this world will surely engross the thoughts and absorb the affections. The spiritual vision is distorted, and earthly advantages are so magnified as to eclipse the heavenly attractions.

I have much to write on this subject if I can find time. Ohio is years behind her appointed work and sacred responsibilities. The various endowments of the members of the church are so many entrusted talents which the Lord expects us to increase by constant use. He has made men almoners of His providence, to supply the necessities of the poor, who are always with us. There should be no swerving from duty in this line, and no robbery toward God in withholding the tithes and offerings from His treasury. In this matter I appeal to the believers in Ohio to take correct observation of their bearings. What has the Lord signified that you should do to advance His work in your state?

When Jonah was commanded to bear God's message to Nineveh, he fled to Joppa, but the journey was not a prosperous one. His experience has a lesson for us. If the Lord had a work to be done in Cleveland, if a house was to be erected for His name's glory, a place prepared to gather in souls who embraced the truth, and all the interest, the energy, and money were turned into another channel, making it impossible to do what ought to have been done, can you be surprised that the work has been hindered, that God has been dishonored, and that selfish projects have not succeeded? No man can serve two masters.

All the devotion that has been given to the Mt. Vernon Sanitarium was called for in another direction. If Jesus were on the ground, He would repeat to you the words spoken eighteen hundred years ago, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to

harvest.” [John 4:35.] “Why stand ye here all the day idle?” [Matthew 20:6.] “The night cometh, when no man can work.” [John 9:4.]

Several times your mission has been presented to me as not managed properly. Young men and young women were associated together in too great familiarity. They were receiving impressions that would demoralize their character and open the door to sensual practices. The frown of God was upon the mission. Some one was remiss in duty, and I saw that the Lord would visit for these things. Again I have been shown that there was danger, that clouds and darkness were gathering about the mission because your example, Bro. and Sister Irwin, was not correct.

Nothing of commonness or familiarity should exist in the mission. Already the temptations of Satan have enclosed you; you are not safe where you are. The spell of infatuation is upon you. You have had light in warnings which the Lord has given to others similarly situated. In the warnings which I gave in your hearing directly after my return from Europe, did not the Lord speak to you? Were not those enough?

I did not call you by name, but when you were introduced to me I knew that your case had been presented to me at the time when that of Bro. Stone was urged upon my notice. I thought that the testimonies I there bore would indeed show that the rebuke of God is upon all this lovesick sentimentalism and familiarity of married men with women. This was the ruin of Oviatt, and I fear that it will prove the ruin of many souls.

I have heard of some things that have been taking place in the Ohio mission, just what have been presented before me as having brought the frown of God upon that mission and others in different states. Where there is an approach to unbecoming familiarity between married men and widows or young girls, how can you expect God to work in the mission? After the oft-repeated warnings that have been given, how can any venture upon this dangerous ground? Why does the president of the Ohio Conference show so great weakness? Why open the door to temptation? Why converse with another woman on a subject which should be mentioned to your own wife only?

It becomes leaders to make straight paths for their feet, lest the lame be turned out of the way. If there is an approach to this freedom of association on the part of the workers, let them find no place in the mission, for all connected with it should work circumspectly and show that the grace of Christ is abiding in their hearts. I have felt strongly of late that matters were wrong in Ohio, that men of experience were needed to direct the work in that conference. There is great need of divine enlightenment.

Many who fall under temptation and reveal great weakness of character, excuse their wrong course because of their circumstances or surroundings; if it had not been for this or that, they would have been all right. It is true that when everything goes smoothly, we may appear very well, but that is no evidence that we are Christians. If Christ is in the heart,

controlling the life, we shall manifest His spirit. The formation of Christian character goes on day by day. We must live to glorify God, instead of living to please ourselves; then there will be restfulness and calmness.

Those who are in positions of trust, bearing responsibilities in the work of God have no safety unless they are constantly watching unto prayer. He who ceases to watch and pray will be overcome. Temptations will come, and the only way to resist them is to abide in Christ. Be Christians at home; live as in the sight of a holy God, not seeking to do any great thing, but just day by day living a life full of fragrance; by kindly words and deeds cheering and helping all around you. Do not confine your attention to a few favorites, but for Christ's sake show kindness to all, without partiality, without hypocrisy. A circumspect, holy life is a light to the world.

The influence of an un-Christlike life on the part of a professed Christian has been presented to me in this manner: A man entrusted with the care of a garden has neglected his work. The vines are trailing upon the ground, stumps and unsightly rubbish obstruct the paths, and the garden beds are choked with thistles. Yet this slothful servant goes to his neighbor and says, "I have come to help you set your garden in order. I know how to make great improvement in it and am pained to see it neglected." The neighbor is not blind; he looks over to the speaker's own plot of ground and thinks, "He might better attend to his own neglected work."

How many are neglecting the garden of the soul, who are unlovely in word and action, not circumspect in their home life, and yet trying to set others right. If all could hear the careless words and witness the unchristian deportment of those who are laborers among them, how much success would these workers have in saving souls from death and hiding a multitude of sins? O, what a farce is the religious life of many who profess to believe the truth!

Let every professed Christian be just what he professes to be—Christlike. This will be considered by many a long, hard hill to climb. It will be, if they consent to make it so. But an earnest, determined effort to overcome in the name of Jesus, a will surrendered to Christ, a heart so closely united to Christ that His grace will flow into it, will make the Christian life easy. We must elevate the standard and begin just now to glorify God. As Christ's ambassadors, we need the divine toning up. We want the fresh breezes from heaven to give vigor to our stagnant spirituality.

I might point out in your life acts entirely unworthy of a Christian; but that would only be like picking the leaves off a living tree; they would put forth again as strong and full of life as ever. The work must be done for the heart. Then there will be a vivid sense of Christian courtesy and propriety; there will be high-toned morality, because the soul is beholding Jesus and becoming changed into His likeness. Then you will manifest carefulness in all the little things, taking up the duties nearest which have been neglected while you were ready

to teach and admonish others. The only life which is worth living is one whose influence tends to elevate and ennoble other lives.

We need to maintain a close connection with God, for at almost every moment there will be demands upon us for thoughtfulness, for moral courage, for honest decisions. Those who have no real connection with God will acquiesce in things as they exist, drift with the tide, yielding to wrong influences instead of resisting evil and inspiring others with higher, holier purposes. These persons are hindrances to the advancement of the work. When they meet the record of their life, they will be compelled to see that it has been a failure, and to hear the just sentence, "Thou art weighed in the balances, and art found wanting." [Daniel 5:27.]

Only that life and character which will stand the test both for time and for eternity can be called a success. A practical application of the truth to the soul will bring the life and character up to the divine standard. The workers in this cause may be true, they may live a noble life, and make life worth the living.

Special light has been given to the conference in Ohio, but many do not heed the warnings; they do not attend to what the Lord would teach them. The danger signal has been lifted, and it is the duty of all to take heed.

Lt 17, 1891

Irwin, G. A.

Harbor Springs, Michigan

July 20, 1891

Dear Brother Irwin,

Your letter and your wife's were received in due time, and this is my first opportunity to answer you. In regard to the introduction to you, as near as I can remember I should have said that the first knowledge I had of you was from Brother Underwood. I inquired, I think, who you were, and he told me your name. When I wrote to you, I thought I had had an introduction. These little particulars are not all clear in my mind. Meeting so many, and being introduced to so many, one would need to have an immortal mind to retain all such particulars. I accept your statement and acknowledge that instead of an introduction to you I was, through inquiry, told your name. I was also told the names of others whose appearance struck me as if I had seen them before.

You seem to feel much aggrieved that I would listen to Elder Rice and then refuse to see you and hear your statements. I was much surprised at seeing Elder Rice. Had I known his errand, I would have refused to listen to him. He began to relate some things in regard to matters in Ohio. I had not strength to hear him and told him that I had come to Petoskey to escape these difficulties and trials, and find peace and rest. He continued talking, however,

even while I was standing, my brain and nerves taxed to the extent of my power to endure. I knew it was not courteous in me, but I could not ask him to stay to eat with us. I did not ask him to come again. I told him it was not proper to bring these troublesome matters before me, and throw disagreeable burdens upon my soul, when I was trying to get away from just such things. I advised him to go to some of our responsible men instead of burdening me.

The thought that I might have to present things which I knew existed, to reprove the familiarity which has been so often presented before our people as sinful, made me sick at heart. My soul was pressed as a cart beneath sheaves. It was not like me to show no gladness at seeing one who came so far to meet me and to let him go away without asking him to eat with us. It hurt me to do this. These things place me in very unhappy positions.

I told Elder Rice my condition, worn in mind and suffering from pain in my head and heart; it was impossible for me to hear him through. For weeks I had been threatened with paralysis. I told him that the least information of anything like too much freedom and familiarity on the part of others in their association was so painful to me that I could scarcely endure it, for confessions were coming to me from different persons, telling of their imprudence, how they had ventured into temptation, fearing no evil, until they had fallen into sin, and begging me to tell them how to make things right.

I said then that I would gather together all the articles of recent date that I had written on this subject and send them to every church in the land. By my direction, my secretary hunted up the articles which have not been published and sent them to Elder Rice. When she questioned as to whom she should send them, I said, I do not know; if you send them to Brother Irwin, they will go no farther, and I shall be responsible if the same things are repeated in the mission. I know not to whom the letters were finally directed, but think that they were sent to Elder Rice with a request that you should have them or read them. I designed that the church should be warned, or they needed these very cautions and warnings.

My health did not improve after this experience. I could not write on The Life of Christ, and went to the camp meeting in northern Michigan. I suffered much from pain in my heart, and my secretary said, "If others come to see you, they will not have the chance till I interview them and learn what they have to say. No more burdens of this character are to come on you." About that time your letter came, soliciting an interview. I had no hesitancy in answering you as I did, knowing that I was not able to see you or to hear anything more of this matter. I dare not imperil my life by a relation of matters which have been so painful to me.

I have been urged by the Spirit of the Lord to fully warn our people in regard to the undue familiarity of married men with women, and women with men. This lovesick sentimentalism existed in the mission at Cleveland before you were connected with it. I was shown you with others, manifesting the same; whether this was in the past or the future I cannot say, for

often things are presented to me long before the circumstances take place. I wrote out that which I had seen, but could not find the matter when I wished to send it and therefore had to re-write it.

When Elder Rice came to me with his burden, I knew that the enemy had arranged matters so that what I might say in reference to the dangers threatening the mission would have but little force. When I am moved by the Spirit of God to give reproofs, many are ready to say, "Someone has told her all the circumstances to which she refers; that which she has written is from hearsay." However great may be the error or sin of those who have been led astray in this matter of improper familiarity, it is too often the case that they do not sorrow because of their own weakness and defects, because of their lack of spirituality and devotion to God, but they complain that their case has not been dealt with in a manner to suit them, or to save them from embarrassment.

The question with you, my brother, should be, "Have I, in my course of action, given occasion for my good to be evil spoken of? Have I abstained from the very appearance of evil? Have I grieved the Spirit of God? Have I, in my position of responsibility, made straight paths for my feet, lest the lame be turned out of the way? How stands my case as God views it?" If Elder Rice has manifested imprudence, a lack of judgment in his use of the message I have sent, he must answer to the Lord for this. I shall not be accountable for his sins or his want of wisdom.

Every phase of this bewitching spirit of familiarity, this breaking down of the reserve and modesty that should exist between men and women, is Satanic in its origin and its workings. It is Satan's snare, his delusion. The trouble is with the heart. Unless the soul that has been once tainted with this power is truly converted, he will pass over the same ground again, and will be less able to withstand the devices of the devil.

The more our faith fastens and feeds on Christ, the more peace and confidence we shall have. The more we contemplate the unseen realities of the eternal world, and the more we by faith and hope enter into the city of God, walk through its streets, survey its glorious mansions, listen to the praises that ascend to God and the Lamb, the less will be our danger of being led astray, the less shall we desire human flattery or praise. The reason why we are so weak and have so little sense of true propriety of conduct is that our minds dwell so little upon heavenly realities.

The only way to displace every earthly object that would absorb our thoughts and affections is to have the mind weighted and balanced with things that are superior, even the eternal realities. Let the mind contemplate the great design of God in giving the rich and abundant promises of His Word to charm, to captivate, the human heart, so that the common and earthly things that naturally arrest the attention might appear as dross in comparison with the excellence of those things that are eternal.

You feel grieved because I refused to bid you come to Petoskey. One came without asking; if he had asked, I should have said decidedly, No; I am not able to see you. I plainly laid before this brother my state of health, and he should then have said no more upon the matters that he came to present. But after he had talked a while, I knew that I was unable both physically and mentally to endure any further strain and told him I could hear no more. You have charged me with partiality. Cannot you see that your coming would only burden me?

Neither you nor your brethren can discern the true state of ... [four pages missing] ... escape some of them.

But my brother, if I have refused you an interview, it was because I was at the time engaged upon matters which could not be deferred, preparing articles for publication to meet a pressing necessity, or I have had burdens to bear in meeting, which were all I could possibly endure. During the conference I was suffering pain and distress. Every day I had to fight the fight of faith. I could not engage in conversation with anyone unless compelled to do this; there were important matters at stake which could not be neglected.

All I can say is, I did all that was possible for me to do. I worked hours while others were sleeping: I visited all I could out of meeting, I bore the heaviest burden for souls. It is this hard labor that has enfeebled me, making it impossible for me to write upon the life of Christ.

My mind is so weary, my powers all the time so overworked, that I have little physical or mental strength. How little my brethren, who are so ready to judge me, know of my trials and conflicts. To do that which I understand to be the will of God, to subdue unbelief, to walk by faith, when my condition of health is so precarious and my life seems to be hanging in the balance through heart weakness—inability to take one free breath—all this requires a struggle that few can appreciate. No one but the Lord knows the steps I take when every advance step seems an impossibility.

One year ago I visited Petoskey for the sake of being where I could not see so many things to be done. I had designed to remain until cold weather compelled me to leave. But there came a pressing request for labor which I could not disregard. Knowing my interest in California and my repeated requests that help should be given to that state, the General Conference Committee had this proposition to lay before me: Elder Olsen and Elder Durland would attend the California meeting if W. C. White and his mother would attend the important meetings to be held in the eastern states, where these brethren had purposed to go. No time was given me to consider the matter. I must at once telegraph yes or no. I answered, Yes.

For three months I labored as earnestly as ever before in my life and was blessed of the Lord. In Washington, D. C., I worked too hard, but felt such intense interest that I could not forbear. After attending the round of meetings that had been planned, another four weeks'

work was laid out before me. These included meetings at Philadelphia, Pennsylvania, Mt. Vernon, Ohio, and Syracuse, New York.

The meeting at Mt. Vernon was appointed in response to requests from yourself and others. I do not always answer such requests at once, because about four ways equally important present themselves. I cannot say no, and I dare not say yes until I see the providence of God indicating the route I should take. I had written letters to the effect that I would attend meetings on this line. But suddenly heart failure came upon me. These attacks come very unexpectedly, and it appeared that I could not live. No human power could give me relief; the Lord alone could restore me. Our friends in Washington were alarmed, and by their counsel we started at once for Battle Creek.

During that journey the threatening peril passed away, and upon reaching Battle Creek I learned why I had not been permitted to complete the round of meetings. Brethren in Battle Creek were praying that the Lord would send me there, for my testimony was needed at that time. The Lord laid upon me special burdens, which I carried until the conference, and all through the conference. I suffered great pain of the heart much of the time, but heeded it not; there was work to be done, and I must do it irrespective of suffering. I could sleep but a few hours at night. This constant burden has remained upon me ever since.

After the visit of Elder Rice at Petoskey, I attended the Northern Michigan camp meeting and labored hard. In consequence of a death trap (an out-house) on the premises where I made my home during the meeting, I had an attack of malaria soon after my return and was unable to think or write. When your letter came soliciting an interview, I could not say, Come. I knew it would be at the risk of my life. I said, "Spare me." I say again, Spare me these unnecessary burdens.

If my brethren would be circumspect in their course of action, as they must be if they ever see the kingdom of heaven, if they would not enter into temptation, I should not be compelled to devote time, distressing thought, and labor which cuts to my very soul—disagreeable in the highest sense—to unfolding to them their danger, and as a faithful watchman giving them warning. The time devoted to these painful duties might be given to the salvation of souls that are ready to perish.

Christ said to the Pharisees who were constantly complaining of Him, "The Son of Man is come to save that which was lost." [Matthew 18:11.] Will those who have had the truth, who know the requirements of God, keep the way of the Lord so that my work may be of a different character? Will they make reproof and warnings necessary for their souls' salvation because they do not heed the light the Lord has been giving us in His Word and in the testimonies? These instructions they will read and appropriate to themselves if they have a settled purpose, as had Daniel, not to defile themselves. Will brethren make it a painful necessity for me to write to them things grievous to my own soul and then feel ill-treated and abused because they do not discern in their case the danger and depths of the working

of Satan? They find fault with the message and the messenger, they pity and sympathize with themselves.

God is working to save them, the Lord Jesus is knocking at the door of their hearts, the True Witness is saying to them, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm—and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear: and anoint thine eyes with eyesalve that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore and repent." [Revelation 3:15-19.]

"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." [Verses 20-22.] Will the church hear? Will its members understand the message Christ has given? Will they cease to walk in the counsel of their own hearts, and heed what the Lord shall speak unto them?

Your course has not been right before God. If Brother and Sister Rice have done wrong, go and talk with them and see if matters cannot be adjusted. I cannot say that it is his duty to remain at the mission. I cannot say that God would have you remain there after showing such manifest weakness in the face of reproofs and warnings. "I know thy work: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." [Verse 8.]

Do not appeal to your own sympathies; do not dwell upon what Brother Rice has done or has neglected to do. Humble your own heart before God. You are not to sit in judgment upon the case of others until you show greater wisdom in making straight paths for your own feet. You may say, "Does Sister White think me all bad?" No, I do not; but one blot upon the character, one sin unconfessed and unrepented of, will close for you the gates of the city of God. You had light, you had knowledge, but did not choose to appropriate it. It meant someone else, not you. I love your soul, and I beseech you not to be deceived, but to see that you must follow the Lord with undivided heart.

The Saviour chose Judas, not because he was perfect in character, but notwithstanding his defects; He would give him the advantage of His own lessons of godliness, His own perfect and righteous example, that he might choose the beauty of holiness. Judas was always thinking that he would reform, but then he thought that his good qualities would counterbalance his hereditary and cultivated traits that were evil. I write these particulars to

you because you have had so many temptations, so many jealous thoughts, and so great misunderstanding of me and my work.

All the time I am forced to give to perplexing matters requiring reproof is so much [time] taken from the very work the Lord would have me do. I am perplexed, distressed, and fearfully afraid for the souls of some who have had light and evidence but do not appropriate the same. They are erecting barriers that prevent me from doing the work I should attend to.

Now the General Conference has requested that I go to Australia this fall. I came to Petoskey to be free to write, but letters have followed me here, and I have had to answer them. The long letters that are called out from me are a heavy tax, though not so severe as conversation. I have as yet spent less than three weeks this summer in writing on the life of Christ. I feel that this book should be completed before I go to Australia, yet the people there have been for years pleading and entreating for me to bear my testimony to them.

And my brethren and sisters in America who have long had the light will, if the testimonies do not agree with their ideas, sit in judgment upon the message and the messenger as you have done. In their own eyes their judgment is sufficient. God pity His people, for the time will come when they will desire a vision from the Lord and will not have it. They have shaped their course according to their own understanding; but not according to the teaching and character of Christ, which is the only standard of righteousness.

I now leave this matter with you, and I beseech you not to excuse yourself in your too great familiarity with Sister Swift or any other woman. Not only do you blind your own eyes, but you become a blind leader of the blind. I am sorry for Sister Swift; it is evident that she has not that high standard of womanly dignity and circumspect deportment that would make her safe under trial and temptation. I know the danger, having had it presented before me so often. There is not one semblance of excuse for you or for her, and your wife has not done her duty to either of you. If Brother Rice and his wife have not conducted themselves as Christians, they must answer to God for this; but whatever their conduct, it cannot lessen your sin in the least particular.

Those who claim to believe the Bible should live in accordance with its teaching, and thus be doers of the Word of God. The Scriptures enforce the highest morality. They present moral and social duties; they teach self-denial, and all true believers in the Bible will practice self-denial. There is a positive necessity that in every phase of human life those who claim to believe sacred truths should practice what they believe and teach to others.

The disciples of Jesus practiced His teachings. Jesus said of some that they did not believe in Him; He knew all such, they became offended at His sayings and left Him. These are mentioned as exceptional cases. They became the bitterest persecutors of Jesus. But as a rule the disciples of Christ conformed to the teachings that they gave to others. They

practiced the lessons that were enjoined, and taught others to do the same. With all true believers there must be an utter disregard of selfish considerations. Their works, their behavior, must give no occasion for any to speak evil of them. Propriety of deportment, honesty, industry, deep piety, must be revealed in life and character. The truth we seek to advance must be substantiated by both precept and example.

I would warn you, my brother, to make straight paths for your feet, lest the lame be turned out of the way. I love your soul, but I hate every semblance of conduct in you that would make you and those associated with you spiritually weak. Beware of anything that will lower your ideas as to what constitutes correct deportment, so that a departure from purity will be regarded as of no special consequence.

Lt 17a, 1891

Ings, Brother and Sister; Fulton, John

On Steamship "Alameda,"

November 18, 1891

Dear Brother and Sister Ings, and Elder Fulton:

I have learned of Dr. Burke's resignation. I am sorry indeed for this, for he is repeating his first experience. I see now, as ever I have, the danger of binding up in connection with, or in association in labor with, worldlings, professors or non-professors, who are in opposition to our faith, and who have no faith in the testimonies of reproof which the Lord sends. Not the least good can come of such a combination, or marriage in business, believers with unbelievers. There can be in this our work no more combination than oil can mix with water. Here is where the delusion and deception have come in. The world has been placed in front to carry out the workings of the enemy by his own subjects, the children of disobedience, and the children of God have been belittled, suspicioned, accused, and defamed by the agents of the wicked one.

It is time our people who profess to love God heed the voice of the Spirit of God. Press together, press together. In unity there is strength, in dissension and drawing apart there is weakness. God would not have the soldiers in His army give away their fellow soldiers to the enemy, while they are overflowing with sympathy for the enemies of Christ and the truth. O consistency, thou art a jewel! God's people who have for many years been engaged in the work of God are set aside for a complaint coming from the enemies of God and the truth, and these enemies of Christ take their place.

Where all of one faith should stand true as steel to the interests of each other, there is watching as spies, there are testimonies drawn out from persons, and an educating school is

formed through this process of surmising and reporting evil that will separate the souls from God and open the door wide for the polluting, corrupting power of Satan to have full sway over the minds of the workers. There will be a suspicion created against one who is entirely innocent of any wrong but who was simply discharging his duties as best he knew how. God is not at all in this business, of those of the same faith thinking the worst of believers in the truth, while the mantle of sympathy and love covers those who are full of bitterness against Jesus, who is the Truth, the Way, and the Life.

God calls for all who claim to be His followers to show their faith by their works. We are not to enter into secret confidences with those who love not God nor keep His commandments. We are to seek most earnestly to keep in sympathy and harmony with those of like faith, and we will do this if we are indeed a living branch of the True Vine. They will be one in Christ, brought into practical sympathy with Christ in His mission and in His work, to save the souls for whom Christ has died, not in their sins but from their sins.

But these sinners are not in any case to have the supremacy over the children of obedience and light.

The children of God are to appreciate and love that which Christ loves, and His saints are to be one in sympathy, as He, Christ, is one with the Father. They are not to draw apart from one another and work away from the prayer of Christ, and associate with worldlings, willing to be divided and stand apart from God's chosen ones, while they link up in bonds with unbelievers. In this they are showing what manner of spirit they are of, speaking bitterness to one another, thinking evil of one another, yet expiating largely on the sympathies to be bestowed on those who hate God and the truth. All uncharitableness is to be excluded, and God's people are to be bound together in the holy bonds of unselfish love.

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. 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. And the glory which thou gavest me I have given them; that they may be one, even as we are one." [John 17:14-22.]

Here are truths, deep, broad, and eternal, to govern every church in our land that accepts the truth of heavenly origin. "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.] Here are the principles to be acted upon in the church and in all our institutions. To take any other course of action is not to keep the way of the Lord but to

walk in the sparks of one's own kindling, and bring in principles after the fashion and order of the world, which will take the strength and vital godliness from the church, however much they may claim to be the followers of Christ.

Listen to Him who spake as never man spake to His children who believe in Him: "If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you." [John 14:14-17.]

Then I ask, How can it be possible that those who love God and the truth will be truly estimated and kindly received by the world who seeth not the truth because they see not and love not the Author of truth? "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?" Let everyone mark the answer, "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." [Verses 21-24.]

Here is presented the line of demarkation clear and distinct between him that serveth God and him that serveth Him not. Will those who are associated together in our important institutions see the difference Christ has placed between the believers and unbelievers? Then let them not advocate by precept and example that the disobedient, unbelieving element possess so much of the grace of Christ that they will appreciate the spirit and the work of those who love God and keep His commandments. Christ says they will not know the truth, because they see not Christ and the Father. Satan is well pleased if he can so impose upon inexperienced minds that they shall believe that all is good of the disobedient, all is virtue and truth in the words of those who are of the world, agents of the wicked one, while they must regard with suspicion those who love God and keep His commandments, and believe all is bad of them which the disobedient may arraign and forge against them.

There has come in a wonderful blindness in consequence of the perverted experience of men who have joined in bonds of affinity with the world. These men have not a vital connection with Christ. They see not Jesus as He is, and see not the beauty, loveliness, and exalted character of the truth. They put darkness for light and light for darkness.

Dr. Burke has placed himself on the world's side, and I feel very sorry for him, for his moral and spiritual eyesight is blinded. He sees nothing clearly, and after every effort shall be made to open these blind eyes, and if he refuses to see, then by all means accept his resignation. God would have men in responsible positions who are praying for uncorrupted,

unstained, pure religious discernment that they may educate correctly in our health institutions. There must be no betrayal of sacred trusts for this would be the traitor's work. The institutions for health should not be a school where surface work is done and the heart uninstructed, but where there shall be education after the Divine mind and will; for, in order for our medical institutions to be what God would have them there must come into them a regenerating power, a spiritual life, that each worker must strive to live by every word that proceedeth from the mouth of God. They are not one of them to receive their inspiration from those who are bitter against the truth, to institute a criticizing judging against their own brethren and sisters whom they are taught by Christ to respect, to love, to esteem better than themselves. The workers at the Health Retreat need to unlearn many things. Those who are in positions as teachers need, indeed, that one teach them the first principles of Christianity, which is to love one another as Christ has loved them.

Whatever moral power any of us possess it does not come by inheritance, it is attained only by [a] minute-by-minute fight of faith. This is the only way anyone can come into possession of the higher wisdom which is first pure, then peaceable, and easy to be entreated, full of mercy and good fruits. These words are to be carefully pondered. Unless they are practiced, the souls will be lost. "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another." [Ephesians 4:25.] These words need to be acted upon, for the Lord looketh upon the heart, and He cannot be in any way deceived by pretense and by hypocrisy.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore, be ye not unwise, but understanding what the will of the Lord is." [Ephesians 5:11-17.] These Scriptures were presented to me as applicable to the situation at the institution at St. Helena, and much more has been opened before me, but I hope and pray that God will give them hearts of flesh and take away their hearts of stone that they may be converted and saved unto eternal life.

God will not be trifled with. There needs to be a complete renovation in the Health Retreat. A working from Christlike principles, then the cloud resting upon that institution will be rolled back. Never, never will the Lord vindicate the work that has been going on for some time in the institution at St. Helena, where there is no distinction made between the precious and the vile. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with

all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Ephesians 4:29-32.]

We have the fullest faith in laboring for sinners to be converted, but we have not a particle of light from God to regard sinners as saints, and those who love God, our brethren, regard as sinners because sinners mistrust them and complain and murmur against them. "Be ye therefore followers of God, as dear children; and walk in love, as Christ hath also loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor. But fornication, and all uncleanness or covetousness, let it not be once named among you as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather the giving of thanks." [Ephesians 5:1-4.] Here is where there is something that is essential to be set right: If Jesus should stand in the gentlemen's bathroom, He would purge it from its uncleanness and unholy conversation and its low cheap sentiments that proceed from unsanctified lips and impure hearts, "neither filthiness, nor foolish talking." O, what examples in words and deportment have been given unbelievers!

Educating needs to be carried on through the departments of the various branches of the work of entirely a different kind than has been given in times past. Read the words found in Ephesians 5:5, 6. "Let no man deceive you with vain words: for because of these things, cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: Walk as children of the light: (for the fruit of the Spirit is in all goodness and righteousness); proving what is acceptable unto the Lord." [Verses 6-10.]

This work of close investigation has been strangely neglected, while there has been a seeking spot and stain, or catching up some little supposed mistake, in those who were far nearer the kingdom of God than those that accused them. This mold that has been given to the institution must be changed. "And have no fellowship with the unfruitful works of darkness but rather reprove them." [Verse 11.]

O, there is need of the grace of Jesus Christ passing into the heart of every worker in the institution, from the highest to the least, if you meet the condition of the heavenly Father's blessings. The question is asked by Dr. Burke, What do you care for right or wrong? A great deal, Dr. Burke. If I did not, I would have held my peace. I would not have given the exhortations and reproofs that I have done to bring sinners to repentance who think themselves just. Jesus loves these deceived souls, although they are blinded, deluded by Satan and his agents.

Jesus loves His children, even if they err. They belong to Jesus and we are to treat them as the purchase of the blood of Jesus Christ. Any unreasonable course pursued toward them is written in the books as against Jesus Christ. He keeps His eye upon them, and when they do their best, calling upon God for His help, be assured the service will be accepted, although

imperfect. Jesus is perfect. Christ's righteousness is imputed unto them, and He will say, Take away the filthy garments from him and clothe him with change of raiment. Jesus makes up for our unavoidable deficiencies. Where Christians are faithful to each other, true and loyal to the Captain of the Lord's host, never betraying trusts into the enemy's hands, they will be transformed into Christ's character. Jesus will abide in their hearts by faith.

All this spirit of picking flaws in a person's words or deportment, setting one and another on their track to think evil and to communicate evil, is of Satan. Dr. Burke accuses me of having the spirit of the evil one. Dr. Burke, the Lord be judge between thee and me. I present this charge before the Lord. When Ahab met Elijah after he had been doing wicked actions, and when his apostasy affected all Israel, he said to the man whom God had given a message to the king, "Art thou he that troubleth Israel?" Elijah answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." [1 Kings 18:17, 18.]

God has given me my work, and that message He gives me I shall bear whatever the consequences may be. I expect to meet in the judgment the words spoken to Sr. Gates. Whatever report she has made which inspired Dr. Burke to speak, with pen, words to me as no man or woman has ever addressed to me by pen or voice, reveals the spirit that has been fast becoming a controlling power in the Health Retreat. Now, all the words I uttered, I did because I could not endure the wrong practices which were perverting souls as is evidenced in the spirit and the manner of working that Sister Gates has been engaged in. The rebuke of God is upon her, and upon those who have inspired her to engage in a work that God has never set her to do—to judge and accuse and condemn, while the one in error was left unwarned, uncorrected.

This is the manner of Satan's working, but the rebuke of God is upon all who participate in this kind of work from the greatest to the least. The precious children of God whom Satan and his angels are seeking to destroy, are to be strengthened and encouraged, and not to be torn in pieces. The best missionary work that can be done is to help and strengthen her sisters in the faith, all seeking to be faithful and true in a humble way, never stabbing in the dark, and neglecting the plainest duties marked out in the Word of God, to deal faithfully with those she thinks in error.

I have done only the work God has given me to do, the very work I have been doing for the last fifty years. What means this spirit of denunciation because I have not shunned to declare the counsel of God? And I have other things to say at the right time. When God says speak, I shall do this. But I feel great pity for Dr. Burke, because he is departing from the living God, and for what? O, let him answer, For what? Dr. Burke, For what? A mess of pottage. Selling your eternal interest for a cheap price. Will he yet see? I ask myself, Will he repent? Will he be converted? Will he renew his covenant at the cross of Calvary? "As for me and my house, we will serve the Lord." [Joshua 24:15.] Will he now cleanse the soul-temple of its moral defilement, and let the Spirit of God supply the vacuum?

He has so fully established the idol self in the heart and worshiped at its shrine, there has been no room for Jesus, no room for light, for love, for meekness, and lowliness of heart. Self is magnified into wonderful proportions. His only hope is to die to self, crucify self. If not, he loses that life which measures with the life of God. It is life or death that is set before Dr. Burke. "Choose ye this day, whom ye will serve;" "If the Lord be God, follow him: but if Baal, then follow him." [Joshua 24:15; 1 Kings 18:21.] I would give my own life if such a gift would save his soul, but it would not. Though Noah, Daniel, and Job, were in the land, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness, which is the imputed righteousness of Christ.

The end is near. It is not long before the passions of the carnal, selfish heart will be revealed and every secret thing brought to light. O, that angels of heaven would impress upon human hearts the peril of choosing to walk in the sparks of their own kindling and refusing to walk in the way of the Lord. Now, Dr. Burke, in the judgment you cannot say you received not the warning the Lord has sent you. I have told you that unless you turn from every evil way, separate from sin and sinners, and no longer make them your confidence, and you come out from them and be separate, you will become darker and darker until you will not hesitate to do very many things you now think it impossible for you to do.

The Lord is still gracious; the Lord will still pardon, but your character must be transformed. There must be no guile found in the mouth of those who stand on the sea of glass. All this exaggeration, all misstatements, everything untrue must be put away from you, and you stand forth out of every secret work, open as the day, and you living as seeing Him who is invisible. This is the last appeal I expect to make to you. I have still a letter, packed away by mistake, I shall send you if the Lord bids me, then our communication ends if you remain of the same mind.

[Note in margin:] Will you please read and return to me as I have not another copy. Reserve a copy, if [you] please, but return this and oblige. E.G.W.

Lt 18, 1891

Irwin, Brother and Sister

Petoskey, Michigan

June 29, 1891

Brother and Sister Irwin:

On my return from the camp meeting at Sherman, Michigan, I found your letter requesting an interview with me. I do not think this is essential. It would take time and money, and I am

so pressed with writing and many cares that it would be painful to me. You must excuse me from this additional responsibility. State plainly by letter what you wish to state.

I have addressed you both, including Sister Irwin's name, because she is connected with you and should have seen the danger, the appearance of evil, in your having the least talk upon common subjects with any other woman. It is no virtue in her to be so wrapped up in any woman that she cannot see that her husband is not treading in safe paths in giving that woman undue attention. Warnings have been given again and again, but notwithstanding this there has been too great familiarity in your association with Sister Swift.

Sister Swift should have heeded the warnings. You should have guarded yourself at every point. And if you did not abstain from the appearance of evil, your wife should have had discernment enough to warn you both. She might regard it as a virtue to be so free from jealousy and evil surmising that she would not see any danger; but it is her duty, if she loves her husband, to guard his reputation sacredly, to be watchful, and to speak words of caution. This she should have done to Sister Swift.

Sister Swift has lacked discernment in that she did not keep herself perfectly clear in her widowhood, standing in piety, in reserve, in modesty, not giving the semblance of a chance to evil or encouraging you to indulge in the least familiarity with her.

Has not enough been written in regard to this matter? Do you feel that you are an exception, that your mountain stands sure, that no exceptions will be taken to your undue attentions, your uncalled-for interest in, and association with, another woman than your wife? Satan has put a blind before your eyes. This matter has been presented before me in the light in which the Lord regards all such things. The trouble is with the soul. The heart is not right with God. You need Christ abiding in you. Then there would be no evil thing to say of you. You would walk circumspectly. You would be holy in all manner of conversation. You would give no occasion for your good to be evil spoken of. As a married man in a mission, where everything should be conducted in a manner that would be above suspicion, you would be pure in all your words and actions. All appearance of evil would be strictly avoided.

Elder Rice should have told you his history—how Satan led him on step by step, little by little, until when the warning came from me to him, he said, "I have done no moral wrong." What idea could he have had of what constitutes moral wrong? If he has presented his own case, his dangers, his sin before you, and warned you not to do as he did, not to be led on by the deceiving power of the enemy, and yet you heeded not, but placed yourself on the enemy's ground, you are without excuse. That you have not committed open sin does not leave you guiltless, by any means.

Eternal vigilance is the price of safety, especially in this age of the world, when its inhabitants are like the inhabitants of Sodom. What more can be said than has been said,

what more can be done than has been done, to warn, to guard the workers in our missions and in our institutions, I am at a loss to determine. What is the reason for this careless inattention to warnings? Is it because the heart is not right with God, is not keeping “the way of the Lord” [Genesis 18:19], but is left to drift in any way Satan may choose?

Everything connected with our missions should be above reproach. Everyone who has any part to act in them should be an example to the flock. There is need that many moments be spent in secret prayer, in close communion, not with human beings, but with God. Then only can noble victories be won. Every arrangement of the mission household should be such as to garrison the soul, that it may not be led into temptation. The life and character must be kept from every stain of evil. Every unholy passion must be kept under the control of sanctified reason, through the grace abundantly bestowed of God in every emergency. But let no arrangement be made to create an emergency, let there be no voluntary act to place one where he will be assailed with temptation, or give the least occasion for others to think him guilty of indiscretion. “The Lord seeth not as man seeth.” [1 Samuel 16:7.]

I have been shown that those who are trying to purify their souls through obedience to the truth, yet who have had no opportunity of making special efforts and sacrifices for Christ and His cause, should find consolation in the thought that it is not necessarily the self-surrender of the martyr that is the most acceptable to God; it may not be the missionary whose life has been one of trial and endurance that stands highest in heaven’s record, but that of the Christian who is such in his private life, in his daily struggle with himself, in the control of his passions, in cleanness of purpose, in purity of thought, in patience, meekness, and longsuffering under the test of provocation, in piety, in devotion, in his holy faith and trust in God, in his faithfulness in little things, in the management of his family, who keeps the mark of the prize of his high calling ever before him, looking unto Jesus, the Author and Finisher of his faith, keeping it ever in view that he is living for the future, immortal life, and in his home life representing the character of Jesus—that such a one may be more precious in the sight of God than the man who goes as a missionary to heathen lands, or ascends the scaffold to die for his faith.

Oh, how different are the standards by which God and man measure character! God sees many temptations resisted of which the world, and even near friends, never know—temptations in the home, in the heart—He sees the soul’s humility in view of its own weakness, the sincere repentance over even a thought that is evil. He sees the whole heart’s devotion to the upbuilding of the cause of God, without one tinge of selfishness; He has noted those hours of hard battle with self, battles that won the victory—all this God and angels know.

Oh, that men would live as in the sight of a holy God! Then how careful would they be not to offend God, how careful as to what standard they adopt in estimating sins! The Word of God is the rule of life, but how few are doers of the Word! Human opinions are regarded as of value, but God looks at the heart. Many will be lost who think themselves Christians, and

many will be in heaven whose neighbors supposed they would never get there. God judgeth not as man judgeth. Man judgeth from appearance, but God judgeth from the heart. The Lord knows the strength of the temptations that He permits. He sees the inward conflict, the severe struggles of him who gives up the visible on the strength of God's promise that presents before him the invisible.

As never before Satan is busy in the Christian world, and among us as a people, weaving a spell with which to enchain the soul, and those who yield to it are in close intercourse with fallen angels, learning from them their deceptive arts—how to deceive themselves and others. “Who,” inquires the apostle, “hath bewitched you, that ye should not obey the truth?” [Galatians 3:1.] They seduce others into sin, and by their own course of action confirm them in their attachment to the world, and in their transgression against God.

Shall not the people to whom the Lord has entrusted great responsibilities, sacred, holy trusts, have, and manifest, a righteous indignation against those practices and pursuits which defile the mind, soul, and body—practices that are the fruit of misplaced, perverted affections? We are living in the very atmosphere of Satanic witchery. Satan will weave a spell of licentiousness around every soul that is not barricaded by the grace of Christ. Those who do nothing to encourage temptation will have strength to withstand it when it comes; but those who keep themselves in an atmosphere of evil, of Satanic witchery, will have only themselves to blame if they are overcome and fall from steadfastness.

We are to learn that self-denial must be practiced, the cross must be borne, at every step, for our own good, for the good of others, and for the glory of God. Those who profess to believe the truth are far behind in practicing its principles, and that is why they have so little spiritual strength. They are lax and loose in the Christian life. Strict integrity toward God is a rare thing. There are many professors of religion, but few who do not deny Christ daily in their practical life. They are dishonest toward God. Everything has been done that God could do to make Christians such not only in name, but in practice. We must lie low at the foot of the cross, cultivating faith by exercising faith, cultivating fervor, humility, meekness, and lowliness of mind. Then we shall glorify God in all we say or do.

“Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord?” [Jeremiah 23:23, 24.] The Lord is looking upon every individual; He is omnipresent. His eye reads the heart. When Eliab, the son of Jesse, passed before Samuel, the prophet said, “Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.” [1 Samuel 16:6, 7.]

This lesson had a powerful influence on the mind of David. As he was about to die, he charged his son Solomon, saying, “Thou, Solomon my son, know thou the God of thy father,

and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever." [1 Chronicles 28:9.] "The eyes of the Lord run to and fro throughout the whole earth." [2 Chronicles 16:9.] "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." [Jeremiah 17:9, 10.]

The Lord searches all hearts, and knows what is hidden in every mind. "The Lord looketh from heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth." [Psalm 33:13, 14.] "Neither is there any creature that is not manifest in His sight: but all things are naked and open unto the eyes of Him with whom we have to do." [Hebrews 4:13.] Oh, why do we not love and fear God? Why should not the language of the heart be, "Thy gentleness hath made me great"? [Psalm 18:35.]

Let us not betray sacred trusts by a course of action that will be a temptation to souls. We need not go all our days with broken bones, sinning and repenting. When the truth is received in simplicity, when Christ is grasped as a perfect Saviour, able to save to the uttermost all who come unto Him, the song of victory will be in our hearts and on our lips.

My brother, turn your feet into the path of holiness, and make straight paths for your feet, lest the lame be turned out of the way. Be not discouraged, but walk circumspectly. God will pardon every error, every transgression, if you will only come to Him with contrition of soul. Obey the Word of God to the letter, and you are safe.

In haste.

Lt 18a, 1891

Kynett, Brother and Sister

Battle Creek, Michigan

April 13, 1891

Dear Brother and Sister Kynett,

It is a hard matter to adjust family difficulties, even when husband and wife seek to make a fair and just settlement in regard to their several duties, if they have failed to submit the heart to God. How can husband and wife divide the interest of their home life, and still keep a loving, firm hold upon each other. They should have a united interest in all that concerns

their homemaking, and the wife, if a Christian, will have her interest with her husband, as his companion; for the husband is to stand as the head of the household.

Satan is ever ready to take advantage when any matter of variance arises; and by moving upon the objectionable, hereditary traits of character in husband or wife, he will try to cause the alienation of those who have united their interests in a solemn covenant before God. In the marriage vows they have promised to be as one, the wife covenanting to love and obey her husband, the husband promising to love and cherish his wife. If the law of God is obeyed, the demon of strife will be kept out of the family, and no separation of interests will take place, no alienation of affection will be permitted. The wife should see to it that she reverences her husband, and the husband should see that he cherishes his wife as Christ cherishes and loves the church.

Sister Kynett, you have misconceived your husband's intention, and this misconception has led to your want of confidence in him, and you have not the clear spiritual perception necessary to bring you into perfect harmony with him. You need love, the love of Jesus. You imagine that if you could have the handling of the money you desire, you would be at rest and happy; but it is the peace of Christ, the disposition softened and subdued by the Holy Spirit of God that will make you happy and your home a heaven below. No amount of money could soften your perverse and unsanctified will.

Without mutual forbearance and love, no earthly power can hold you and your husband in the bonds of Christian unity. Your companionship in the marriage relation should be close and tender, holy and elevated, breathing a spiritual power into your lives, that you may be everything to each other that God's Word requires. When you reach the condition that the Lord desires you to reach, you will find heaven below, and God in your life. If you decide to have your own way, and refuse to take God's way, you can make your home very wretched; but remember, only Bible Christians will see the kingdom of heaven.

Your spirit is morbid with selfishness. This spirit influences your character; and as mind rules matter, so character rules mind. The spirit you manifest is one of gall and bitterness and makes it evident that you have not the mind of Christ. The Lord Jesus denied Himself, left the heavenly courts, and came to our world, for our sake humbling Himself at every step. Divinity was one with humanity. By a course of unexampled self-denial, Christ overcame the greatest obstacles that Satan could raise to hinder and discourage Him in His divine mission. But Christ would not fail nor be discouraged. He had come to save the souls of men, He had pushed His way through Satan's ranks from heaven to earth, and He steadfastly kept His feet in the path that led to Calvary, where He became man's sacrifice and surety. He came to our world and descended to the depths of humiliation which no line can fathom. He presented to the world the amazing spectacle of God dying for the salvation of the fallen race.

When we see the haughty spirit of men and women, see them unwilling to sacrifice their own way even for the salvation of their own precious souls for whom Christ died, we can but wonder and mourn. There is but one remedy for your mental and moral disorder, and it is contained in these words, "Die to self." "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 12:13-15.]

"We then as workers together with him, beseech you that you receive not the grace of God in vain." [2 Corinthians 6:1.] "And you hath He quickened, who were dead in trespasses and sin; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved;) and hath raised us up together and hath made us sit together in heavenly places in Christ Jesus." [Ephesians 2:1, 2, 4-6.]

Sister Kynett, you gather unhappiness about you as dark clouds. You darken the atmosphere around you because your will is not sanctified to God. That will must be sanctified wholly, brought into submission by the grace of Jesus Christ, or you will never see heaven. You have both erred, and you both must return unto God with contrition of soul.

Sister Kynett, you think in order to be at peace and rest that your husband must meet your ideas and concede to your demands in regard to financial matters; but should he in every particular do as you wish, he would only be encouraging the temptations which you have failed to resist in the past, and your case would not be helped one jot. If you should have your own way in this, you would want it in everything. If the least disagreement should arise about any other matter, you would set your strong, untamable spirit at work to bring your husband around to your terms of peace. But your peace would be only outward peace, and Satan would continue this line of temptation, urging you to gain your point again and again, until you would be in perfect subjection to his evil will.

You are now at work on Satan's side of the question. What should you do? Do your duty before God in every place, and put away all bitter feelings from your heart. Even if you think your husband does not deal justly with you, do not try to vindicate your own cause. Tell all your troubles to Jesus, and keep your heart free from retaliation, free from revenge, free from stubbornness. Let the love of God melt and subdue your soul. Speak no word that will throw a shadow upon your own soul and the souls of others. Let the bright beams of the Sun of Righteousness into your heart, and then you will not talk so much about your rights. Should you obtain that which you think is your right, you would not be a whit happier. All deceitful practices, all underhand work you may be tempted to practice, are of Satan's devising.

But what can I say to you? Your spirit is wholly unlike the spirit of Christ. If you do not have what you term “your share” in the property and the business, do not on this account destroy your soul. The Lord knows all about your trouble, and He can work to set things in order; but with the spirit which now controls your heart and molds your character, you would fail to make a right use of the share you demand, but would do yourself and others serious wrong.

When I had a short conversation with you, I told you that I had been shown your case, and that you were in the wrong and must be converted. Why remain in the cave, in Satan’s cave of darkness? Why not come out and stand at the door, and see what the Lord will speak to you? I give you these words as one who loves your soul. I beseech you, fall upon the Rock and be broken. Self must die, you must be crucified. When you are free from selfishness, free from sin, you will be fitted to do others good; but while your heart has been under the storm of temptation, you have been trying to do missionary work, and the Lord asks, Who can accept this at your hand?

Cease to do evil, learn to do well, and the Lord will bless you. When the heart is not right with God, it is cold and loveless. There is plenty of home missionary work to do by your own fireside, to the members of your own household; and if you become a partaker of the divine nature, you will, like the great Example, neither fail nor be discouraged. If your kindness is not appreciated, you will bear it with meekness; for you will do everything for others as if for Christ, who died for you and them.

The noblest revenge we can take upon our enemies is to do them a kindness. To return malice for malice, injury for injury, will gratify the carnal heart, but it will only render our enemies more bitter. He who works with God will have the Spirit of Christ, and will be a blessing to all with whom he associates. The law of kindness will be engraven in his heart and expressed by his lips. In discouragement he will not give utterance to words of unbelief and murmuring, but will speak words of encouragement, strengthening the fainthearted, and sympathizing with the afflicted.

O, may the mind of Christ be in you, that your works may have the fragrance of heaven! Shall the knowledge of God which Christ came from heaven to unfold to the world, remain in our possession through a lifetime, and never be disseminated? Shall our greatest curse be the fact that we knew our duty and did it not? To know Jesus is life eternal; and God who commanded the light to shine out of darkness, is longing to send the bright beams into your heart, to give the light of the knowledge of His glory in the face of Jesus Christ.

I beseech you, press together, love each other, be true to each other and to your God; and when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard for you against him. See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and among all men.

Sister Kynett, I was shown that when you want to carry your point, you break forth into a passion of angry tears and lamentation and woe. This is not only a sin against your own soul, but a sin against your family and against God. Better have true contrition of soul, better confess your sin, than do as you have been doing. The Lord reads your heart as an open book, and He requires that you have truth in the inward parts.

Brother Kynett, I would say to you, Seek the Lord. Let not Satan destroy your soul.

Sister Kynett, I would that you might see how terrible is the sin of stubbornness, how you are strengthening your hatred of your husband and of your own mother. O that you might see the abhorrent character of selfishness, and become converted and be a child of God! You cannot storm your way through as you have been seeking to do. You will bring upon yourself disease that you cannot master. You are making yourself miserable when there is no occasion for so doing.

Open the door of your heart, and let Jesus come in and abide with you. Then you will be a blessing indeed to all around you. Now you are a shadow, a cloud. May the Lord work for you, and may you see that you have manufactured for your neck a galling yoke that is not the yoke of Christ. Christ asks you to change this yoke. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." [Matthew 11:28, 29.]

Lt 18b, 1891

Kynett, Brother and Sister

Battle Creek, Michigan

February 15, 1891

Dear Brother and Sister Kynett,

A true woman in the home is a treasure, and she should be respected and appreciated. The question is often asked, Shall a wife have no will of her own? The Bible plainly states that the husband is the head of the family. "Wives submit yourselves unto your own husbands." If this injunction ended here, we might say that the position of the wife is not an enviable one; it is a very hard and trying position in very many cases, and it would be better were there fewer marriages. Many husbands stop at the words, "Wives, submit yourselves," but we will read the conclusion of the same injunction, which is, "As it is fit in the Lord." [Colossians 3:18.]

God requires that the wife shall keep the fear and glory of God ever before her. Entire submission is to be made only to the Lord Jesus Christ, who has purchased her as His own child by the infinite price of His life. God has given her a conscience, which she cannot

violate with impunity. Her individuality cannot be merged in that of her husband, for she is the purchase of Christ. It is a mistake to imagine that with blind devotion she is to do exactly as her husband says in all things, when she knows that in so doing, injury would be worked for her body and her spirit which have been ransomed from the slavery of Satan. There is one who stands higher than the husband to the wife; it is her Redeemer, and her submission to her husband is to be rendered as God has directed—"as it is fit in the Lord."

When husbands require the complete subjection of their wives, declaring that women have no voice or will in the family, but must render entire submission, they place their wives in a position contrary to the Scripture. In interpreting the Scripture in this way they do violence to the design of the marriage institution. This interpretation is made simply that they may exercise arbitrary rule, which is not their prerogative. But we read on, "Husbands, love your wives, and be not bitter against them." [Verse 19.] Why should the husband be bitter against his wife? If the husband has found her erring and full of faults, bitterness of spirit will not remedy the evil.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." [Verses 12-17.]

How many dishonor God by hardness of heart. We live from day to day dependent upon the mercy of God. We must seek continually for forgiveness, and yet how reluctant are we to forgive others. Should Christ deal with us in as heartless a manner as we deal with one another, there would be no hope for us. No provocation can be so grievous as to authorize us to harbor feelings of dislike, of resentment and retaliation. How grievous to the Lord has been our continual transgression. Think how entirely dependent we are upon Him, the continual recipients of His beneficence and mercy, and yet doing continually those things that are not pleasing in His sight; but does He cast us off? No, He bears with our perversity, and is ever ready to forgive us when we see our mistakes and errors, when we repent and humble ourselves before Him. Should the Lord keep a reckoning with us, what a debt would appear against us! But we can say every day, "Thy gentleness hath made me great." [Psalm 18:35.]

We cannot trust at all to our own goodness, but hope only in the abounding mercy of Jesus. The Lord forgives our transgressions, He pardons our sins, and when we realize the greatness of His mercy, the boundlessness of His love, we become partakers of the divine

nature, and manifest the same tender spirit, compassionate forbearance, mercy, and love, and are ready to forgive others.

The soul who has never submitted to God will show that mercy and pity have no place in his disposition; for he will betray a spirit wholly unlike Jesus; he will be harsh, unrelenting, unforgiving. If something arises in the home life that does not suit him, he will magnify the annoyance, will be resentful, harsh, dictatorial to those whom he thinks in fault. But such are not the children of God. They are the children of the wicked one, they dishonor Christ, bruise Him, and put Him to an open shame. Though they may take an active part in meeting and in missionary work, they are stumbling blocks to sinners. Let these poor, dark, deceived souls examine themselves. Let them understand the love of God, and closely criticize themselves, considering what manner of spirit they are of. Let them come to the point where they will forgive every one his trespasses.

The home life of the Christian should be exemplary. If professing Christians have likes and dislikes, if they have marked out a way in which others must walk, if they constantly fret and censure, accuse and condemn others, they are not walking in the way of the Lord. Should they mark their own transgressions, their own defects, harshness of spirit, and rebellion, the list would swell to greater proportions than the evil they condemn in others.

Brother and Sister Kynett, do you not affront others by this spirit? Do not harsh words of retaliation come when you would better be silent? Do you not do things that wound and bruise and irritate the spirit? Do you not create an atmosphere about you which is as poisonous as spiritual malaria? Why not remember how much you have to be grateful for? Jesus is still interceding in your behalf; but in a short time He will arise and put on His garments of vengeance; then there will be no more sacrifice for sin, no more pardon; every soul will remain either holy or sinful, for no more will the atoning blood be offered.

I want you both to feel that now is your day of grace, your day of repentance. Now, while it is called today, harden not your hearts. Seek for the renewing grace of Christ; learn to be as lenient toward others as you wish God and others to be toward you. Have the forgiving love of Jesus in your hearts, that Jesus may forgive you. The spirit of retaliation must be banished from the heart before the Holy Spirit can abide in the soul. "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." [Ephesians 4:23, 24.]

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Verses 29-32.]

If we are doers of the Word, we shall take heed to the voice of God, and bear our cross after Jesus, hourly subduing self. The law of God must be written in the heart, or we shall never practice its holy precepts. We must have the Spirit of God, or we can never have harmony in the home. The wife, if she has the Spirit of Christ, will be careful of her words; she will control her spirit, she will be submissive, and yet will not feel that she is a bond slave, but a companion to her husband. If the husband is a servant of God, he will not lord it over his wife; he will not be arbitrary and exacting.

We cannot cherish home-affection with too much care; for the home, if the Spirit of the Lord dwells there, is a type of heaven. If the will of the Lord is carried out, the husband and wife will respect and love each other, and everything that would tend to mar the peace and unity of the family circle will be repressed. Kindness and love, the spirit of tenderness and forbearance, will be cherished. The love we give to others will be reflected back upon us. That which we sow, we shall also reap.

If Christ is formed within, the hope of glory, the husband and wife will not talk of their unsuitability to each other. If Christ abides in the heart of the wife, she will be at agreement with the husband if Christ abides in his heart. If one errs, the other will exercise Christlike forbearance and not draw coldly away.

If the Word of God is obeyed, the home will be the center of the highest kind of missionary work, but those who are at disagreement in the home life do not practice the words of the Lord and will never be fit to enter the heavenly mansions unless they are transformed by the grace of Christ. If the Lord should permit them to enter heaven, they would not be happy, for they would find something that would not please them. Some one would be in heaven whom they had never loved on earth, and they would want him banished from the place of bliss. If we are sanctified, refined, and made meet for the society of the saints in light, we shall be fitted for heaven. If we manifest the character of Christ here, we shall have a heaven to go to heaven in, and shall be cheered by glimpses of our eternal home which Jesus has gone to prepare.

We are to strive earnestly through the grace given us to represent Christ and not make prominent our own crude ideas, our own objectionable traits of character. We are ever to keep our will in subjection to God's will and be willing to be disciplined by His Holy Spirit, that we may shed forth His beams of light. We should manifest His love in our home, and when we are away from home, we shall carry the same pleasant disposition and manifest forbearance, meekness, courage, and love in the Lord. All murmuring and complaining will be put aside as unworthy of the children of the heavenly King, unworthy of the members of the royal family, who are heirs of God and joint heirs with Jesus. The heavenly mansions are prepared for those who are pure, who love and obey the Word of God, and there we shall meet to part no more.

I have been shown that home religion is the great need in every family. The home circle should be the center of the purest and most elevated affections. There peace, harmony, affection, and happiness should be cultivated every day. There the precious plant of love should be carefully cherished, that it may not die. Every plant which Satan has planted—jealousy, anger, envy, evil surmising, and evil speaking, impatience, fretfulness, prejudice, vanity, covetousness, and selfishness—should be rooted up without delay. There is constant peril for the soul who nurtures these evil qualities, for they will bear a burden of evil fruit whereby many will be defiled. These poisonous plants defile the soul and crowd out the precious flower of love.

There are many who think they have a burden for souls, who talk in public of how much they love God, and yet they see no necessity of weeding the garden of the heart, see no necessity of letting the light of the Sun of Righteousness in to nourish the plants that God has planted. Such do not know Jesus; they do not know what it means to be a Christian. It takes earnestness, patience, prayer, and genuine faith to war successfully against evil dispositions. But it is necessary that even the thoughts should be brought into subjection to Christ.

Whatever will make the character lovely in the home will make it lovely in the heavenly mansions, and by your home life Jesus will measure your religious life. The grace of Christ can make your home a place of peace and rest. But unless you heed His Word and cherish His Spirit, you are none of His. God requires you to be sanctified wholly in your home life. The religion of Christ is not a religion to be reserved for certain places and for occasions, and then laid aside at home. The truth as a sanctifier is needed more in the home than in any other place. Every thought, every impulse, every word and deed is to be sanctified by the power of the truth.

I have dwelt upon general principles before the church in Battle Creek, because I knew that they were in peril in regard to their home life. But there has been little disposition to accept the truth; the light has been disregarded. I have tried to do as Jesus did in His teaching—bring out principles that must be made practical in the everyday life of the home. Home religion will exert an influence in the neighborhood and in the church.

When home difficulties arise, the same spirit of trouble will be carried into the society that surrounds the home. Home difficulties have been made public by some, and much sympathy has been created for those who have related their grievances; but to pour out to others troubles which have come into existence because of a lack of connection with God and through the outworking of objectionable traits of character, is a great mistake. Those who have followed such a course might better remain at home, pray, and surrender the will to God. They would better fall on the Rock and be broken, and then they will die to self and Jesus can make them vessels unto honor. Then they will have fervent and noble affection which will give fragrance to the character.

Christ said, "Be ye holy; for I am holy." "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace which is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." [1 Peter 1:13-16.] In many families we hear very little affection expressed. The members of the family seem cold and alienated and regard all manner of expressions of affection as sentimental. There is no need of sentimentalism, but there is need of thoughtful courtesy one toward another, of chaste, ennobling, dignified manifestations of regard.

Many who profess to love God seem to pride themselves on their hardness of heart. In language and action they reveal a character that is an offence to God. The tenderest affection should be cherished in the family circle, and especially between the husband and the wife should thoughtful love and refined courtesy ever be manifested. Brothers and sisters should never act as if they did not love one another; they should learn to restrain hasty words and manifestations of impatience. Every member of the family should manifest kindly affection one for another.

Children should respect and reverence their parents, parents should be kind and affectionate toward their children, and all should seek to make one another happy. In the books of heaven the character of the home circle is recorded by the angels. Meetinghouse religion has no value when there is an absence of home religion.

Parents create the atmosphere of the home circle to a large extent, and when there is disagreement between father and mother, the children partake of the same spirit. Make your home atmosphere fragrant with tender thoughtfulness. If you have become estranged, and have failed to be Bible Christians, be converted, for the character you bear in probationary time will be the character you will have at the coming of Christ. If you would be a saint in heaven, you must first be a saint on earth. The traits of character you cherish in life will not be changed by death or by the resurrection. You will come up from the grave with the same disposition you manifested in your home and in society. Jesus does not change the character at His coming. The work of transformation must be done now. Our daily lives are determining our destiny. Defects of character must be repented of and overcome through the grace of Christ, and a symmetrical character must be formed while in this probationary state, that we may be fitted for the mansions above.

Fathers and mothers, husbands and wives, I beseech you, do not indulge in low thought and vulgar speaking. Coarse sayings, low jests, want of courtesy in the home life will leave an impression upon you, and if frequently repeated will become second nature. The home is too sacred a place to be polluted with vulgarity, sensuality, and recrimination. There is a Witness who declares, "I know thy works." [Revelation 3:15.] Let love, truth, kindness, and forbearance be the plants cultivated in the garden of the heart.

It is no evidence of manliness in the husband for him to dwell constantly upon his position as head of the family. It does not increase respect for him to hear him quoting Scripture to sustain his claims to authority. It will not make him more manly to require his wife, the mother of his children, to act upon his plans as if they were infallible. The Lord has constituted the husband the head of the wife to be her protector; he is the house-band of the family, binding the members together, even as Christ is the head of the church and the Saviour of the mystical body. Let every husband who claims to love God carefully study the requirements of God in his position. Christ's authority is exercised in wisdom, in all kindness and gentleness; so let the husband exercise his power and imitate the great Head of the church.

Children are to be taught to respect their father and mother, and this education is to be given them by example as well as by precept. When the father gives kind attention to the mother, and the mother shows reverence for the father, the children will be educated to love and reverence their parents. They will be enabled to keep the fifth commandment: "Children, obey your parents in the Lord; for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long upon the earth." [Ephesians 6:1-3.]

When unbelieving parents give commands that contradict the requirements of Christ, then, though it may be painful, the children must obey the Lord. But God has expressly enjoined upon children the duty of honoring the person and authority of father and mother. They are to treat their parents respectfully, to care kindly for them when they have ability and opportunity. The fifth commandment stands at the head of the precepts showing the duty of man to his fellow men.

The apostle exhorts parents to exercise their authority in wisdom. He says, "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." [Verse 4.] Great care should be exercised lest children shall be treated in a way to provoke obstinacy and rebellion. Many parents, because of their own want of self-control, arouse the worst passions of their children's hearts. They correct them in anger, and confirm them in their evil, instead of drawing them from the snare of Satan by correction administered in gentleness and love.

Many parents professing to be Christians are not converted. Christ does not abide in their hearts by faith. Their harshness, their imprudence, their unsubdued tempers, disgust their children and make them averse to all their religious instruction; but this is no excuse for children's disobedience. If every family professing to be the children of God were indeed what they profess to be, what happiness would exist in the home! Christ would be represented in the home life, and parents and children would represent Him in the church.

God requires children to care for their parents when the parents are unable to care for themselves. There is a record kept in the books of heaven of the crime of neglecting

parents. Some children may give their parents a home, but withhold love and tenderness and sympathy, and deprive their fathers and mothers of that for which they most long in their old age. While your father and mother live, it should be your constant study as to how to bring cheerfulness and sunshine into their lives. You should smooth their pathway to the grave. This conduct toward parents would recommend you to the world, and will recommend you to heaven as a child that obeys the divine precepts.

Children should remember that aged parents have but little joy and comfort at best, and they should not, through neglect and indifference, heap sorrow upon sorrow on the parents' hearts. That children pursue a heartless course is not only a terrible grief to the aged father and mother, but it brings grief to heaven, for such children are recorded as violators of the commands of God. Those who do not respect and love their parents, will never reverence the God of heaven, never be deemed worthy of a place in the new earth.

How dead to all human feeling must children be who fail to realize the claim of father and mother upon them! How heartless, how cold they must be who are unwilling to remove sorrow from the pathway of the old! What kind of hearts must they have when they refuse to supply the needs of father and mother, when they have no kindness, when they show that it is not a pleasure for them to seek to make their parents' last days their best days! How can a son or daughter leave a mother to be cared for by strangers? The obligation to care for the mother is the same whether she is a believer or unbeliever, whether agreeable or disagreeable.

Thank God, there are but few in the world who would utterly ignore the claim of a mother upon her children, but there are some who never seem to bestow a thought upon their parents unless it is for the sake of some temporal advantage. They do not care whether they are cared for or not. The conduct of such children marks them as thankless; and ingratitude to a parent is sharper than a serpent's tooth. It embitters their life and brings down their grey hairs in sorrow to the grave.

Selfishness, self-love, wicked, unkind actions create an unwholesome atmosphere about the soul and steel the heart to all good. Children who are in this condition hear not the whispers of affection, for avarice has eaten out the good in the heart, and they deny their parents the favors which they could bestow upon them.

How bitter will be the close of life to such children! They cannot have happy reflections when they themselves need sympathy and love. They will better appreciate what they should have done for their parents. They will then remember that they had the privilege of smoothing the pathway of their parents to the grave, so that they might have departed in comfort and peace. If they deny them this comfort in the time of their helpless need, the memory of it will weigh like a millstone upon the heart. Remorse will eat into the soul; their days will be filled with regret. The love we owe our parents is not to be measured by years and is never to be forgotten. Our obligation lasts while they and we live.

My heart has been pained as I have heard of the course taken by Brother and Sister Kynett in regard to their mother. They claim to be Christians, but they have manifested a heartlessness toward their mother, a child of God, which will never be effaced from her memory while life lasts. Jesus has given us a lesson that we should study diligently. He described the two classes who will stand before the judgment throne. They are to be separated, not on the ground of their profession, but on the ground of their practice. To those on the right hand He will say, "I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick or in prison and came unto Thee? And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Matthew 25:35-40.] But those who neglected to do these things, He pronounced workers of iniquity.

My brother and sister, you have developed a character which is an offence to God. You have put Jesus away from you in the person of His saint. That which you have done to your mother is registered in heaven as done unto Christ. Your cases have been presented to me. When Brother Kynett adopts a certain course of action, he is very firm and will not be moved from his position. He has been prospered financially and is in great danger of making shipwreck of faith. Brother Kynett has not treated his wife in all respects as a Christian husband should, and Sister Kynett has not acted like a Christian either, for she has tried to drive her husband to do certain things which she thought he ought to do, and she has failed. Both of you have a form of religion, but your prayers do not come up as fragrance before God, and you do not obtain answers in peace and mercy.

You do not know your own spiritual condition. You are lacking in every heavenly grace. You should humbly and carefully examine your own hearts, your own individual characters. You need to open your hearts that light may shine upon your darkness, that you may see and understand your motives. The apostle's injunction is, "Examine yourselves whether ye be in the faith. Prove your own selves." [2 Corinthians 13:5.] What is the character of your thoughts, your spirit, your purposes, your words, and actions? Compare them with the Scripture, and see whether you represent the character of Christ.

Go to Jesus humbly, and break your hearts, hardened by feelings of bitterness and hatred. Let the grace of Christ soften and melt you, that you may put away everything that is destructive of your peace. If you do not see your hearts in the light of Jesus Christ, self-love will prompt you to have a much better opinion of yourselves than you deserve, for the heart is deceitful above all things and desperately wicked.

You have both pursued a course that is displeasing to God, for you have cherished unchristian feelings toward each other. Under the influence of selfishness, you have committed the great sin of casting your mother out of your home. Brother Kynett, God is not pleased with you; and if you are not transformed in character, you will go on in the sparks of your own kindling and lie down in darkness. Let not one of you boast over the other, for you have both had a wrong spirit. God is giving you another opportunity of being converted, to be trained and disciplined and educated for usefulness and fitted for immortality.

Sister Kynett has been at disagreement with her mother, and she has thought she has had provocation; but if she had been truly converted, she would have borne with the little annoyances that arose. Sister Kynett has talked too much to others of her home trouble and has obtained sympathy and advice which has been an injury to her. As a professed daughter of the heavenly King, she should have borne the perplexities with meekness and self-control.

Sister Kynett, you have thought that you had difficulties to bear at home, but could you not bear them in the spirit of Christ? You have had a hard, unruly spirit, and have felt that you were wronged by your husband. You have committed great wrongs against your own soul, and have made yourself very unhappy; you have never had a happy disposition; you have ever been determined to have your own way. The warmth of pure affection has been chilled, and now you have taken a step in utter disregard of the fifth commandment.

We are all subject to trials and difficulties and earthborn sorrows, but the grace of Christ has been given to us that we may endure temptation and not fall under the trial of our faith. If you think you see selfishness and avariciousness in your husband, it should drive you to your Saviour. If your husband deals unjustly with you, according to your idea, remember that you have not his sin to answer for, but can well afford to pity and pray for him. If you think you have a correct idea of his wrong, you are the one to feel deeply for his soul instead of thinking you should have sympathy and commiseration. You are not the one who needs the most sympathy, and if you had more of the milk of human kindness in your heart, you would pursue an entirely different course.

Both of you need to be transformed in character or you will experience pain and remorse. You must feel your own sinfulness and nothingness; and when the grace of Christ is revealed to you, you will no longer live to self, but for God and for humanity. Will not the exhibitions of the love of Jesus, His self-denial, His self-sacrifice, make you ashamed of anything like selfishness? Sister Kynett, God is not pleased with your loveless life. Take all your deep-drawn sighs, your much-talked-of neglect and wrong to the Burden-bearer. To you and your husband I would say, Break your hearts before God in the presence of your family and before your mother, who ought to find a pleasant home of peace with you, and let the sunlight of God's love into your home. Your own course of action has manufactured the irritating yoke that you are wearing.

The whole Christian life is to be a preparation for the future, immortal life, and under whatever circumstances you may be placed, you may be happy if you are true to God and to yourselves. Money cannot bring the peace which Christ can give you; seek the hidden pearl, the jewels of truth, and let not worldly ambitions ruin your prospects of heaven. Satan is ready to present the worldly bribe. He says to you, "All this will I give you if you will fall down and worship me." [Matthew 4:9.] But will you do it? Will you give Satan the supreme affection of your hearts?

The apostle says, "But every man is tempted when he is drawn away of his own lust, and enticed." [James 1:14.] He is turned from the true path cast up for the ransomed of the Lord, because he has fixed his heart upon some attractive object of the earth. He catches at Satan's bait and is entrapped in his snare. As we near the end, temptations will be stronger and more seductive, but we need not yield to them, we need not open the door of the heart and invite Satan to enter. There is no power in earth or hell to compel either of you to sin and dishonor your holy faith as you have done.

I advise you to make a halt, to turn around and decide that it is best to be Christians in the full acceptance of the term, submit your will to God, that you may choose the path of righteousness and truth. Let not your passions sway your reason and iniquity triumph over truth. Sister Kynett, never plead that you cannot get along with your mother. It is a shame to you to say this and make an excuse for breaking the fifth commandment. Your test has come, and you should confess in the name of Christ that you have sinned against your mother and against God.

Thank God with your whole heart that your mother still lives, that you can confess to her that you have acted the part of an unnatural child, and from this moment seek to make restitution by your faithful loving-kindness and devotion. Let not her grave cover your unconfessed neglect of duties. Make everything right with your mother before it is everlastingly too late. Your wrong course must be abandoned, and you must choose the way of the Lord. "Thy word" said one of God's chosen, "have I hid in my heart, that I might not sin against thee." [Psalm 119:11.]

The church has had reason to lose confidence in you as Christians. But you can regain their confidence by pursuing a humble course and doing your duty in the fear of the Lord. You have entered into temptation and for a long time have remained insensible to your sin. You have been blinded and deceived by Satan. You have betrayed Jesus, your Saviour; you have grieved the Holy Spirit of God. You have brought reproach upon the cause of God and have enshrouded your soul in midnight darkness. Now, O now, with tears, not of sympathy for yourself, but with tears of contrition, in an agony of penitential grief, urge your case to the throne of grace. God will hear your confession, the Lord will answer your petition, and He will heal your backslidings and make you strong to do and to suffer His will.

Lt 18c, 1891

Miller, H. C.

Petoskey, Michigan

June 4, 1891

Dear Brother Miller,

Have just received your last letter in which you complain of correspondence between you and me being made public. I have not written to a soul in Burrough Valley but yourself. Sara has addressed my letters, but she would not think of talking or writing about any of my letters. She never has done it and knows her duties too well to do it. Of course, some things have to be known. When persons were making propositions in regard to trading, offering thirty-five hundred for your place, it had to be told them after a time that it was not a settled matter in regard to our exchanging, because you were not fully satisfied with the property in Burrough Valley. When we first told them the property was ours, we supposed it was a trade in fact; but after hearing from you, we were not certain of anything.

I thought, when consenting to pay you one thousand dollars in exchange, it was rather hard for me; but when it comes to paying fifteen hundred dollars in exchange, I simply cannot do it. You said you would trade and consider the matter bona fide. I then said, No, on the testimony of those who have seen the property, and all bear the same testimony. After thinking over the matter carefully, I cannot consent to sell the Burrough Valley property for twenty-five hundred and take your property at four thousand. Whatever you may say, or whatever others may say in the matter of my property, it is the same they say of yours. Once I thought I could sell at once to the Review and Herald for the price you estimated property; but I learned I could not sell it to them, nor to any one who looked at the property, at that price. Now, if you wish to pay me twenty-seven hundred in money value and you keep your property in Battle Creek, you can have my place; but I do not feel that I can do justice in any way to myself to make any other offer than this. I am sorry that you are disappointed. I wish you were satisfied.

In regard to the rent of your house, it remained untenanted until I went to Greenville. I told Sara to rent it for twenty dollars and as there was no water on the place, I would pay the water tax, supposing then that the house was mine. She rented it for eighteen dollars and let the renter pay the water tax. Again, supposing that the place was mine, that the trade was final, I did some things I otherwise would not have done. Before I left Battle Creek, I rented the small house for one dollar per week. This brings four dollars per month. I rented it with special care to one woman. I had offers from others, but they had children, and I knew this would be an objection to renting the main building, so we let this one woman go into the house and rented the main building the best we could. In this way you see the place is bringing twenty-two dollars per month, and they pay the water tax. You might have done

better, but we have had considerable anxiety and worryment over the matter. Now I leave this troublesome, perplexing matter, which has been a burden to me, in the hands of the Lord.

In a former letter I stated that if you wanted any or all the furniture that you sold me, at the same price I paid you, I release all claims to it and you can order anything sent to you that you desire. The things that Brother Durland sold at the same time that you sold out were offered me at a second hand store at a very low price. But I am entirely satisfied if you are, and if you are not, please let me know. The furniture can be sent to you for the same as you would have to pay had you taken it with you.

Willie does all my business; I should not make any trade without his advice or counsel, for he is my business agent. I am entirely pleased with the Burrough Valley property. I may make my home there. Have been glad to hear that the railroad is not to go through the valley, or very near it, for then I should not appreciate it as I do now. I should enjoy the valley if there were but few Sabbathkeepers in it, unless they were of the right kind. I should not expect to go to the valley to make money, but I should go there to secure a good climate, and this is the reason I thought you went to the village, to get occupation in outdoor exercise for yourself and for your boys, to gain for them pure air and plenty of exercise in the open air.

Now, my brother, I have no more to say in reference to this matter. Complete the exchange or give it up; but let it end soon, for this matter comes in to burden me greatly in my writing on the life of Christ. I would say, I cannot accept your proposition. I will exchange property, giving you one thousand dollars. I will accept twenty-seven hundred, money value, for I need it much just now to invest in my books.

Lt 19a, 1891

Miller, H. C.

Battle Creek, Michigan

April 2, 1891

My Brother:

I have some things to say to you in the name of the Lord. The matter has been opened before me and this morning urges itself upon my mind in a most impressive manner. I have been shown some things which are objectionable in your character. I wrote out something for you some time ago, but did not send it, for it seemed to me the time had not come. I will now look this matter up and send it to you soon.

You are about to make your home in a new country, where you are not known. I would say now, Begin right. Your life would be much happier if you did not feel that absolute authority is vested in you because you are a husband and father. Your practice shows that you misinterpret your position—houseband. You are nervous and dictatorial and often manifest great lack of judgment, so that however you may regard your course at such times, it cannot be made to appear consistent to your wife and children. When once you have taken a position, you are seldom willing to withdraw from it. You are determined to carry out your plans, when many times you are not pursuing the right course and should see it. What you need is more, far more, of love, of forbearance, and less of a determination to have your way both in word and in deed. In the course you are now pursuing, instead of being a houseband, you will be as a vise to compress and distress others.

You should seek to harmonize with your wife, showing respect for her judgment. She cannot lose her individuality in you or any other mortal, and be a Christian. She belongs to Christ; she is His property and must be true to what she believes to be right and just and Christlike. Never differ from her, even in the slightest particular, before your children if you want their respect and confidence. Never let impulse bear sway over reason. Give the Lord a chance to impress the mind of your wife. Do not feel that all the dictates of conscience must come through you. We have but little time here below, and you need to cultivate traits of character opposite from those you have developed in order to bring to your home peace, harmony, and rest in Jesus. Severity and justice, unmingled with love, will not lead your children to do right. Notice how quickly the combative spirit is aroused in them. Now there is a better way to manage them than by mere compulsion. Justice has a twin sister, which is love. Let love and justice clasp hands in all your management, and you will surely have the help of God to co-operate with your efforts. The Lord, your gracious Redeemer, wants to bless you, and give you His mind and His grace and His salvation, that you may have a character which God can approve.

It is unfortunate for your wife and children that you are an invalid, because your mind is affected by the condition of your stomach and you are often very exacting. You make a mountain of a molehill; viewed from your stand-point, little things are magnified in importance, just as the enemy wishes to have them. In trying to force others to carry out your ideas in every particular, you often do greater harm than if you were to yield these points. This is true even when your ideas are right in themselves, but in many things they are not correct, they are overstrained as the result of the peculiarities of your organization; therefore you drive the wrong thing, in a strong, unreasonable manner.

These words were spoken to you by the Lord: “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.” [Colossians 3:12, 13.] Now just as Christ treats us, mercifully, tenderly, forgiving our transgressions and mistakes, “so also do ye.” “And above

all these things put on charity, which is the bond of perfectness.” [Verse 14.] My brother, could you have heard these words as they were spoken to you in the most impressive manner, they could not but have converted your soul. “Let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful.” [Verse 15.] Your health will improve when your heart is under the subduing influence of the Spirit of God and you let the peace of God rule, not be a transient guest, in your soul.

Now I wish to tell you something of what the Lord has shown me, in my own case and a score of others, in reference to diet. Some years ago Elder Loughborough’s family were living very much as yours have been, discarding salt and rigidly following a certain course they had marked out. All were dyspeptic. Elder Loughborough did not have strength to perform his ministerial labors, and the children ate double the amount of food they should have had, because the wants of the stomach were not met. I was shown that the ideas they had received in regard to diet were not to be carried out as they had been. All ate largely, and yet were unsatisfied. Nature, I saw, had a heavy tax put upon her, and yet was not nourished. I have not time now to state all the particulars, but I was shown that death would be the result unless a change was brought about at once. But Elder Loughborough’s wife was possessed of a conscientiousness that was painful, an affliction to herself and all connected with her. Sick and suffering as she was, her conscience—which certainly could not have been a sanctified conscience—held her to the extreme course she had adopted.

I was shown that the Lord would have them study from cause to effect and see that it was best to break up a routine in which the system was not nourished. It was a mistake to discard salt altogether as they had done; it would be better for them to use it moderately; that instead of eating so largely of gems and potatoes, and gravies, and strong sauce, they would be benefited by using a little meat two or three times a week. Well, Elder Loughborough changed his diet and began to gain in strength. His wife made no change, and she died about a year after I had labored with them so earnestly.

Now, Brother Miller, I have been shown by the Lord that you are making a mistake in your own diet. A change is necessary for you healthwise. How can you recommend that which you call health reform, when it does so little for you? Just study this matter in a different light from that in which you viewed it heretofore. There is a wide difference in constitutions and temperaments, and the demands of the system differ greatly in different persons. What would be food for one might be poison for another, so precise rules cannot be laid down to fit every case. I cannot eat beans, for they are poison to me; but for me to say that for this reason no one must eat them would be simply ridiculous. I cannot eat a spoonful of milk gravy, or milk toast, without suffering in consequence; but other members of my family can eat these things and realize no such effect; therefore I take that which suits my stomach best, and they do the same. We have no words, no contention, all moves along harmoniously in my large family, for I do not attempt to dictate what they shall or shall not eat.

Many years ago, while at Dr. Jackson's I undertook to leave it [salt] off entirely, because he advocated this in his lectures. But he came to me and said, "I request you not to come into the dining hall to eat. A moderate use of salt is necessary to you; without it you will become a dyspeptic. I will send your meals to your room." After a while, however, I again tried the saltless food, but was again reduced in strength and fainted from weakness. Although every effort was made to counteract the effect of the six-weeks' trial, I was all summer in so feeble a condition that my life was despaired of. I was healed in answer to prayer, else I should not have been alive today.

I write this for your good. I am pained to see you suffering so much and wish that you might have better health. It never pays to take extreme views of health reform. From the light that God has given me, I am convinced that a change of diet will benefit your health. Try it, my brother.

Lt 20, 1891

Smith, Uriah

Battle Creek, Michigan

January 6, 1891

Dear Brother Smith,

Since your visit and our conversation, I decided to place this in your hands to read yourself, and if necessary I may read it before a select number. I have a copy of the same. After I was so greatly burdened the Tuesday night, the same night I returned from Washington, I felt that I must trace upon paper my true feelings and the things which the Lord revealed to me. You may desire to know these things.

When you visited me yesterday and proposed such a meeting to take place I was glad, because I thought that will result in good. But when you stated that you had not had feelings against Eld. Waggoner, and Eld. A. T. Jones, I was surprised. Perhaps you thought thus, but how could you think thus is a mystery to me. The feelings cherished by yourself and Elder Butler were not only despising the message, but the messengers. But the blindness of mind has come by warring against the light which the Lord designed to come to His people.

You write that you have said that you would not have controversy with Sr. White. Better, far better, have had this controversy openly than under cover, for this controversy has been, and there has not been harmony between us, since the Minneapolis meeting. You have been exceedingly stubborn, and this stubbornness has been as described in the Word of God, "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

“Behold, to obey is better than to sacrifice, and to hearken than the fat of rams.” [1 Samuel 15:23, 22.]

This stubbornness, my dear brother, can be brought under control only by your falling upon the Rock and being broken. It is a terrible snare to you. It makes you unwilling to confess your wrongs, and every wrong passed over without humble confession will [leave] you and Elder Butler, and every soul who pursues the same course, in blindness of mind and hardness of heart. The Spirit of God is grieved and Satan triumphs. It is not because we do not have evidence, but that your own will rises against God’s will, and it is God who has a controversy with you. He will remove the candlestick out of its place except you repent.

The long standing in the way of the work of God as you have done is not that you have not had light and evidence, but your stubborn will, like steel, would not give up your will and your way to God’s will and God’s way. You made the statement in the first meeting we held in the room Brother Jones occupied that you did not oppose Bro. A. T. Jones speaking in the Tabernacle on the religious Sunday movement. Will you consider this matter, because Brethren Prescott, Amadon, and Sisley brought a united testimony on this matter which called forth from me about a fifteen-minutes’ talk as pointed and earnest as I ever made in my life. I answered, Well, if Elder Smith takes that position, God will surely remove him out of the way, for God has not given him the authority to say what shall come into the Tabernacle, from our own people, and what shall not. But if he holds that position, we will secure a hall in the city and the words God has given Bro. Jones to speak, the people shall have them.

Dear Bro. Smith, please do make a surrender to God this time. Make no reserve, and then you will receive the blessing of God. Then peace will come to your soul. You are standing, and have been standing, in opposition to the work of God for the past two years. You have done more than any man living to cast doubt and unbelief on the testimonies of the Spirit of God. Now I beseech of you, break and lift the stumbling block.

I was shown at Minneapolis that the Lord would come in to their families and would visit, for the things that there transpired, with affliction and death unless they stood firm between God and His people. You remember I said in the Tabernacle before Elder Butler, yourself, and those present, I had things to say to Elder Butler, but ye cannot bear them now. It was this: his stubbornness and unbelief was sinful, and God would bring His afflicting hand heavily upon him if he did not repent and have another spirit; and if he still held his perversity and stubbornness, He would come nearer still to him in affliction. And this He would do to the ones to whom He had given light, and they had closed their eyes and ears and confederated together to make of none effect the warnings and messages of light and truth for His people.

I have greatly feared for you, my brother. I fear still. I beg of you for Christ’s sake make thorough work for I know the displeasure of the Lord is against you, against Elder

Farnsworth, and many others I might name, who have in [the] face of great light and evidence, held fast to their own spirit and walked in the sparks of their own kindling. God says, Unless they repent, they shall lie down in sorrow. [Isaiah 50:11.]

Lt 21, 1891

Olsen, O. A.

Sydney, Australia

December 13, 1891

Dear Brother:

Last Friday evening I spoke to a goodly number of people in a hall in this city. They all felt very glad to see me and expressed their joy that I had been brought to them in safety. The Lord gave me much freedom in speaking to them. I was heartily welcomed to Australia by those who clasped my hand. Many spoke of the disappointment they had felt in not meeting me on the arrival of the boat that came into port previous to the arrival of the Alameda. Their expressions of joy were sincere and abundant, because the Lord had brought me in safety and I was able to speak to them notwithstanding my long voyage.

A family was present of excellent repute whom the mission workers think will receive the truth. The workers had been holding Bible reading with them, but upon coming to fulfill one of their appointments, the man of the house told them that it would be better not to continue the readings because he had been informed by a woman who was there present that the Seventh-day Adventists were like the Jews and did not believe in Christ as their Saviour, but preached salvation through the keeping of the law. The family were alarmed at this statement, but Elder Daniells told them that this was not truth, the Seventh-day Adventists did believe in Christ as their only hope of salvation. They presented Christ as the Saviour, the sinner's only hope. The man of the house then said, "I think it is only fair that you should have a hearing." They had a very interesting time presenting the evidences that the seventh day was the original Sabbath.

The woman who had filled their ears with her lying words manifested such bitterness of spirit, and displayed such temper, that the eyes of the family were opened to her real state, and they requested that she should not come to their house again to manifest this order of spirit. Friday evening these people were deeply interested, and they had abundant evidence as to our belief in Christ. The mission workers will look after this family with solicitude.

On Sabbath I spoke to our people from the seventeenth chapter of John, from the words, "I sanctify myself, that they also may be sanctified through the truth." [Verse 19.] The Lord gave me special freedom, and after I closed we had a social meeting. The testimonies borne were of a hearty, decided character. They said they had never before heard words that gave them such hope and courage in regard to justification by faith and the righteousness of

Christ. They said they felt that the treasure house of truth had been opened before them, and the words had taken hold upon their souls, filling them with joy and peace and the love of God. One man rose, and with deep feeling he said that he had been a backslider, and no one was to blame but himself. He said the words spoken had taken hold of his soul and that he felt that he must be a converted man. He asked all present to forgive him. We had a most blessed meeting.

Today twelve were baptized. Among them was a mother and daughter who went forward together. The daughter is an artist, and both are very intelligent women. We see that if I had depended upon Elder Daniells for help it would have been a mistake, for he has only a little glimmering of light upon the subjects of justification by faith and the righteousness of Christ as a free gift. His mind is now becoming enlightened. He is humble, confessing his lack, praying and digging for light.

We have had several most important seasons of prayer. Others from families near by come in to join with us, and the room is so full at times that there is scarcely [a] place in which to kneel. The presence of Jesus is with us. The Lord has put upon me the spirit of intercession, and I have great freedom and assurance in prayer. We have many prayers offered, and all our hearts are softened and subdued by the Spirit of the Lord until we pray and weep and rejoice together. I am not sorry that I am here.

All the people seem to believe the testimonies. There is no quibbling, no trifling over them, but they believe that God has spoken to them through the testimonies of His Spirit, and they try to practice their teachings. I can but feel that here are new bottles for the new wine.

Brother Starr speaks to the people this evening, and the notices have been sent out. I did not wish to be advertised in order to create an interest, because we have to leave so soon for Melbourne, and it would probably set the opposing elements at work to hedge up the way with lies. After the Melbourne meeting, at a fitting time, I will speak to the people when a series of meetings can be held. I am much better than when I left America. I shall probably be obliged to purchase me a horse and carriage, that I may ride out and rest my head and get away from the city. When we get to Melbourne we shall know better where it will be best for us to make our home. May the Lord guide us and baptize us with His Holy Spirit that we may accomplish the very work He would have us accomplish. We are here on the ground, and very much is expected of us; we hope none will be disappointed.

I shall think of you often and pray for you. We expect Willie tonight or tomorrow morning. Our brethren and sisters have come from the baptism, and they report that they have had a precious season. Among those baptised was a brother, his wife, and two children. They say it was a touching scene.

December 13. Elder Daniells has gone to the boat to meet Willie. I hope the boat is in; it is time for its arrival. Elder Daniells has been quite sick with La Grippe. This malady has been

sweeping through this country and has proved fatal to a marked degree, working as it did in America.

Now I wish to ask you concerning the work in this country. Do you think it advisable to publish much in regard to our work in Australia? Will it not call out into exercise all the vindictive spirit of the dragon in our opponents? Canright's book has been sent everywhere, and it has done a vast amount of harm; but the Lord can roll back this cloud of obstruction if we do our part in faith and humility.

Brother Olsen, I feel deeply over the matter of our workers having genuine faith and humility. The great lack among our people is a lack of humility, and because of this there is little true simplicity, and the Lord cannot work with those who are striving to be first. This spirit will lead them to be last every time. Self-importance is a terrible obstruction to the working of the Spirit of the Lord. If He bestows His blessing upon those who are filled with self-importance, giving them success, they will take the glory to themselves.

Lt 25, 1891

Sisley, Brother

Battle Creek, Michigan

January 12, 1891

Dear Brother Sisley,

Today I received a letter from Sr. Lockwood, and enclosed was a letter which you had written to them. I want to set this matter before you in its true light. From different sources have come to me complaints of Brother Lockwood because he did not send money to school the Lockwood children, and a sort of murmuring against Brother Lockwood because he does not help the family.

Now, I am prepared to answer the matter better than anyone else. I have been connected with them for years; I know they strain every point to live economically, and neither one is situated where they can earn anything. Their whole burden is to live on the interest of their money in my hands. I pay them regular interest, 7% on \$4000.00, and I have been very liberal with them because I knew just how hard they were struggling to get along. While they cared for my property, I supported them and paid them something besides. Now they support themselves; they are not where there are any Sabbathkeepers unless they shall, through their labors, bring some into the truth.

They have a cheap little home which they could buy now, if they could pay for it, for \$175.00 less than the price asked for it, but it is impossible to raise the money now unless he breaks into the \$4000.00 I hold. Now this I will not consent for him to do, for the interest he must have; and unless positively obliged to use it for living expenses, he must not decrease the

four thousand. I am, by his own choice, his guardian and I act as faithfully this part as if put there by law. He has a small place valued at about six hundred dollars. I have written to the Health Retreat to purchase it and send him the money at once to put into the place he has bargained for.

I know just how these good souls, Bro. & Sr. Lockwood, are situated, and those who would draw upon him to consume this little must be ignorant of their real situation. He is a poor cripple, liable to lose the power to do work, and walks, as I have seen him, on his knees. The well limb has given out once, to my knowledge. He cannot wear his wooden limb all day without great nervousness and suffering. Some days he cannot wear his limb, and has to lie in bed.

Now I am worried about them, as to what will become of them, far more than I am about the children, although I am interested in those dear children. When I know Bro. Lockwood is shattered all to pieces, and yet will contrive every way to sustain himself, then to have first one and then another keep presenting the case of Martha and her children to him, makes me feel bad. If there is need for Martha to be helped, do not go to a poor man who is a cripple and who is shattered all to pieces.

You, my brother, could earn more in one month than Bro. Lockwood could earn in four years; yes, more than that. You can command high wages; he can earn literally nothing. Now if your sister and her children need help, I think you, whom God has prospered, are just the one to help her. You could do this and live comfortably besides, but I feel bad to have you look to that poor, broken down one-legged man, who can do no work to earn any money, to put Martha's children through school. Consistency is a jewel, and discernment is a treasure, and sympathy for the very ones who need sympathy is valuable.

The boys are old enough and strong enough to earn money to support themselves and pay for their own schooling, if they had any disposition to do it. When I see those who are doing well, having employment and earning good wages, seeking to cast a burden upon a man who is a cripple and all used up, I want to say, "Call a halt" and begin to look closely into matters and do your own duty in the fear of God. He gave Martha a buggy this last summer.

If [Sr. Lockwood] could earn anything, or he in his crippled state had health so that he could earn something, then there would be more consistency in your making demands upon them. As it is, I see no duty resting upon them. If he can make out to care for himself and burden no one, I will bless the Lord for this. I love them both, and I know what they have both suffered. Christ identifies His interest with these precious souls. Let those relatives who are walking on two good limbs, who are not shattered and torn to pieces, come to the front and do that which they are abundantly able to do, and not press a burden on Bro. and Sr. Lockwood.

There are those who would have taken his place for far less than it was sold for and those who could have looked after his interest and saved him quite a little sum, but selfishness and a grasping spirit forbade it. My heart is sick and sore as I witness selfishness and greediness and covetousness on the right hand and on the left. Bro. Lockwood must not be drawn upon. Just as long as he can crawl, about he will do it. Several times I have seen him walking on his knees, and on one occasion, in great pain. I think the Lord will not let him lose the use of both his limbs, but after he has worked a few hours he becomes so nervous he is almost distracted, and his wife has to rub him for hours at a time to soothe him so that he can get any relief.

I write you this because if you know all about it, I think you would not look to him in expectation of help. I write this because I feel there is a necessity for my writing it.

With much respect, I remain,

Your sister in Christ.

Lt 26, 1891

Smith, Leon

St. Helena, California

October 9, 1891

Mr. Leon Smith

Ann Arbor, Michigan

Dear Brother:

I received your letter in due time, but I have been too sick to answer it before this time. In company with May Walling, I ventured to ride to this place, and I endured the ride better than I expected to. For four weeks I have been struggling with malaria, which has principally affected my head, probably because I have used it constantly both early and late.

Today I have spoken to the patients and to those connected with the Health Retreat upon the words found in John the fifteenth chapter. The chapel was full. When I entered the desk I was so weak that I could scarcely stand, but the Lord gave me His Holy Spirit, and I know He spoke to hearts today.

It is very warm, and yet I feel that I must answer your letter. May the Lord help me to write to you. I fear that I have left your letter in Healdsburg, but your question, I think, is distinct to my mind. I have been shown some things in reference to those who are now students in Ann Arbor, and I know that I speak intelligently when I say that if you could have had the

advantages of the college [institute] at <Petoskey,> you would have received light and knowledge in regard to heavenly things that would have been of the highest value to you all. From the light I have had, I know that the students at Ann Arbor are in danger of not preserving a living connection with God and will fail to impart knowledge and light unless they do receive wisdom from God.

As to your question: In connecting with unbelieving students in discussion of religious liberty there is danger of reaping results which you do not anticipate. There are those connected with you who delight in controversy and who will assume positions simply for the sake of maintaining an argument even though it places them on the side of the opposers of truth. To do this is to place yourselves on ground that is dangerous at any time and under all circumstances. Satan and his angels are ever on the alert to impress the mind, and the smart arguments you study to present that you may overthrow your opponent, under pressure of circumstances through the device of the enemy, may come to be regarded by you as truth. It is not safe to place yourselves in a position where the subtlety of the enemy is invited in order that, for mere argument's sake, error may be brought in opposition to the truth. Satan will surely imbue those who do this with his own sophistry.

Do not seek to cultivate those qualities that will make you sharp debaters, for if you do, Satan will weave into your spirit his own attributes; rather seek to be like Jesus, teachers of good things. When any point of truth is controverted, do not follow the twistings and turnings of the opponent, but confuse the enemy by crowding in new and forcible points of truth that will strengthen your position. Do not take up the new objections that are presented <simply> for the sake of answering them, but rather present heavenly light and disappoint the enemy <by advancing arguments of truth.>

Brother Blakeley is in danger of taking positions that will not lead to beneficial results, either to himself or to others. He encourages controversy and discussion, and those who do not know the truth but who serve God according to the light they have, are likely to become afraid of the truth and those who advocate it. The very best and only safe course for this brother to take is to pray more and talk less. He needs to eat of the flesh and drink of the blood of the Son of God. "The flesh profiteth nothing," says Christ, "the words that I speak unto you, they are spirit, and they are life." [John 6:63.] All of you, especially the one named, need a deeper and more thorough experience in the school of Christ. "Learn of me," says Christ, "for I am meek and lowly in heart." [Matthew 11:29.] The lesson which every Christian should learn is that of the meekness and gentleness of Christ.

Instead of creating an issue and bringing about division of feeling, unite with the students in their meetings in a judicious <manner,> not striving for the mastery, but watching for an opportunity to flash bright rays of light before them. In advocating religious liberty sentiments, you might be pressed in argument to take so decided a stand that you would build a wall between yourself and those whom you sought to enlighten, and failing to draw them toward the truth, you would fail to do them good.

That which you might say in regard to religious liberty might be <all> truth, and yet because of an untimely introduction, an over positive utterance, you might bring about alienation between yourself and those you would instruct. In all meekness, in the Spirit of Christ, live out the truth. Be often in prayer as was Daniel, for the Lord will surely hear the prayer of all who call upon Him in sincerity, and He will answer. We have no time in which to bring in needless things. Study to know God and Jesus Christ, for this is eternal life to every one of you.

If you walk humbly with God, you may unite with the students not of our faith, agreeing with them as far as possible by dwelling upon points wherein you harmonize. Make no effort to create an issue. Let them do that part of the work themselves. Let them see that you are not egotistical, pharisaical, thinking no one loves God but yourselves, <but> draw them to Christ, thus drawing them to the truth. All heaven is engaged in this work. Angels wait for the co-operation of men in <drawing> souls to Christ. "Ye are laborers together with God." [1 Corinthians 3:9.]

I have been shown that our young men should be, as was Daniel, true to principle; and the God of all wisdom will give them understanding and knowledge. <We all> need wisdom. Seek for it with a determined purpose. You will not have wisdom if you trust in yourselves. Walk in the Spirit. Be followers of God as dear children. Seek to be conformed to the image of Christ; and do not seek for the mastery in discussion, but speak the truth in love, because the truth dwells in you.

If the truth is in you, Christ is in you, and you are then becoming sanctified through the truth, conforming to the image of Christ. Then you can represent Christ to all with whom you associate, and your spirit and actions will speak louder than your profession. You may live in the Spirit, walk in the Spirit, and bear the fruits of the Spirit; you may be filled with all the fulness of God. Then you will be living channels of light, having your life hid with Christ in God. And though the world does not see the heavenly character of the life <that is> hid with Christ, the effects of that life will be manifest, for those who are partakers of the divine nature will walk as children of light.

Young men, let not your efforts be weak in consequence of sins that easily beset you. "I write unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome that wicked one." [1 John 2:13.] Grow in grace and in the knowledge of our Lord Jesus Christ. Seek, oh seek, for a healthful growth into the full stature of men in Christ <Jesus.> As you press onward and upward for the attainment of perfection of Christian character, your defects will grow less and less, for daily you will die to self and sin, and become spiritually vigorous in God. My heart yearns after you. I know what you may become through the grace of Christ. Through the deepening power of the refining, purifying, ennobling grace of Christ, you may become a beautiful temple for the Lord.

I know that opportunities are now before you for the accomplishment of much good to those who have not the light of the truth. But that this may be accomplished, Christ must be your personal Saviour. You must actually receive Him, live in Him, be rooted and grounded and built up in Him.

To many of our youth there is great danger in listening to the discourses that are given by those who <in the world> are called great men. These discourses are often of a highly intellectual nature, and prevailing errors of science falsely so-called, and of popular religious doctrine, are mingled with wise sayings and observations, but they undermine the statements of the Bible and give the impression that there is reason for questioning the truth of the inspired Word. In this way the seeds of skepticism are sown by great and professedly wise men, but their names are registered in the books of record in heaven as fools, and they are an offense to God. They repeat the falsehoods that Satan put into the mouth of the serpent and educate the youth in delusions.

This is the kind of education the enemy delights in. It is sorcery. <The great apostle inquired,> “Who hath bewitched you that ye should not obey the truth?” [Galatians 3:1.] Those who receive and admire the sentiments of these so-called great men are in danger, for through the subtlety of the enemy, the sophistical reasoning of these false teachers takes root in the heart of our youth, and almost imperceptibly they are converted from truth to error. But the conversion should be just the other way. Our young men who have seen the evidences of the verity of truth should be firmly established, and able to win souls to Christ from the darkness of error.

The youth who go to Ann Arbor must receive Jesus as their personal Saviour or they will build upon the sand, and their foundation will be swept away. The Spirit of Christ must regenerate and sanctify the soul; and pure affection for Christ must be kept alive by humble, daily trust in God. Christ must be formed within, the hope of glory. Let Jesus be revealed to those with whom you associate.

Lt 26a, 1891

Steward, Mary

Harbor Springs, Michigan

August 1, 1891

Dear Sister Mary Steward,

While I have been earnestly praying to the Lord to understand my duty in regard to going to Australia, and as to whom we shall take with us, the Lord has plainly made known to me that you are not the proper one to be that help to me which I need in the work He has given me to do. You cannot enter into the spirit of the work in a new and untried missionary field. These words were repeated, "Spiritual things are spiritually discerned." [1 Corinthians 2:14.] There will be the proving and testing of the character of every one brought in connection with the light which the Lord communicates to His people. If there is not expansion and development, and an increase of faith and holiness consistent with the light shining upon their pathway, to unite with those who will expand and develop in experience proportionate to the light and truth unfolded, there will be a blindness that will not see and discern the deep things of God. With those who appreciate the light God has given, there will be a freshness and power and growth in grace, and light will be diffused to others.

There is need of a missionary, self-sacrificing, self-denying spirit with all who connect with the work God has given me to do, else my influence will not be what God designs it shall be. And unless you are advancing in the knowledge and love of God, you cannot maintain even the light which you now have. If the light does not shine more and more, it will grow dim and flicker away in darkness. Every work will be mingled and tainted with self. God will not accept it. It is impossible for myself or any connected with me to be channels of light and bear the duties and responsibilities which this work involves unless they are growing in grace and the knowledge of Jesus Christ. All connected with me and the solemn work God has given me to do must represent the character of the work and be an example to others in humility and Christlike character, in faithfulness, in cross-bearing, in prompt and vigorous action, in unswerving fidelity to the sanctifying influence of truth, and in sacrifices and labors to bless others. And in order to do this there must be an ever growing Christian experience. Faith must be strong, consecration complete; sympathy, tenderness, and love must pervade the soul. They must be patient in tribulation and Christlike in conversation, and even the thoughts [must be] brought into captivity to Jesus Christ.

You have an experience all before you to gain. You cannot be self-centered and be prepared for whatever work or responsibility, however difficult or dangerous, which is in Christ's line. Your eye must be single to the glory of God, and then your profiting will appear unto all. You need to employ every means of grace that your love to God, to all with whom you associate, may be pure and Christlike. Then you will approve the things that are excellent and be filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God. Your Christian life must take on a different mold, else you will never see the kingdom of heaven.

There are many represented to me in the church who seem just like drowning men engaged in a desperate struggle to keep their heads above water. They have not in their religious life ever died to self. Self is their idol; they worship at its shrine. Weakness and a fluctuating experience open the way for Satan's temptations and they will be easily overcome. A

faithful waiting upon the Lord will renew their strength. Trials of faith will come, but love, patience, and constancy will be weighed by the golden scales of the heavenly sanctuary.

You must learn in the school of Christ meekness and lowliness of heart; be trained, disciplined, and educated for usefulness and for immortality. May these words have the right effect upon your mind. I have an interest in you. Let nothing attract or amuse or divert your mind from the earnest work before you. It is for your present and eternal interest to see that this state of things does not continue. Let it not be said of you in the future, as it was of the Hebrew Christians, "For when for a time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." [Hebrews 5:12.] You need good home religion. Bring all the pleasantness and sunlight into your home life, in every word, in every action. Use diligently all the gifts of heaven in precious light given of God, and put this light to a practical use. Then the Lord will make a larger display of His mercy and goodness. Achieve a destiny on earth worthy of heaven.

Lt 31, 1891

Workers in the Office at Oakland

North Fitzroy, Victoria, Australia

December 19, 1891

To the Workers in the Office at Oakland,

I have a message to you who are engaged in the work at the office, especially for those who are engaged in handling sacred things. "Then Jesus said unto them, yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light." [John 12:35, 36.]

Those who turn away from the precious light that God has permitted to shine upon them in messages of warning, of caution, and reproof, would not believe if greater light were shed upon their pathway. They would not be inspired with faith when they have failed to believe in and act upon the light which has already been given them. "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? ... He hath blinded their eyes, and hardened their hearts." [Verses 38-40.]

How does the Lord harden the hearts of men? In the same way in which the heart of Pharaoh was hardened. God sent this king a message of warning and mercy, but he refused to acknowledge the God of heaven and would not render obedience to His commands. He asked, "Who is the Lord that I should obey his voice?" [Exodus 5:2.] The Lord gave him

evidence of His power by working signs and miracles before him. The great I AM acquainted Pharaoh with His mighty works, showing him that He was the ruler of heaven and earth, but the king chose to defy the God of heaven. He would not consent to break his proud, stubborn heart even before the King of kings that he might receive the light; for he was determined to have his own way, and work out his rebellion. He chose to do his own will, and set aside the command of God, and the very evidence given him that Jehovah was above all the gods of the nations, above all the wise men and magicians, only served to blind his mind and harden his heart.

Had Pharaoh accepted of the evidence of God's power given in the first plague, he would have been spared all the judgments that followed. But his determined stubbornness called for still greater manifestations of the power of God, and plague followed plague, until at last he was called to look upon the dead face of his own first born, and those of his kindred, while the children of Israel, whom he had regarded as slaves were unharmed by the plagues, untouched by the destroying angel. God made it evident upon whom rested His favor, and who were His people. Although they had erred and had become tainted with idolatry and had almost forgotten Him, still He remembered His people and His covenant with their fathers.

The more Pharaoh resisted and rejected the light, the greater was his stubbornness, for as he sowed unbelief and stubbornness, he reaped again that which he sowed. The Lord has given great light to those in the office of publication at Oakland; and some who for a time walked in the light afterward failed to do so by not continually keeping the heart surrendered to God, and the result was that darkness came upon them. They lost their sense of sin and did those things which the Lord had plainly shown them they ought not to do.

God forces no man's will. All are left free to choose whom they will serve. They may listen to the suggestions of Satan and come to look [at] matters as he does, reasoning after the same manner, and the result will be that they will follow the same course of stubborn resistance to the light that Satan pursued in the courts of heaven. Those who reject the light which God sends them will "walk in the sparks of their own kindling, and will lie down in sorrow" at last. [Isaiah 50:11.]

Satan is beside them to influence them in a course of evil; and as they yield to him, they influence others to take the same course. They do not realize the sacredness of the things of God, but in spirit they conform to the world and fail to live the divine life, which is opposed to the world and its customs. They have a knowledge of the truth, but fail to bring it into the inner sanctuary of the soul, that they may be sanctified through the truth.

I have been aroused by the Spirit of the Lord to sound an alarm that these world-bound souls may be awakened to the peril in which they are placed through their course of backsliding. For Christ's sake let all those who profess to be Christians depart from all

iniquity, all dishonesty. For Christ's sake, for your own soul's sake, I urge you to reform. Let there be a solemn consideration of your privileges and responsibilities. Let there not be found among you a selfish, earthly ambition for place and position, or money-getting. This spirit prevails to a large extent in our institutions, and the religion of Christ is brought down to a low, common level.

There is great need that the converting power of God may be felt throughout the office, that all may realize that the words of Christ are to be fulfilled in life and character. Every day Jesus is in that office, taking note of every worker in every department and line of work. The voice of God speaks to all that are there employed, warning and reproving them in His Word, and through the testimonies of His Spirit. But these warnings are first neglected, then despised, then stubbornly assailed.

While probation is graciously granted to you, come out from the world, separate yourselves from its customs, its maxims, and its influence, and put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof. At whatever cost or humiliation to yourselves, you must do this if you would inherit eternal life. "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess to serve God; but in words they deny him, being abominable, and disobedient, and unto every good work reprobate." [Titus 1:13-16.]

Let every soul carefully consider his condition, and inquire, What is my state before God? Let him examine closely what kind of material he is bringing into his character building. Is it that that can be compared to solid timbers, or that which can only be likened to that that is rotten and worm-eaten? We are charged in the Word of God to "Keep thy heart with all diligence, for out of it are the issues of life." [Proverbs 4:23.] The unconverted heart is the habitation of the evil one, and it is filled with unholy thoughts, with evil surmising, with envy, jealousy, falsehood, and uncontrolled passions, with strife and confusion and every evil work. Let each one search diligently and inquire, Is my heart free from all of these?

Let each one closely examine himself to see whether he is in the faith, to see whether the truth he professes to believe has been kept in the outer court, or brought into the inner sanctuary of the soul, that he may be sanctified thereby. The whole heart must be entered and purified by the searching Spirit of God. Jesus will not abide in the soul where pride exists. And if we desire His presence, the soul temple must be cleansed of all evil occupants. If the door of the heart is open to Jesus, He will come in; His presence will expel every unholy thought, and by faith we may hold sweet communion with God. If Jesus abides in the heart, we shall glorify Him in our lives, for the Christian is to let His light shine forth to the world in good works.

Many of you have lost your first love, and you are not preparing yourselves by gaining an experience, in true devotion and service for your God, to stand in the great day of God. It is essential that you become so rooted and grounded in the faith that you will be able to stand when deception and error, as a thick cloud, will cover the inhabitants of the earth. While good works will not buy your salvation, good works are essential for salvation, for they are an evidence of genuine faith which works by love and purifies the soul.

Unless your heart is stayed upon God and you are a co-worker with Jesus Christ, you will be filled with self-confidence, pride, self-sufficiency, and you will be given to the indulgence of self, the sin of unbelief, which so easily besets the soul, and thus you will become a captive of the enemy. You are to work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of His own good pleasure. As God works, men must co-operate with God in order that the results designed may be accomplished. But how long have the heavenly intelligences waited in vain for your co-operation, who ought to have been engaged most earnestly in the work of God for this time.

Many of you do not feel the need of a daily and hourly connection with Christ; you do not feel the need of prayer that you may draw from Christ that which is necessary for the maintenance of spiritual life. You have failed to appreciate the privilege of associating together in the capacity of believers. You are not to come together simply as a matter of form and ceremony, but for the interchange of thought, for the relation of your daily experiences, for the expression of thanksgiving, for the utterance of your sincere desire for divine enlightenment that you may know God and Jesus Christ whom He has sent. Communing together in regard to Christ will strengthen the soul for the conflicts and trials that will come upon you.

Never entertain the idea that you can be Christians and still withdraw yourselves within yourselves. Each one is a part of the great web of humanity, and the nature and quality of your experience will be largely determined by the character of the experiences of those with whom you associate. Jesus says, "Where two or three are met together in my name, there am I in the midst." [Matthew 18:20.] Then do not forsake the "assembling of yourselves together as the manner of some is; but exhort one another: and so much the more, as ye see the day approaching." [Hebrews 10:25.]

You are greatly in need of a practical experience in the Christian life. You need to train the mind for the work of God. The character of your religious experience is made manifest largely by the character of the book that you choose to read in your leisure moments. The Bible is the book of books, and if you love the Scriptures, searching them when you have opportunity, that you may come in possession of the rich treasure of the Word of God and be thoroughly furnished unto all good works, then you may be assured that Jesus is drawing you to Himself. But to read the Scriptures in merely a casual way without seeking to comprehend the lesson of Christ, that you may comply with His requirements, is not enough.

There are rich treasures in the Word of God that can be discovered only by sinking the shaft deep into the mine of truth. The Scriptures are given for our benefit that we may have instruction in righteousness. Precious rays of light have been obscured by the clouds of error, but Christ is ready to sweep away the mists of error and superstition and to reveal to us the brightness of the Father's glory, so that we shall say as did the disciples, "Did not our hearts burn within us while he talked with us by the way?" [Luke 24:32.]

The Psalmist prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law," and the Lord regarded his sincere prayer, for the sacred record records his satisfaction in the truth revealed to him. He says, "How sweet are thy words unto my taste, Yea, sweeter than honey to my mouth. More than to be desired than gold, yea, than much fine gold. Sweeter also than honey, than the honey comb." [Psalm 119:18, 103; 19:10.] How rare is this experience.

The carnal mind rejects the truth; but the soul that is converted undergoes a marvelous change. The Book that was unattractive, because it revealed truths that testified against the sinner, to the converted heart becomes the food of the soul, the consolation and joy of a life. The eyes anointed with spiritual discernment behold new beauties in the Word of God, and see that the inspired words of the Scriptures are especially adapted to the needs of the soul. The Sun of Righteousness shines upon the Word, and there is the flashing of divinity through humanity. The Spirit of God speaks to the soul, and the heart of the true believer becomes like a watered garden.

To those who love Christ the Bible is as the garden of God, whose promises are as grateful to the heart as the fragrance of flowers to the senses. Then take your Bibles, and with fresh interest begin to study the sacred records of the Old and New Testaments. Work the field of precious truth until you have a deeper comprehension of the mercy and love of God who gave His only begotten Son to the world, that through Him we might have life.

I have a word from the Lord to you who are handling sacred things and yet who do not appreciate the value of eternal realities and have not spiritual discernment to understand the work that you are doing. The Spirit of God is grieved because works of a worldly character, which are calculated to charm the senses, to fill the mind with that which can only be compared to wood, hay, and stubble, are multiplied in the office of publication. These books are read with eagerness; and they contain no spiritual nourishment whereby the soul can acquire more strength, give no true idea of Christian life, or instruction in regard to the common duties of life. The atmosphere they breathe is one that is detrimental to solemn Christian experience.

Were Christ upon the earth today, He would cleanse the office of many things that are not in accordance with our high profession as He cleansed the temple of its unholy traffic. It is written, "My house shall be called an house of prayer, but ye have made it a den of thieves."

[Matthew 21:13.] Let every one begin to cleanse his own soul temple, and thus co-operate with Christ in the work of purifying the office.

Let not books be placed before the workers which, if they do not mislead and corrupt the mind, will still give to the mind a disrelish for the Word of God, which brings to view matters of eternal interest. Let the truth of God be subject for contemplation and meditation. The Bible is God's letter to man in which is instruction as to how to become rich in heavenly graces, to secure for the believer the life that shall measure with the life of God. Read the Bible, and regard it as the voice of God speaking directly to your soul. Then will you find inspiration and that wisdom which is divine. There is no time for engaging in trifling, amusements, and the gratification of selfish propensities.

It is time that you were occupied with serious thoughts; and you cannot dwell upon the self-denying, self-sacrificing life of the world's Redeemer, and find pleasure in jesting and joking and whiling away your time by indulging in foolishness. And yet those who have professed to be followers of Christ have been guilty of these very things. Sins of no light character have been committed by those who have been in the truth for years, who have had great light, great privileges and responsibilities. "But turn ye, turn ye, for why will ye die?" [Ezekiel 33:11.] Make a complete surrender to him who has given himself for you, that you should not perish, but have everlasting life." [John 3:16.]

For Christ's sake cease to prostitute your powers to the service of self. Put your undivided interest in the work that has been committed to your hands. Jesus is looking upon you to see what spirit you will manifest in the little things of your earthly life. You are now determining what shall be your destiny hereafter, and heaven is worth everything to you. If you accept the grace of Christ, and the gift of His righteousness, you may show by a consistent life that Jesus is all in all to you. His service is reasonable, for He has redeemed you and every power of your being belongs to Him.

You need not make a failure of your Christian life, for Christ has made abundant provision that your faculties may be rightly directed, that your character may be pure and elevated and noble. In becoming a follower of Christ, you need not think it necessary to give up all aspirations to reach a higher standard. But if your ambition has been selfish and you have sought for supremacy and aimed at the glorification of yourself, all this will be changed, and your desire will be to become a diligent, earnest, faithful servant of the Lord Jesus Christ.

The elements of character which lead you to seek for distinction in a worldly life, Jesus will define and purify and make steadfast that you may with unselfish purpose seek to become a true co-worker with the Majesty of heaven. A holy ambition will take possession of your heart worthy of the object for which your ambition was given.

You will have respect to the recompense of the reward that has been purchased for you by the self-denial, the self-sacrifice of the Lord Jesus. He will reward every man according to his

work, although the reward is given, not because of man's merits, yet it will be bestowed in proportion to the work that has been done in the name of Christ, for the works testify to the character which has been developed. Your ambition is to be directed toward the advancement of your Redeemer's glory, of which He gives you a foretaste. He points you to the crown of immortal life, and bids you to run that you may obtain. He bids you to fight the good fight of faith, to lay hold on eternal life, to wrestle that you may receive power for the highest attainments in the spiritual life.

But in order to reach the highest attainments in the divine life, the mind must be occupied with contemplation of the Word of God, that you may know what is the will of God and become a doer of the words of Christ. This is represented by Christ as eating His flesh and drinking His blood. He says, "He that eateth my flesh, and drinketh my blood dwelleth in me and I in Him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." [John 6:56, 57.] And when the disciples did not discern the spiritual character of His words, Jesus said unto them, "It is the spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life." [Verse 63.]

The eating of Christ is represented by the ingrafting of the branches on the vine. Jesus said, "I am the vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. ... Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me." "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." [John 15:1-5.]

If you had been abiding in Christ your fruit would have been unto purity and holiness. You would not be self-sufficient, heady, and high-minded, but would have been meek and lowly of heart. You would not be filled with envy, jealousy, evil-surmising, strife for supremacy and position, esteeming yourselves more highly than the Lord esteems you. Look at the character of the fruit you have borne these years in the past, and then carefully consider the words of Christ. He says, "By their fruits, ye shall know them." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." [Matthew 7:20, 18.]

Many of you know that you are not standing in the light of the Sun of Righteousness, and should you be cut down as unfaithful trees, you would lose heaven and the life that measures with the life of God. You are not ready to close up your account here. You need to take heed to yourselves, to watch and pray, to educate your thoughts to think on heavenly things, to educate your lips to speak on heavenly themes, to become familiar with inhaling the heavenly atmosphere, and be able to teach others that which you have learned of Jesus. Let the mind and soul be drawn to the great center of attraction, ever realizing the truth of Christ's words, "without me ye can do nothing." [John 15:5.] Then will you have more humble views of yourself than you have ever had before.

“Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” [Colossians 3:16, 17.] Compare your own words and works with these words of inspiration, and see if you can be pleased with the comparison. If you had let the words of Christ dwell in you richly, if you had searched the Bible for truth as men seek for hidden treasure, you would have had a precious experience, and as you contemplated the living oracles, daily you would have discovered new beauty in the inspired utterances, and your thoughts and words would have been purified, even as precious metal is purified and refined from dross in the fire of the furnace.

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall thoroughly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come saith the Lord of hosts. But who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner’s fire, and like fuller’s soap: and he shall sit as a refiner and purifier of silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, as in former years.” [Malachi 3:1-4.]

With many of the workers the spirit of self-sacrifice has greatly diminished because they have lost their first love. Many are grasping for higher wages; but if they were laborers together with God their wants would be more simple, for they spend money needlessly for things which they would not desire if their hearts were sanctified by the truth. Look at the example given you in the life of Christ.

There are those in the office who have withheld their tithe from the treasury, claiming that they could not see the requirements in the Word of God. But why could they not see it? It was because selfishness was firmly rooted in the heart. They did not deny self and make their offering to God. For years they have practiced robbery toward God. But does not the Lord keep a record of all their doings? Most assuredly, for it is written that every man shall be rewarded according as his works have been, judged according to the deeds done in the body, whether they be good, or whether they are evil.

The Lord will not pass over the embezzlement of His goods. He is testing men to see who will be fit subjects for His kingdom above, for if they disregard His claims here, they will disregard them in the kingdom of heaven. Suppose that all who profess to be followers of Christ should withhold from the Lord His entrusted goods, appropriate His talents to their own use, and for the advancement of their own glory, how would the work of God move forward in the world? How would those in other nations ever receive the message of truth? The Lord does not rain down money from heaven, but He honors men by entrusting to them His treasures, and He tells them what they must do. Read carefully and prayerfully the instruction the Lord has given to you in Malachi 3:8-12.

The question is asked, "Will a man rob God?" And the answer might be given, "Yes, Lord. Some whom Thou hast honored and given a place in Thy work have been engaged in robbing Thee for years. They have indulged themselves, and have centered the good things of life upon themselves, and have refused to act their part in fulfilling the requirements of God." "Yet ye have robbed me." But ye say, "Wherein have we robbed thee?" Now, listen, for God is speaking to you out of His Word. "In tithes and offerings." [Verse 8.]

Now, how does God regard the robbery of His treasury? Listen, "Ye are cursed with a curse: for ye have robbed me, even this whole nation." [Verse 9.] Hear the words of the Most High God, you who have been robbing God. "Bring ye all the tithes into the store house, that there may be meat in mine house," not a meager portion, not one-half, or one-quarter, but all the tithes, "that there may be meat in mine house." [Verse 10.] The reason is so plain that it commends itself to the reason of every one who has been cherishing the hateful plant of selfishness. "That there may be meat in mine house."

The reason that the Lord wants all the tithes in the treasury is that there may not be a scarcity of funds when His providence opens new fields to be occupied by the messengers of the truth that souls as precious in the sight of God as your own may come into the knowledge of the true God, and Jesus Christ whom He hath sent, and in their turn become missionaries to the souls of others.

The standard of truth must be planted in all countries, but the missionary work is not extended as it should be, because those in our offices of publication, and the members of our churches, do not cultivate the precious plant of love and refuse to follow in the footsteps of Him who was meek and lowly in heart. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.]

The follower of Christ has a cross to bear, for the requirement of Christ cuts directly across the inclination of the natural heart and uproots pride, empties and cleanses the soul of selfishness and self-love, and leads men to deny self daily for Christ's sake. If you will act as Christians, there will be meat in the house of the Lord whereby the sacred, holy work of God may be extended and advanced in the world, for those who are laborers together with God will bind about their wants, and not spend money for trifles, when souls are perishing for the bread of life.

Lift up Jesus to the world. Present His life and character before men. Dwell upon His humiliation and self-denial. Meditate upon the incarnation of the Son of God, who though equal with the Father, for our sakes became poor, that we through His poverty might be rich. Jesus calls for volunteers for His service, but He states the conditions upon which they will be accepted as His followers. He says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Matthew 16:24.] This is required of every one who has united himself with Jesus. The Lord Jesus descended lower and lower till He touched the depths of humiliation, in order that His grace might be multiplied unto us and

the streams of salvation might be poured out to those who were perishing, who know not God and Jesus Christ whom He has sent.

The precious Saviour did not limit His gifts; for when He gave Himself He gave all. He died to bring life and immortality to light, to reveal truth that men might be drawn to Him. All this was done to save fallen man, and individually we have the privilege of becoming His agent, to co-operate with the angels in communicating to the world the knowledge of this great salvation. Men will never be able to comprehend the great work that the heavenly intelligences are waiting to do through the agency of men on behalf of humanity.

Jesus wants you now to realize your deficiencies while mercy lingers, that you may turn unto Him with your whole heart, and be supplied out of His abundant fullness, so that you may be perfect, wanting in nothing. "And prove me now herewith, saith the Lord of hosts." Mark it, this is not man that is addressing you, but the Lord of hosts. Will you hear Him? Will you obey Him? "If I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it, and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of hosts. And all nations shall call you blessed, a delightsome land, saith the Lord of hosts." [Malachi 3:10-12.]

The religion of Christ is summed up in the words, "Thou shalt love the Lord thy God with all thy heart. ... Thou shalt love thy neighbor as thyself." [Mark 12:30, 31.] But through love of the world, through unsanctified ambition, through self-love, and desire for supremacy, many are being conformed to the world. The command from the gospel of Christ is, "Be ye not conformed to this world (and the preventative is given), but be ye transformed by the renewing of your mind." [Romans 12:2.] You must have a changed mind, a renewed mind. The power of the Holy Spirit must be felt working upon the heart and character, producing a new man in Christ Jesus. You are to prove to God by unselfishly handling His entrusted goods that you can be trusted with His blessings. You are to trade with His talents, to seek first the kingdom of God and His righteousness, not to seek first your own selfish interests, but to lay up for yourselves treasures in heaven.

Every worker should diligently search his own heart. The Lord requires that those who are purchased by the blood of the Son of God should realize that they are God's property, and no longer look upon themselves as their own, and live to serve themselves. Jesus gave His life to save an apostate race, and will those who accept this heavenly gift be selfish, and withhold from the Lord His own? All selfishness, all love of supremacy originated with Satan. He is the root and those who partake of his spirit are the branches; but in the end both root and branches will be consumed.

No one can live a selfish life and enjoy the love of Jesus. Those who are determined to grasp the world's treasures will fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition and destruction; "for the love of money is the root of all

evil, which while some coveted after, they have erred from the faith, and have pierced themselves through with many sorrows.” [1 Timothy 6:9, 10.] Can we wonder that the sin of covetousness is so decidedly denounced in the Scriptures? “For this ye know, that no ... covetous man, who is an idolater, hath any inheritance in the kingdom of God.” [Ephesians 5:5.] Covetousness is idolatry.

Shall we as Christians pay no heed to all the warnings of God? Shall we still be in conformity to the world when it is forbidden in the Word of God? “Be ye not conformed to the world.” “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world.” [Romans 12:2; 1 John 2:15, 16.]

There is such a mingling of the sacred and the common in the work at the office that much of the sacredness of the work of God has been lost from the minds of the workers. The subject matter that they are handling is of such a character that their attention is arrested, and their mind engaged, and the cheap, objectionable sentences are fastened upon the memory, and before they know it, they are influenced by the spirit of the writer, and the mind and character is fashioned in some objectionable mold.

There are souls connected with the office who are weak in faith, weak in the power of self-control, and through the influence of such publications, a train of thought is started that will be difficult to repress and expel from the mind. Before they embraced the truth, they had formed the habit of reading light and trifling literature, and after uniting with the church they made efforts to overcome this taste for novels and storybooks.

To introduce to this class, books that are not in harmony with the sacred Word of God, is like putting the glass to the lips of the inebriate. With the temptation continually before them, they yield and become interested in that which they discarded and lose their relish for solid reading, for Bible study, which is positively essential for the health of the soul. Through the influence of this kind of reading, moral power is enfeebled, dishonesty and crime do not appear so repulsive, discernment and sanctified perception is lost, and unfaithfulness in little things is increased. When the appetite of the mind is perverted, these poor souls will grasp any kind of reading that has a stimulating influence.

All these things have been placed before me, and every line of business at the office must be so regulated that the purity of the Christian character shall be preserved. Every temporal, earthly interest must be so subjected to the interest of the higher life, that at any sacrifice this Christian integrity shall be untarnished. The question of what shall be published at the office must be viewed in the light of the teachings of the Holy Scriptures. The Lord’s voice must be honored and obeyed. The words that I speak unto you, they are spirit, and they are life.

The truth must not be placed in the background as it is now, for subjects of vast importance to the soul receive only a passing notice, while these objectionable things have the foreground. The workers overlook the great truths that would make them wise unto salvation. They do not see that daily they are to receive manna from the heavenly table, that they are to feed upon the Word of Life, and so gain spiritual strength. They are now to store up for the present and the future supplies that will supply the soul in times of emergency. They are to lay up in store the precious gold and silver, and precious gems of the Word of God, jewels that will never perish.

The Lord will accept only the supreme affection of the soul, and this is His righteous requirement, for He has redeemed you with His blood, you are to seek to do the will of God, not your own way and your will. I ask you now the question that the Lord is asking you, "Who of you are resolved to eat the Bread of Life, that you may become stalwart Christians, maintaining spirituality, and able to 'show forth the praises of him who hath called you out of darkness into his marvelous light'? [1 Peter 2:9.]"

Who of you in any capacity of the work of the office, will seek wisdom from God, that you may represent the character of Christ in all your walks in life? Remember, your words, your actions, are either a savor of life unto life, or of death unto death. Never forget that you are making a favorable or unfavorable impression upon others in regard to the truth you profess to believe.

The religion of the Bible must be practiced, for the world is watching you and criticizing your actions. The office at Oakland needs weeding out. Either those who have long been there, and who have not realized the sacredness of the work, should be converted, or they should be discharged. It is the duty of every one in the office who professes to be a Christian to give unmistakable evidence to those who come to the office that you are Christians in deed and in truth, and that you are working out the principles of the Bible in all your work. All lightness, all jesting, all trifling is to be regarded as unchristian.

Let every one see that you are governed by divine rule, that you are courteous and kind. If you keep the fear of the Lord ever before your eyes, He will work with your efforts, and crown you with success. Satan is continually at work that he may fill the mind with his suggestions and cause you to follow his counsel. He advises you not to be over scrupulous in regard to honor and integrity, to look out sharply for your own interests and demand the highest wages for your services. This is what has brought embarrassment.

When the work is more attentively done, when there is a spirit of consecration the Lord will hear your prayers and will work in your behalf. But there is much unfaithfulness, and you need to call a halt, and begin the work in earnest. Those who are halfhearted and worldly, who are given to gossiping over the imperfections of others, are giving no attention to their own defects of character, should be converted, or they should separate from the office, for they will demoralize others by their mischievous tongues.

Lt 32, 1891

Washburn, Brother and Sister [J. S.]

Battle Creek, Michigan

January 8, 1891

Dear Brother and Sister Washburn:

I received Brother Washburn's letter day before yesterday, and since then we have been having very much work. We had a favorable journey from Washington to this place. I suffered considerably with heat and somewhat with heart disturbance, but much less than I anticipated. We left the sleeper before we arrived at Toledo, at which place we waited about forty minutes. In that time we obtained a cup of hot drink and some crackers which made us feel very much better. We arrived at Battle Creek about three o'clock, [Tuesday, Dec. 30] and found the folks all well and glad to see us.

We learned that Sabbath [Dec. 27] there had been a wonderful meeting similar to those we had in Brooklyn, Danvers, and in Washington. Nearly the whole congregation presented themselves for prayers, and among them, Brethren Prescott and Smith. The EXTRA in the Review and Herald [December 23, 1890] was read, and the testimony of all was that the power of God attended the reading of the article. They said that this made a deep impression. Brother Olsen made some remarks inquiring why the power of God attended the presenting before them the testimony to the churches in that article when the person who wrote it was not present. He asked them to carefully consider that matter. Was it not the Spirit of God speaking to them in unmistakable voice in vindication of the testimonies and the work He had laid upon Sister White?

Professor Prescott made a confession dating back to Minneapolis, and this made a deep impression. He wept much. Elder Smith said that testimony meant him; said that he felt that it was addressed to him, but he stopped there and went no further. But both placed themselves as there repentant, seeking the Lord. Well, they said they had never had such a meeting in Battle Creek, and yet the work must be carried on, for it was just begun. Elder Olsen had appointments which he must attend, and Elder Loughborough had an appointment which he must fill. Professor Prescott went to Oregon to help locate their school. Brother Webber, another worker, had gone to help some other church. The Lord sent me here, I fully believe, and that threatened difficulty of the heart did not trouble me at all after we reached Battle Creek.

Tuesday night [Dec. 30, 1890] I was in an agony of soul all night so that I could not sleep. Elder Smith's case was weighing heavily upon me. I was working with him, pleading with God, and I could not cease my crying unto God.

Friday night [January 2] I was asked to speak; the house was full, and I gave some account of the workings of the Spirit of God with me in the meetings which I had attended. I related as well as I could the success of these meetings. We had a special meeting of deep interest after I had spoken, and many excellent testimonies were borne, especially from those who were earnestly seeking the Lord. It was a good meeting.

On Sabbath [Jan. 3] I spoke from Matthew 11:16-27. I made a decided application of this lesson to those who had great light, precious opportunities, and wonderful privileges, and yet their spiritual growth and advancement was not in accordance with the blessings of the light and knowledge given of God. There was a solemn impression made upon the congregation, and fully two thousand persons were present. I had great freedom in speaking. In the afternoon the meetings were divided, and I hear there were excellent meetings in these divisions.

Monday [Jan. 5] Elder Smith came to me and we had an earnest, faithful talk. I could see that he had a very different spirit from that he had months ago. He was not hard and unimpressible; he felt the words I spoke to him, laying before him faithfully the course he had taken and the harm he had done through this position. He said he wanted to come into harmony with the testimonies of the Spirit of God. I had written to him thirteen pages [Dec. 31, 1890] and sent them to him—very plain words. Tuesday [Jan. 6] he called again to see me and asked if I would meet with a select few, that he had something to say. I told him I would. Yesterday, Wednesday [Jan. 7], the meeting was held in my room in the office, and Elder Smith read the letter I had sent him, read it to them all, and said he accepted it as from the Lord. He went back to the Minneapolis meeting and made a confession of the spirit he had occupied, casting on me very heavy burdens. Brother Rupert confessed also, and we had a very profitable, excellent meeting.

Brother Smith has fallen on the Rock, and is broken, and the Lord Jesus will now work with him. He took my hand as he left the room, and said, "If the Lord will forgive me for the sorrow and burdens I have brought upon you, I tell you this will be the last. I will stay up your hands. The testimonies of God shall hold this place in my experience." It is seldom that Elder Smith sheds a tear, but he did weep, and his voice was choked with the tears in it.

Now you see I have reason to be glad and rejoice and praise the Lord. Professor Bell was present. Elder Smith confessed to him the wrong that he had done him in the school trial in 1882. Oh, how glad I was to see and hear and know that these things that had barred the Spirit of God from coming into our meetings were removed.

Now, in reference to your question in regard to Sister Marks. Do not be in a hurry to accede to her request in dropping her name. Hold a little in the matter. It cannot do the church any particular damage. Meanwhile, I am more than ever convinced that if this work now going forward in Battle Creek had been done one year ago, Sister Marks would have been saved to the cause of God and would, with proper instruction, have been a good Christian worker.

This is due to her. But the position that many held me in was such that I could do nothing unless I took my stand decidedly against the Battle Creek church.

Has those with whom she held meetings been well-balanced in mind, they could have helped her instead of being molded by Sister Marks. I believe she had a genuine experience and might have done much good. She had newly come into the faith and needed to be led along step by step, kindly, compassionately; but as it was the fashion to turn from everything that was calculated to restore and to awaken the church, as my testimony was [regarded] at that time below par, what could I do? Any move I should make would, if unwise, indiscreet ones should go to extremes, be charged to me, and my work forever discarded. Do all you can for Mrs. Marks, for I tell you, the blood of her soul, I fear, will rest upon those who have been blinded by the enemy and done those things that have grieved the Spirit of the Lord.

May the Lord continue to bless the church in Washington is my prayer. I know the Lord blessed me when I was with you, and He blessed His people. Much love to all in your household, and much love to those with whom we took sweet counsel together in our precious meetings. The Lord lives and reigns, praise His holy name.

[P.S.] Now do not imagine that you have done a grievous wrong in the matter you mentioned. I am really inclined to believe that everything was ordered of the Lord, and I needed that tramping exercise to clear my head. But I freely pardon all you think amiss. So do not trouble any more about it.

Lt 32a, 1891

White, J. E.; White, Emma

Steamship Alameda

December 7, 1891

Dear Children,

We are nearing Sydney, and this is our last day on shipboard. You may depend upon it that we are glad it is so. "We tie up," says the Captain, "at the wharf at Sydney, Australia, in the morning at seven o'clock."

Last night we had a heavy thunder shower and sharp lightning. I have had a very pleasant voyage. Have been somewhat disturbed by headache, and have been somewhat seasick, but have been careful to keep quiet, to eat prudently, and have not vomited once.

Emily Campbell has been my roommate. I dared not trust anyone else among our women, and she has proved reliable. Has been seasick, but has been soon over it. For the first few

days Willie was our main dependence, looking out for us all, here and there and everywhere. I think he was some seasick at times, but by the power of his will he refused to give up. Although Emily was sick at times, she was soon over it and has proved a kind, attentive companion for me. No one could have served me better.

May, Marian, and Fannie were sick for some days. I was very weak and had one ill turn of the heart. We were glad indeed to reach Honolulu. Elder Starr and wife, who had preceded us five weeks in order to bring help to our people and others on this island, met us together with other friends. As soon as we walked the gangplank and stepped on the wharf, men, women, and children greeted us so heartily that we could not feel otherwise than at home. With the exception of May and Fannie, we all assembled at Brother Clinch's house to consult in what manner we could best spend the twelve hours allotted us till the boat sailed.

They were so anxious that I should speak that I consented to do so. Oh how pleased they were, for it was more than they expected. Brother Burgess and Elder Starr went at once to see that the people were notified of the appointment. The large hall of the Young Men's Association Building was secured in which to hold the meeting. While these matters were being adjusted, we were refreshed with orange drink and with grapes of excellent flavor. There were besides, oranges of a variety unknown to us, and fruits which we had never before seen. These fruits tasted nice, but we dared not indulge to any great extent, fearing we should have to discharge our cargo in less time than it took to store it away.

After this refreshment, we all seated ourselves in a carriage hired for the occasion and started on our tour of the place. We had not proceeded far before one of the sisters who had greeted us at the boat appeared at her cottage door, a very pleasant establishment, and insisted upon our coming in. Brother and Sister Starr said that we must go in and make a short call, or this sister would be greatly disappointed. Sister Kerr, this was the lady's name, got hold of me and wept over me, and said, "I am so happy to be honored with your presence." She had a table piled with native oranges, bananas, various fruits, cake, and an abundance of Jersey milk. But we felt restricted because of the reasons I have before given. I drank a tumbler of milk, but Sister Healey, a missionary from India, an excellent woman, insisted on my drinking the second glass. I drank a portion, and begged to be excused.

Sister Kerr took me into her parlor bedroom and opened a box of ruches for the neck, and desired me to accept the entire box. Her husband is a merchant in Honolulu and, though not a believer, he is a very liberal man. She also presented me with three yards and a half of silk, costing three dollars a yard with which I was to make a sack. I saw that she was very desirous that I should have this, and I could not refuse without greatly disappointing her. It was beautiful silk left from a dress which she had. She also gave me a silk scarf and a ten-dollar pin composed of white stones, very plain and serviceable. I thought I could not accept this, but she looked so sorry that I finally did take it and have worn it ever since, for it is handy and becoming, while it is not showy at all.

She brought in her little children that I might lay my hands on their heads and bless them. I bowed in prayer with her and her little group and prayed for them all, the little ones kneeling and my hands upon their heads, while the tears were streaming from the eyes of the mother and children. She embraced me again and again, and told me how much she loved me and how she had longed to see me and to have the honor of receiving me into her house.

But we had to tear ourselves away, and were again seated in the carriage. We passed the stately coconut trees, loaded with their heavy fruit. We saw the bananas growing and a great variety of beautiful flowers blooming in profusion on every side. Hedges were made of flowering shrubs almost as tall as trees. There were trees in bloom with flowers that were new to me. We were on our way to a place called the "Pali," and to reach there we had to ascend a six-mile hill, and the scenery all the way was of a grand order. On reaching the eminence for which we started, we found great mountain peaks rising above us, and from the height where we stood, a terrible precipice yawned, hundreds of feet deep, extending downward into the verdant valleys below. We took our lunch on a level spot of land in view of the grand scenery on every side.

Willie and Brother Burgess rode on horseback. Brother and Sister Clinch came in their phaeton and the rest of us in a livery rig, driven by a native. It took much less time to go down the hill than it did to ascend it. We all took an ample repast at the home of Sister Kerr. We were introduced to her husband, who received us heartily and urged us to eat more than we dared to eat. Then a carriage took us to the place of meeting. We had a congregation made up of the best people of the town, and a very intelligent looking class of citizens they are. The prominent men of the Young Men's Christian Association did all in their power to show us respect and attention. Their own choir sang for us, and I had much freedom in speaking to these people.

After the meeting, I was introduced to nearly all the congregation, and especially to all the prominent men of the Association. They expressed themselves as being much pleased with the words I had spoken. They said they had listened with deep interest, for the thought expressed was new to them, and gave them broader, clearer ideas in regard to the mission, work, and infinite love of Jesus. They expressed themselves as determined to cherish these thoughts as precious acquisitions to their knowledge.

They regretted that I must leave them and said if I could remain with them a couple of weeks and speak to them as often as I had strength, they would consider it a great favor. They begged me that when I returned I should spend some months with them. They said, Your words have done us good, and you can be a blessing to the people at Honolulu. They blessed me in the name of the Lord, and said, The Lord will go before you that you may speak these words to many souls who need to hear them. I was glad I consented to speak to them, venturing the whole matter on the promise of the Lord, "Lo, I am with you always,

even unto the end of the world.” [Matthew 28:20.] I felt that Jesus was indeed with me that night by His Holy Spirit.

How encouraging it is to speak to people who are hungering for the words of life and who are fed and nourished by the words spoken. These who gave expression to so much appreciation were people not of our faith, but men and women of the best class of society. One man was a missionary who had heard me in Oakland, and he said, The words were just as good to him then as when he had formerly listened.

My name has been brought before the public here through the writings of a Dr. Hammond who is a minister here, and whose hatred of the truth is similar to that cherished by Mr. Canright. The brethren and sisters were glad that I could speak to them, for they said it would be a help to them in making of none effect the false accusations of Dr. Hammond.

After the meeting we drove to the ship and bade our friends good-bye. My sixty-fourth birthday came on Thanksgiving Day, a few days after leaving Honolulu, and the friends at Honolulu presented me with a ten dollar gold piece as a birthday present; and Mr. Kerr, though a non-professor, gave me an upholstered rocking chair from his parlor set as a birthday present, because I happened to mention that it was an easy chair. It has been a great comfort to me on the voyage, when sitting on deck.

As far as weather is concerned, we had a very pleasant trip. The water was quiet till we reached [the] Samoan Islands, one week’s journey from Honolulu. This was a very pretty island. The boat could not connect with the land, for they have no harbor here, but a pilot came on board and guided the boat to a safe anchorage. Then a novel sight greeted our eyes, for boats and canoes filled with natives crowded to the ship. The natives, with few exceptions, were naked and elaborately tattooed, wearing only a cloth about the loins. Their canoes and boats were filled with native fruits and wares. They had pineapples, and oranges green as grass, but the fruit was excellent. They also had coconut, shells, coral, fans, and all kinds of tropical fruits, some of which we never have seen in America, or even heard of.

W. C. White, May Walling, Elder Starr and wife, Fannie, and Emily all went to shore. I dared not venture, for as we approached the Equator I was troubled with night sweats. My night clothing would be as wet as if dipped in water. I had a sponge every morning, but my limbs seemed without strength, and one night I had to call them up. Willie came, and May was called, and worked over me for an hour. They stimulated me as best they could, and the threatened difficulty was overcome. This was the second attack I had had. Every night I had my stateroom door and window wide open, but for all that, I was sure to be bathed in perspiration in the morning until I reached Auckland. I think this will do me good in the end.

I will write no more of my journey, for I have not been able to do much writing on this voyage. I have written about one hundred and fifty pages, but I expected to write as much as three hundred pages. I simply had to keep still and be content not to do much of

anything. I have not been able to walk on deck without an assistant, but my limbs are now growing stronger. I was almost completely exhausted in mind and body when I came on board the vessel.

Before coming on board, it was necessary to get off testimonies to different ones; and it was important that writings should be left concerning matters at the Health Retreat, for the course of Dr. Burke brought many anxieties upon me, and necessitated much writing and wearing labor, with pain of soul, that evils might be counteracted that were giving the Institution a wrong mold. Marian, Fannie, and I worked continually with hard, taxing labor to the very day of the beginning of our long voyage. I felt that everything that could possibly be left to correct evils in churches, conferences, and individuals, should be left that the light which the Lord had given me might shine and the people not be left in darkness. But there is much yet to be done when we arrive at Melbourne.

We found Auckland a splendid harbor. Brother Hare and others, both men and women, met us at the landing and, putting us into a couple of hacks, hurried us off to the home of Brother Hare. Here we found a pleasant home and a nice lunch prepared for us. On the extended table were several dishes of large strawberries, oranges and bananas, boiled eggs, and beautiful bread; and we were not slow in eating this delicious repast. We enjoyed our lunch very much.

In a delicate, hesitating way, they said, "I suppose you would not have strength to speak to us this evening?" I said, If you desire it I will speak to you, for the boat does not go from the harbor till two o'clock, a.m. I wish you could have heard their delighted exclamations. After lunch we were driven in a hired carriage many miles through the city and surrounding country. We had a very enjoyable ride, looking upon grand scenery filled with farms, beautiful flowers, and grand trees. Around every cottage the yards are filled with blooming flowers and shrubs, while the hedges are perfect and flourishing. They say the country is in this condition the year round.

We met a good congregation at the Seventh-day Adventist church at this place. I spoke to them upon the love of Jesus, and how eagerly they listened to the discourse. Then Elder Starr followed with an interesting theme, and the poor souls were fed. They have had the same difficulties as have our American churches—differences, discord, strife for supremacy. Satan is working everywhere among our churches as he did in heaven. We felt like joining in prayer with them to close the service, and the Lord came very near. I tried to present that church with all its difficulties before Him. We then told them that we would come down from the desk and speak to those assembled. They thought it a great favor to be privileged to shake hands with us. They had the appearance of being very intelligent people. Fathers and mothers brought their children and introduced them to me, and I spoke with each one, even the least little one among them.

Then we took the streetcar and went on our way to the vessel. I was very weary and had a wakeful night in which I did a great amount of thinking. The brethren said as we left them, "Do give us more labor as soon as possible, for we need it. Hitherto we have heard doctrinal discourses with the exception of the discourses of Elder Haskell, who preached to us upon the love of Jesus. For this kind of food we are starving. We must have it or die. Do send us a preacher; there is not one here in New Zealand except Elder Israel, and he is not one who can preach to us. His work is of a different order."

We expected to meet the Pitcairn and her company, but Brother Gates waited for us one month, and a few days before had sailed for Norfolk, expecting to return and meet us when the boat arrived from Honolulu. They said he left word that he must see Willie White on important matters. We talked the matter over, and Willie decided to remain, although he might have to take a journey, which the steamer could make in four days, in a small craft that might take a week in which to sail to Sydney.

We received a letter from Elder Daniells of Sydney, urging us to make calculations to spend some days in Sydney before going on to Melbourne. We shall remain in Sydney not less than a week or two as circumstances demand, then hurry on to Melbourne to the conference that begins December 24. So you see that we shall have but little chance to rest, and must go right to labor, writing and speaking. The Lord knows that we did not come across the great ocean to see the country, or for our amusement, although we are highly gratified with the appearance of the portions of the country we do see, and Jesus will give me strength for all that He requires of me to do.

When I get to Sydney, I will finish this letter. The boat does not return for twenty days, and it will be two months before this letter will get to you. I feared to put off writing until reaching Sydney, fearing that many things might be urged upon me, and I should not get a chance to write you fully. I know you are anxious to hear from mother.

Oh, Edson, could you come to Australia with a sanctified heart, and feed these poor, hungry, starving sheep, living on the islands of the sea, what good you might do for Jesus! The Lord has waited long for you to do this work, and if you ever do it, you will have to surmount the obstacles that now and for years have obstructed your way. When you surrender all to God, your tongue will be as the pen of a ready writer. You can then understand the inspiration of the Spirit of God and bear a testimony upon the Bible truths that will be as meat in due season to the hungry sheep and lambs. Think of these things, pray over them, and make an offering of yourself to do the work of the Lord, to follow His will and His way, and the Lord will give you strength and grace and power to present the truth as it is in Jesus. Oh I wish that this could take place while we are here, that you might be here with us.

The waters have been beautifully calm most of the way. If the Lord was with you, you would enjoy the voyage. All are now down to dinner but me. They have breakfast on board at eight o'clock, but I eat my breakfast in my berth, or in my reclining deck chair. They have an

abundance of food in the meat line, prepared in different ways; but as I do not enjoy a meat diet, it leaves me rather meager fare. The rolls taken from Battle Creek and St. Helena have supplied me thus far, and the stewardess keeps me supplied with oranges.

I have an excellent stateroom; indeed, it is the best that the boat can afford. My room contains the only closet on board in the staterooms. We take our chairs and set them on deck in front of my room, and we have every convenience. No one could have better attention than we have had. Our berths are furnished with wire springs and mattresses, but I had become so weary, and my hip was so sensitive and troublesome, that even these thick, soft mattresses were not enough for my comfort. I made two thick mattresses and tacked them as you would a comforter. One of these I have in my berth, and the other in my deck chair, and so my hip has been relieved. "Then are they glad because they be quiet; so he bringeth them into their desired haven." This was truly the language of our souls, and we "praised the Lord for his goodness, and for his wonderful works to the children of men." [Psalm 107:30, 31.]

December 8

We are now in the hired house where Elder Daniells makes his home in Sydney. The steamer came into the harbor this morning at seven o'clock. The night season was not pleasant, for the boat rolled heavily, and it was a difficult matter to keep safely in our berths. I slept but little and I feared that our seasick ones would have a serious time; but we were thankful to learn that none were sick, and all able to be upon deck to see Sydney harbor, which is called, with few exceptions, the most beautiful harbor of the world.

Before we drew to the landing, we saw our friends on the shore, so near and yet so far. We soon were near enough to see Elder Daniells and wife, the others we did not know. There were about twelve men and women to meet us. We conversed together before the ship touched the wharf, but were soon shaking hands with our Sydney friends. We were welcomed gladly, heartily, and tenderly.

Sister James offered to take me in her phaeton to the home of Elder Daniells. I was glad to get out of the noise and away from the crowd. She drove me about through the beautiful park gardens, as I thought it would do me good after passing a sleepless night. This sister is about my own age, and she was delighted to show me all that she could in the short period of time we had to ride until the others should come from the boat. Although she was so pleased to show me all the beautiful sights of the city, I feared that the folks at the home would be getting anxious about us, so proposed that we drive to Elder Daniells' home. It was a long drive, and when we neared the place, we found Elder Daniells out on the street corner looking anxiously for us.

We were introduced into a plain, simply furnished, but comfortable home, in accordance with our faith, and were soon seated at the table whereon was a wholesome, well prepared

breakfast, which we all enjoyed very much. Our seasick ones already appeared to be well. We then assembled in a small sitting room which was filled up with our party, with canvassers and Bible workers, and some of other families, who united with us in a precious season of worship. Five or six united in offering a tribute of praise to God for our safe passage across the broad ocean, and our hearts were softened and filled with praise for the loving-kindness of the Lord in our long voyage. The Lord Jesus was indeed in our company, and we were happy in the realization of His presence and love.

Some of us devoted the rest of the forenoon to sleep and rest. We feel some rested. We shall spend one week in Sydney, and go by rail to Melbourne. We take the cars at five p.m., and arrive at Melbourne about noon the next day. We have the assurance that this place is healthy and very attractive. But we shall not remain long at this time. We shall come again and spend some time here, if the Lord will.

It was very touching to hear Elder Daniells tell how different ones were awakened to inquiry in regard to the truth. Some had been reading our works, and they entreated that someone be sent to instruct them in regard to the truth. One man began keeping the Sabbath, through the reading of Volume 4, and had a Bible class in his own house. He sent to Elder Daniells for help, but Elder Daniells was obliged to write that there was no one who could go at that time. Two of our brethren were sent after some delay, and when they inquired concerning the man, they were informed that he had just died. They were too late. The calls are many, from one district and another. Many are asking for the living minister to preach to them the truth, and there is such a scarcity of help they do not know how to supply the laborers. We expect that the Lord will work for the purchase of His blood, and light will yet shine amid the moral darkness of error and wickedness in this part of the world.

November 10 [December 10]

Yesterday a conveyance was hired, and we drove some miles into the city. We see that Sydney is a city covering a large area, and there are a large number of elegant, costly homes.

Lt 33, 1891

Brethren and Sisters Assembled in Camp Meeting

Colorado Springs, Colorado

September 15, 1891

Dear Brethren and Sisters Assembled in Camp Meeting:

I would have been glad to meet with you again, but I dare not go back on the ground, for I have a long journey before me and have not been able to sleep much for several nights.

My mind is some troubled as to the matters which have necessarily been brought before us in reference to Brother Edwin Jones whom I love and respect in the Lord, and whose life is

slowly but surely passing away. He has had very intense exercises of mind since his sickness. He has had Bible readings in his room, and several parties who have been to his room testify that the Spirit of God was manifest in these meetings. I have felt very delicate in regard to making any statement of the matter, for I would not bring a shade of sorrow to the heart either of Brother or Sister Jones, for I love them both and believe them both to be children of God.

I have had some testimony of reproof for Elder Jones which was written by my pen at St. Helena Health Retreat in the hours of from two to eight o'clock a.m. I was very sick, but was urged to write, which I did. I was aroused by the words as if spoken by a voice. There is danger of God's people receiving impressions from words spoken and words written by man that will mislead some souls. It will be difficult for them to see the danger and be led into safe paths again. This uneasiness and restlessness coming upon certain ones, for some new and strange thing, will increase as we near the close of this earth's history. And every soul must consider this period as a time of peril and be on guard as faithful sentinels, that they be not surprised or taken unawares.

I wrote out the matter which the Lord has presented before me for Brother Edwin Jones. Now, as there are those who cannot see anything that would be calculated to injure the churches or their own souls in the matter presented as light from the Lord, regarding Brother Jones as under the direct inspiration of the Spirit and that to question or oppose anything advanced would be opposing the Spirit of God, I wish to say, This position is not a safe one to take. And as it has been stated [that] I have said I could agree fully with every statement which he made in regard to his position placed before me in the letter, I beg my brethren and sisters to consider carefully what I say in all tenderness and love to Brother Jones.

The letter mentioned, which called forth from me these statements, is of altogether different character than the lines of types and shadows which he has been presenting and the figures he has been calculating, which is nothing less than time theories, when the angel of God declares that time should be no longer. [Revelation 10:6.] Those who have accepted all this have accepted some precious truth, but mingled with error; and the error part of it will do hurt to minds and hearts.

Fearing I shall not have time to write fully, I will now state in [the] words of Christ, "Let not your hearts be troubled: ye believe in God, believe also in me." [John 14:1.]

Brethren, there must be no contention, no differences, no pulling apart. The words spoken in regard to believers in Colorado were, Press together, press together. In unity is your strength, in diversity is your weakness, and you will surely be overcome with the temptations of Satan, for his temptations are manifold. This unity cannot be maintained without self being surrendered to God. Even the thoughts must be brought into obedience to the mind and will of Christ, represented as brought into captivity [to] Christ. All have their

individuality, and this cannot be submerged into another. While this is true if we are abiding in Christ as the branch is united to the parent stock, the living vine, there is a diversity, yet unity in this diversity. While we are one in Christ Jesus we are answering the prayer of Christ, one with Christ as He is one with the Father.

Let everyone avoid subjects which will create differences of opinion. Let not those who cannot see that Brother Jones' ideas are all correct exaggerate his ideas to mean more than he evidently intended. Let not those who have believed everything he has said keep this before others, as if they were indeed the words of inspiration. Let them guard their hearts, their words, then will there be words select and well chosen. Nothing should be spoken sharp-censuring or condemning. This is not Christlike, and evidences that the sap which nourishes the vine parent stock is not in their hearts.

They are partakers of the divine nature, one in Christ Jesus, growing more and more into the likeness of Christ from glory to glory. The glory of God is His character. So we in Christ grow from character to character, pure, lovely, peaceable, in unity, in love. Let the work of every individual from this moment be to represent Christ to the world. All who give way to impatience, hardness of heart, selfishness, self-esteem, any discourtesy in words or conduct, give place to the devil, bring him to your side, walk with him, and talk with him, and represent an unrenewed heart and represent the attributes of Satan.

Shall we cultivate love? Shall the law of kindness be on our lips? Do not urge your individual opinions; talk of Christ, elevate the standard of Christianity, work the works of Christ. He came to seek and save that which was lost. Then do as Christ would do under every circumstance; copy the pattern. Do not talk and work as independent atoms; work and walk as those who have the mind of Christ. The subjects which have from time to time been introduced by different ones is to create a spirit of fear to reserve even that which is pure truth, unadulterated with man's spirit or with his own finite ideas. God is true; His work is not yea and nay, but yea and amen in Christ Jesus.

The work in Colorado has been greatly retarded because so mixed and mingled with self, tainted with self. Even truth presented has tasted so strongly of the dish that it was unsavory. A fountain cannot at the same place send forth both sweet water and bitter. The heart is the seat of all evil or good. Out of it are the treasures of life or death. Then, brethren, work by the day to be pure and undefiled in heart, that from the treasures of the heart you may bring forth good things.

I have not time to write more, but be united in doing the work, little or large, in God's way and not in your own way. Remember, if divested and emptied of self, the vacuum is supplied with the Spirit of God. Jesus is abiding in the soul. And when you do the will of God, you will know of the doctrine, whether it be of God. If you choose to walk in the sparks of your own kindling, you will walk in darkness and not in the light, and lie down in sorrow.

We must now go to the depot. God bless you, comfort and strengthen you with might in the inner man, is the prayer of your humble servant.

Lt 34, 1891

Workers at the Health Retreat

Harbor Springs, Michigan

May 31, 1891

To the Workers at the Health Retreat:

I have been troubled in mind in regard to the workers at the Health Retreat, because I know your weak points of character, which some would construe into virtues. From what the Lord has been pleased to show me, I know that you are not walking in the light. You were represented to me as under a cloud. Manifold temptations were besetting you, and you were not standing with a firm, decided hold upon Christ in order that you might resist these temptations. You do not discern them to be temptations. You have faults of character which you must, by the grace of God, overcome, or you will be overcome.

Please read over carefully the testimonies of warning which have been given you, for the enemy will attack you again and again upon the same points of character—those where you are weakest. The Lord has presented to you warnings and reproofs, not to discourage you, but because He loves you and would unfold to you the deceptive power of the enemy. If you have resisted Satan on one point, and the books of heaven record a victory through the blood of the Lamb and the word of your testimony, then Satan will come again with his deceiving wiles, if possible attacking you unawares. Therefore, your only safety is in constantly watching unto prayer.

You have gained some victories and have still many more to gain before you can be accounted a conqueror. You are to hold firmly the weapons of your warfare, and fight the good fight of faith day by day, hour by hour, minute by minute. There is no release in this warfare. The weapons of our warfare are not carnal, but spiritual. The Word of God is the Sword of the Spirit. With this Jesus met the wily foe in the wilderness of temptation, and conquered on every point. He is our example in all things.

You are in danger, and as the Lord's appointed watchman, I will not refrain from lifting the danger signal. Your souls are precious, for they have been purchased by an infinite price, and you must not give yourselves into the enemy's power. You need to watch and pray, and walk in all humility of mind, if you would not be overcome by temptation.

The Christian life is a constant battle. You can conquer only through your connection with Christ. It is easier than many suppose to change leaders and follow the guidance of another as zealously as though you were following Christ. You cannot go forward independently,

trusting in yourselves. Christ must be all in all to you. You must come out from the world and be separate. You must not link yourselves with unbelievers to be controlled by their spirit or influence. You must show your loyalty to Christ in every movement.

There is such a thing as growing without Christ, but it is an unhealthy growth. Growing up into Christ means conformity to Him in spirit, in action, knowing more and more His manner of working, and having more and more the mind of Christ. Be not puffed up with a high opinion of your own wisdom. You need faithful counselors, and you must have humility of heart in order to feel this need. Be daily learners in Christ's school.

There is in the heart, perhaps imperceptible to yourselves, a love of flattery that grows as it is indulged. Even those who profess to believe the truth often walk so far apart from Christ that they lose sight of Him, and hence have so little discernment as to extol finite, erring men, and really honor them in the place of Christ. Such praise is very poor food for a Christian to subsist upon. If you accept it, there is a continually growing feeling that you are sufficient in yourselves. And this is a very unsafe position. From whom does this adulation usually come? Is it from those who have the praise of God upon their lips? No. It is from those who make a god of money, of position, who are ambitious to excel that they in turn may be lauded and honored.

Do not shape your course in any way to invite such praise, for it is only a temptation to you. No human praise can make us of any more value than Heaven has accounted up. If He who created the heavens, who marshaled the host of the stars in their order, notices the fall of a sparrow, will He overlook those whom He declares to be of more value than many sparrows? [Matthew 10:31.] What need have we, then, of human praise—praise which comes from deceiving lips? Words of men are very cheap, but they prove terribly dear to him who puts his trust in them.

You may be disappointed because like words of appreciation do not come from those who believe present truth, who are really loyal to God and zealous for His honor. But they see the danger of using flattery. There are some, even of our own faith, who do flatter, but they are mouthpieces for Satan. All such praise imperils your souls, dishonors God, and is a snare to the one who receives it. Unsanctified human affection always misleads, for it beckons in other paths than the way God has pointed out.

Messages from God have been coming to our people for the last forty-eight years, in testimonies of warning, to show them the sinfulness of accepting flattery from the world. All the praise and the glory should be given to God and the Lamb. This is the song that is resounding through the heavenly courts and will continue to resound through eternal ages. Men whose lips are so ready to praise the finite are destitute of the grace of Christ. They have lost sight of the perfection of Christ's character. They are groping in darkness, and without divine enlightenment they will ever remain in darkness. When they shall, by beholding, become changed into the image of Christ, they will no longer flatter any man.

The Lord has uttered His voice in His Holy Word. Those blessed pages are full of instruction and life, harmonious with truth. They are a perfect rule of conduct. Instructions are given, principles are laid down, which apply to every circumstance in life, even though some particular case may not be stated. Nothing is left unrevealed which is essential to a complete system of faith and a correct line of practice. Every duty that God requires at our hands is made plain; and if any one fails of eternal life, it will be because he was self-sufficient, self-confident, full of vain conceit, and did not rely solely upon the merits of the blood of Christ for salvation. None will err from the right path who meekly and honestly take the Bible as their guide, making it the man of their counsel.

I would say to you all, Look to Jesus; look and live. He alone has the words of eternal life. In looking to Jesus the pride of man is humbled, lofty looks are brought low. Only keep the channel of light, ready to do, not your own will, but the will of God, and you will have constant enlightenment and will advance in the light and be prepared to impart light to others.

I know that you are all in danger through manifold temptations. Be sure not to swerve from principle in order to please others, for in so doing you will blind your own eyes. Work upon principles that are just and equitable, without partiality and without hypocrisy.

The Lord has placed you where you can have an influence for good, but if you are not watchful, other influences will draw you away from your post of duty. I was shown that paths were opening before you in other directions, and voices were inviting you to enter. Bribes may be presented to draw you away from the Retreat into dangerous paths. You cannot discern where these paths may lead; hence it is well for you to ask counsel of your brethren, and of God, to know which paths you may take and what plans you can safely adopt. You need wise counselors in this matter.

Some have resisted many temptations, but not all of them as decidedly as they should have done. Where you have failed in your loyalty, you will have to go over the same ground again and be proved still more closely. Do not fail in the trial, for it costs too much. You need evidence clearer than your human wisdom, a judgment more sure than the word of worldly men, to guide you. If you turn to your relatives, your dearest, earthly friends, you may find no help to solve perplexing questions. Your brethren, unless they are daily sanctified through the truth, will be no help to you in spiritual discernment. You need a stronger intelligence than is found in any human being; you need counsel direct from Heaven.

Of yourselves you have not wisdom to bear responsibilities. At every step of the way you must seek counsel of God and of your brethren who have had experience and who are true to the interests of His cause. It is your privilege to do this, and you should feel it such. Some of you do not feel right when anything you do is called in question. But this is wrong. All the workers in the Retreat need counsel from those who are governed by the truth.

One man's mind, one man's judgment, is not to be a controlling power. The opposite principle has been presented and urged by M. J. Church, and it was his own mind that he thought sufficient to control all the interests with which he was connected. I have tried to show him that this is all wrong. Elder E. P. Daniels and men of like character have held the same view and have presented it in a false and dangerous light. This theory has again and again opened a door of temptation to many; it has been a snare, and always will be. It is not in accordance with truth, nor with the principles that should govern our institutions.

"Counsel together, counsel together," has been repeated to me by the heavenly angels for the past forty-five years. At the same time you must constantly feel the need of higher counsel. Do not fail to seek wisdom from God. Unless you do go to God for wisdom, and understand for yourselves the way of the Lord, you will not be able to understand things clearly. You must have the enlightenment of the Holy Spirit to give you clear views of Jesus and His love. I know that the Lord desires you all to learn daily lessons in the school of Christ, to be meek and lowly of heart; then He can lead and teach you. The Word of God is our rule. Pray much. Humble your soul before God.

The Lord would have the workers in the Health Retreat obtain an experience which will be of more value to them than gold. When you see your need, if you will, in all humility, heed the counsel of the True Witness, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; ... and anoint thine eyes with eyesalve, that thou mayest see" [Revelation 3:18], then you will not be walking in sparks of another's kindling, nor even of your own kindling; but you will see the light of the Sun of Righteousness and will walk in its beams. God will inspire you to do work for Him.

I speak decidedly to the workers in the Rural Health Retreat. You are in danger. Will you take heed now to the admonitions and warnings in the Word of God and in the Testimonies? Will you pray? And will you watch unto prayer lest you be overcome by Satan's temptations? He is lurking in your path to ensnare you. I write to you because I love your souls, but there is One whose love exceeds mine or that of your brethren and sisters as far as the heavens are higher than the earth.

These are the words I have heard spoken to you by heavenly intelligences: "Ye are laborers together with God." [1 Corinthians 3:9.] The angels have no commission to perform in planning or executing the work which has been committed to man; but as soon as man is willing to enter upon his work, they are ready to help him and to co-operate with him. But they cannot be man's substitute. There is no degree of light or conviction or grace that can convert the soul, only as the human agent rouses up not only to resolve but to co-operate with the divine agencies.

The Holy Spirit is constantly putting forth divine energies to break the spell of infatuation that the Satanic agencies have devised to deceive and ruin man; but if the power of good were a hundredfold stronger to draw man to Christ, it would be of no avail without the co-

operation of the man himself. The intellect may be convicted, and the heart may well nigh break under the pressure, and yet the stronghold may not be yielded to God. Conviction may press upon the mind and heart, and yet no conversion follow. Why? Because human co-operation is indispensable.

The heart, the will, the affections, must be given to Christ without reserve. Consecration in the Christian life means entire surrender to God. Then the Holy Spirit works in the heart and has a permanent influence upon the life and character. What every worker is required to do is to follow the leadings of the Holy Spirit and not the impulses of his own heart and mind. The inspiration received from the cross of Calvary will prompt to holy purposes and decided action. Then the Spirit of God can draw you not only to resolve, but in the strength of Jesus to will and to do.

I tell you that now is the time to break the fetters of the enemy. And you must do this, not once only, but again and again. For want of discernment you may say, What does Sister White mean? I mean this: The Lord has shown me that you lack full and entire trust in Him. You should be afraid to lean to your own understanding. You need the truth of heavenly origin, with all its sanctifying power, to abide in the heart as a living principle; then your will, and even your thoughts, will be brought into subjection to Christ. You need to see the necessity of always being loyal to God.

Remember, you are building character for eternity. You have failed in some points again and again, as many others have done. You need to bring more solid timber into your character-building and to remove every specked, worm-eaten, decaying piece. The world passes judgment upon us, our words, our actions, our failures to stand true to principle. The Lord weighs us in the scales of the heavenly sanctuary. He gives each one of us a post of duty and expects us to look to Him for orders, to be reliable and trustworthy, for sacred, solemn responsibilities are placed upon us. The steward must be found faithful.

We are unconsciously making a record in heaven of all our actions, of our neglected opportunities of doing service for God. Does heaven's record say of you, "Perfectly reliable; he will not swerve from principle to please any one"? It may seem to you that too great self-denial and sacrifice is required of you; but does God so regard it? No, for in doing the will of God you place yourselves on the side of One mighty in counsel, One who is able to do more in your behalf than you can ask or even think.

Indeed, there are many hardships to endure, many temptations to resist, if you stand as God's representatives; but it is well worth a life-long struggle against inclination to have such a record as this in heaven. It is better to you than gold, yea, than much fine gold.

It is for our highest interest to be just what God wants us to be. The Lord is not dependent upon any of us. He can raise up new messengers, whomsoever He will; but while it is our blessed privilege to be workers together with God, let us appreciate the advantages He

gives us. He can do His work without us, but we cannot do our work right without Him. The power of the heavenly agencies must combine with the human. This is the only way for us to be successful.

When one man fails to accomplish a certain work because of defects in his character, another takes his place and is likewise tested. Should he fail, another is tried, until the work is accomplished. And all the time the heavenly intelligences are watching each one, to see if, like John, he will learn of Jesus, and not forget to be a doer of the Word. The Pattern is before us. Will we, by looking at Christ's perfection, see our own defects? Will we by beholding Christ be changed into His image? Will we grow in grace and in the knowledge of Jesus Christ? To be like Christ, to be complete in Him, to win the crown of glory—this is something to be sought with intensity of desire.

Men fail because they trust to their own understanding, their own sufficiency, rather than in Him who has said, "Without me ye can do nothing." [John 15:5.] When they flatter themselves that they are doing so much, the scales of the sanctuary register them as nothing, because the image and superscription of Christ are wanting. O, is there one man who has a sense of what Christ is to him, and what he is to Christ, who will serve the Master with an eye single to the glory of God?

In order to grow up into the full stature of Jesus Christ, we must be ever learning of Him, ever beholding Him, and thus becoming changed from glory to glory—from character to character—from our own imperfection and inefficiency to the perfection of Christ's character, seeking always more and more the higher life, to follow the principles of Heaven. Through the pure, unselfish example of such a life, others would learn of God's ways and will, their hearts would be warned, and their course of life would be onward and upward. Uprightness and integrity would mark their course of action.

The warnings, reproofs, and encouraging promises in the Word of God and in the Testimonies are designed as blessings. But will they do permanent good to those who say they will receive them only so far as they can understand their meaning? They will accomplish their purpose only in those who heed the voice of warning, take heed to their ways, and turn to God, not half-heartedly, but thoroughly. Then they will have a true sense of God's gifts and blessings and mercies. They will see His care for them in cutting the tendrils which bound them to the world and its rubbish, and they will acknowledge His love.

The human heart must continually cry for the living God, to know His will, and to make the life conform to it. Yield not to every influence with which you are brought in contact. Determine, as Daniel did, that you will not gratify self at the expense of principle. Seek for a character so consistent, so meek, so resolute, so cheerful, so devout, that sin will find in you no sanction, and as you walk in the light of the Sun of Righteousness, you will walk in a wise and perfect way. Christian elevation will pervade your demeanor. You will know in your own experience the meaning of the injunction of Paul, "Let the peace of God rule in your hearts."

[Colossians 3:15.] Let its power strengthen you in firmness, courage, and trust, that the world may see in you a faith with which they cannot tamper. "If any man be in Christ, he is a new creature." [2 Corinthians 5:17.]

But while you look to Jesus, and have faith and hope in Him, you will be painfully aware of your own deficiencies. It is only those who are separated from Christ by the hellish shadow of Satan that lose sight of their deficiencies and are self-confident. As you perceive the high standard that the Word of God presents before you, you cannot be lifted up in pride, but will humble yourselves under the mighty hand of God. The more humble your ideas of self, the more clearly do you evince that you are beholding Jesus, the Lord of Glory.

Lt 35, 1891

Burke, Dr.

Oakland, California

November 6, 1891

Dear Brother:

I received your letter day before yesterday. I had a very precious blessing from the Lord during the night season and will say, I was prepared for your letter and the exhibition of the spirit revealed in its contents. I now understand the warnings which I received from the Lord concerning the dangers threatening the sanitarium at St. Helena, under your influence in your present state of mind. I was shown that there was a spirit leavening the institution that was not in harmony with the work of God and that I, as a faithful watchman, must give the danger signal.

Dr. Burke, I have been shown the working of things at the sanitarium. The Lord has opened before me your peril, and I know that an order of things has been brought into the institution that will give a wrong mold to the Retreat. I have seen that you kept far apart from Jesus, that the enemy can deceive and corrupt your soul with his suggestions, so that you cannot discern the voice of the true Shepherd and are in danger of following the voice of the stranger. Now your only safety is in keeping the way of the Lord, not in following your own way. You have become self-sufficient and you feel satisfied to walk in the sparks of your own kindling. You will adopt measures that appear right to you although they are instigated by the enemy of God and man. You place a human mold upon the work, and dishonor the name of God.

Satan is sharp, critical, wide awake, and while men are asleep he sows his seed to raise a crop of tares which himself and helpers must harvest. I am anxious that you should be saved. I desire you to have eternal life. In completing the work of rebellion, Satan is represented as walking about as a roaring lion, seeking whom he may devour. Those who are self-sufficient, who are in friendship with the world, will be an easy prey, for they are

[at] enmity with God. The apostle says, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." [James 4:4.]

Those who are self-sufficient apprehend no danger. Satan has been successful in ensnaring their souls. <It is only> through faith and earnest prayer, with entire self-surrender to God, <that> finite man may become a partaker of the divine nature, having escaped the corruption that is in the world through lust. But many who profess to believe in Christ will be tried and found as dross; though professedly working for God, their services are given to the prince of darkness. They have changed leaders, for their understanding has become darkened and they are ignorant of the specious devices of the enemy. Through dependence on human wisdom, which is foolishness with God, their spiritual vision has become darkened and perverted.

In the fear of God, in love for souls whom He has purchased with His own blood, I have striven to do my duty, as I have done it for the last fifty years. I felt sorrow of heart as I read your letters, both for you and those whom your spirit will leaven; but I am not intimidated by your threatening. The words of Paul to the Ephesians come to me with comfort. "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 stand 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." [Ephesians 6:10-17.] "Now Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word." [Acts 4:29.]

Dr. Burke, I am not a stranger to the voice of accusation that speaks to me through your pen. Again and again I have heard it since first the Lord gave me my work to do; but I certainly shall not obey your dictation. Your threatening does not intimidate me, but simply reveals to me the position in which you are standing. Do you imagine that what you have said in your letter would cause me to change my testimony or turn from the course I have been pursuing in the work the Lord has given me to do? In the chapel at St. Helena, I spoke upon subjects that refer to just such threatening. Did you take heed to that which you heard, to that message?

The Lord has said, "Ye are my witnesses." [Isaiah 43:10.] Shall I fail to answer to this description? In the time of test and trial Peter failed to witness for his Lord because he put

confidence in himself, and you are making a similar mistake. Peter gave voice to the words that Satan suggested to him when he denied his Lord with cursing and swearing: but thank God, he was afterwards converted and stood forth a bold witness for Christ. I hope it will be the same in your case.

In the midst of unbelieving priest and Pharisees, Peter stood up to answer for his Lord and bore a decided testimony. He did not hesitate to tell them the truth, although the truth would bring him into disfavor. He said, "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. ... And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, ye hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you." [Acts 3:14, 15, 17-20.]

I present the same testimony to you who have so unsparingly and falsely judged me and threatened me. I was shown many things in reference to our institution which needed correcting, which I shall bring before them. I was shown many things taking place at the Health Retreat which are not after the order of the Lord and which you need to correct. The sanitarium at St. Helena cannot accomplish the work the Lord designed it should accomplish unless there is a conscientious regard for righteousness and truth.

Jesus says, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [John 17:3.] It is because there is so little knowledge of God and of Christ that the enemy works so successfully through his agents, separating men from God, while he links them with the world. In this way God is dishonored rather than glorified. After you left the Health Retreat the first time, you drank deep of the spirit of the world, you enjoyed the flattery of men, and your moral taste was perverted. God graciously gave you another trial, and I was shown that you would either bear the test, separate from the world, become humble and lowly of heart, or you would yield to the spirit which now worketh in the children of disobedience, and would repeat your former experience. You have been free to open your confidences to unbelievers and have not been true to the cause of present truth.

In regard to your accusations and threatenings, I would say that they do not surprise me. I expect to have a more extensive experience in law courts than I have had hitherto. I was shown before I became a witness for the Lord, that as we neared the closing up of the work for this time, I should be called to go through this very experience.

The Lord has His witnesses today who are to stand as faithful watchmen, not holding their peace day nor night. While in St. Helena, I spoke to you the words of the Lord, and if you refuse to give heed to the warning from the Lord, I am clear. The burden now rests upon

you, and your words do not hurt me. They bruise your own soul. You have not denounced and rejected me, but you have rejected Him who hath appointed me my work, who hath bidden me speak the word which He has given me. I shall continue to do this while life lasts. I will not shun to declare to you the whole counsel of God. There shall be no betrayal of sacred trusts on my part, for I could not be untrue to God without imperiling my own soul and the souls of others.

“The word of the Lord came to me, saying, O, house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter’s hand, so are ye in mine hand, O, house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil way, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

“Now therefore, go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, thus saith the Lord; behold, I frame evil against you, and devise a device against you: return ye now everyone from his evil way, and make your ways and your doing good. And they said, there is no hope: but we will walk after our own devices, and we will everyone do the imagination of his evil heart.

“Therefore thus saith the Lord; ask ye now among the heathen who hath heard such things: the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up. ... Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priests, nor counsel from the wise, nor the word from the prophets. Come, and let us smite him with the tongue, and let us not give heed to any of his words.” [Jeremiah 18:5-15, 18.]

Can I be surprised that men who do not take heed to the lessons of Christ in dealing with the erring reject the words of the Lord from the lips of His humble servant? Do you imagine you can lift yourself up, and stretch your puny arm against the work the Lord has given me to do? Never. I shall continue to do as I have done—heed the word of the Lord and bear a plain testimony to wrongdoers when He bids me. I shall not make an exception <even> of you whatever the character of the testimony shall be that the Lord bids me bear to you. If there is danger that the souls of others shall be deceived through the devices of deceived men, and the Lord bids me, I shall warn these souls that they may be saved from ruin, let the consequences be what they may to me. You may set your will against the Lord, but the Lord will prevail.

The Lord is a living God. He rules the heavens: He is higher and mightier than any mortal man. He sees all the works of the children of men, and if His professed people dishonor His name, lead others in false paths, and He bids me bear them a message with pen or voice, if Jesus will give me His grace, I shall bear that message whether men will bear or whether they will forbear.

If Elder Daniels and yourself unite with the world to do after their customs, to reject the messages that God gives, and do harm to the messenger, you will have to answer to the Lord for your doings. There is a God that will vindicate His own work in His own good time. If I have still more to suffer through the confederacy of evil men, the will of the Lord be done. I have already had to suffer through unjust accusation which has brought me into the courts of law.

Mr. Walling has brought an unjust charge against me. He has accused me of alienating the affections of his children from him. I have brought up, educated, and supported these children; I have loved them as my own. Their support and education has been at my own expense. But the suit Mr. Walling has brought against me has caused me much time and much anxiety. Again and again I have been in the law office to give my deposition. It is my first lesson in this kind of business, but if I am called upon to go through this again, I shall seek to bear it with patience. I would be a partaker with Christ of His sufferings.

If it is the will of the Lord, I shall sail for Australia on the 12th of November. If the Lord suffers you to make me trouble and should delay my journey, Amen. I shall take this for evidence that He has a work for me to do in California among the churches, and if this is the will of the Lord, it will suit me better than to go to a strange country. I have planned to go to Australia <not because I chose to go, for it was a great trial to me, but I consented to go> in harmony with the direction of the General Conference. It has not been from choice. I am in the hands of God that He may do with me as it seemeth best. If the Lord has further testimony for me to bear with pen or voice in California, He will give me grace and power to bear it and shield me in doing the work; and I shall not shun to declare the will of God. I leave you in His hands.

“So the king sent Jehudi to fetch the roll; and he took it out of Elishama the scribe’s chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winter house in the ninth month: and there was a fire on the hearth burning before him.

“And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Nevertheless, Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.” [Jeremiah 36:21-25.]

This is all the respect that the king showed to the message of God when it plainly set before him the true condition of the people.

“But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe, and Jeremiah the prophet: but the Lord hid them. Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the word which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned, and thou shalt say to Jehoiakim, Thus saith the Lord; thou hast burned this roll, saying, [Why hast thou written therein, saying,] The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

“Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they harkened not. Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides unto them many like words.” [Verses 26-32.]

What took place in ancient days will be reenacted in our days. What men did under the influence of Satan in times of old, men who are controlled by the same spirit will do today. Those who separate from God and His light will walk in darkness, and if the light that is in thee be darkness, how great is that darkness! Men will do strange things when they trust in their own greatness and wisdom.

I feel sorry for Elder Daniels. I have nothing in my heart against him. Feelings of sincere pity move me. I would do anything I could to help him; but it is not my business to cover up his crookedness, saying, “It is well with thee,” when his soul’s salvation is at stake. I have borne to him a message from God, and had he received the reproof, and corrected his course, he might have been a channel of light; but he chose his own way and rejected the path cast up for the ransomed of the Lord to walk in. You are doing the same work.

Dr. Burke, you accuse me of having the spirit of the evil one, because I tell you the truth. Jesus, the Majesty of heaven, was accused of the same thing. But was it true? If all that men say of us was true, our case indeed would be deplorable. Let us draw close to Jesus with His disciples, and hear what He is saying to them. “These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

“Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you: If they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also.” [John 15:17-23.]

Though darkness and clouds compass me round about, if I am in company with my Saviour, I am content. I turn my eyes from everything and everyone, to look to Jesus, to follow in the way that He points out, and though many should join hand to hand to do the same work that you propose to do, I should fear them not. The Lord God of Israel is my fear and my dread and my defense. I fear to suppress the words of God, though I know they are not palatable to the human heart.

God gives His messages to save the soul from death, and any disregard of His Word, and turning from the ways of the Lord, will result in disaster, but truth and righteousness will triumph. How little does the transgressor realize where the path will lead which looks so enticing in the first moment of temptation. He may travel it long and it will become more and more crooked. In pain and sorrow and sin, you can find no rest in mind, no relief for the soul. Christ says, “Without me ye can do nothing.” [Verse 5.]

It costs an effort to say no to temptation, to resist evil that Satan presents in an attractive light, to refuse the flattery and praise which He gives through His insinuating agents. <But> flattery will ruin you if you receive it. The things of the world are not the most precious possessions; the most precious thing you can have is a good conscience in the sight of God. Christ says, “Follow me,” and the world says, “Follow me.” The world holds out its flattering inducements, and you have turned from the snow waters of Lebanon to the turbid streams of the valley to drink of polluted fountains.

I long to see you with your entrusted talents, a man of God, true to principle, among those described as without guile and blameless. Now is your time to be a true and faithful witness for Christ. For every self-denial and sacrifice in His service He will requite you not as a man pays a debt, but as a king gives a gift. The magnitude of the gift shows that it is not a recompense for human service. He promises a hundredfold in this life, and in the world to come life everlasting.

In the darkest hour of trial and temptation we may have grace to be brave. We may look up and rejoice in hope and courage. But those who would exalt and expand their natures must do it in God's own appointed way—by perfect submission and obedience. The divine displeasure will be upon all who favor the customs and habits of the world, whose tastes and opinions are after the world's order, for they will not enforce the lessons of Christ given to those who live upon the earth. Our eternal destiny is determined by the character we develop in this life. It is <in this world that it is> to be proven whether or not we will be safe

subjects to compose the kingdom of God, safe members of the royal family. All who enter heaven are to be without guile, to be perfect before the throne of His glory.

The course of action pursued in some of our institutions, and in the Rural Health Retreat in particular, has been revealed to me as a course contrary to the lessons given by our Saviour. A kind of education has been given at the Health Retreat that was not after the order of Christ, but after the order of Satan. Can you not see that it would be impossible for me to give my influence to any such proceedings as some desire to have take place there?

I pronounce against this private work of watching, reporting, tale bearing, thinking and speaking evil of those who are church members, who are of the same faith. It is not following the directions of Christ to listen to the reports of unbelievers, to fill your lips arguments from those who deny the truth, and judge against the one they think is in error, while the accused is left in ignorance of any offense on his part. Did you think I could remove one from the sanitarium without understanding for what she was to be removed?

Did you think I could take up a reproach against my neighbor without giving my neighbor an opportunity to know wherein she was in error, and <give her> a chance to correct it? Did you think I would believe reports that falsified her character and give her no chance to clear herself of charges brought against her? Please excuse me from this kind of work. My work is to see that justice and righteousness are practiced in every department, and not to let blame rest upon one who is not proved guilty.

I have not been in the habit of working for private interests or personal gratification. God forbid that this charge should stand against me in the heavenly records. It is yet to be proved as to whether or not the charges are true that have been made against Sister Ings. Let the charges be plainly set before her. The charges against her are no more true than the charges you have made against me, and you accuse me of having the spirit of the evil one, from the report of the conversation I had with Sister Gates. This charge was heard in heaven and was registered in the books where the deeds and words and motives of everyone are recorded.

Your words, exactly as they are written, are before me from which I quote: "Now when you came over here to the Retreat, you behaved yourself so badly before Sr. Ings and Sr. Gates in council, and made such remarks that I declined having council with you. Such conduct is so unlike an ambassador of Christ, and so like the spirit of the evil one. I would not council with you when such a spirit controls you, no matter how much <you say> the Lord of heaven <has shown> you thus and so. Works speak louder than words. What Sr. Gates said was true, your denial of it notwithstanding. Proof of this is abundant. But what good is proof with you? When you are wrapped up with anyone, there, that ends everything, right or wrong."

In these words you show the same spirit, and follow the same plan of action concerning me that you have shown concerning others. Judging from what others say is un-Christlike, contrary to the teachings of His Word. During the whole period of my religious life never have such bitter words been written or spoken to me. Men and women have shown me greater respect than this. You have been doing the same work with me that you have done with others.

You have received Sr. Gates' testimony against me without coming to me, without learning the true version of the matter. I did speak decidedly against a wrong course of action with Sr. Gates, and I told her the truth. I urged her to present to Sr. Ings those things whereof she was accused; but she would not present the accusation, nor tell who were her accusers. Sr. Ings, as a Christian woman, should know where she is at fault and reform in the matter if these things are so, or if not so, she should have a chance to vindicate herself. This is her privilege, and her word is to be received as one who is seeking to do the will of God as conscientiously as Sister Gates or anyone else.

I have not concealed your great danger from you, neither shall I do so. I shall not look on and see an influence introduced into the Health Retreat that will strengthen the hands of those who do not love or fear God or who do not obey His commandments. I shall not look on to see those, who are trying to serve God with fully as much sincerity as yourself, separated from the institution through the reports of patients diseased in body and mind, or through the reports of unbelieving helpers.

If you wish to unite with Elder Daniels, and he wishes to unite with you to oppose the work the Lord has given me to do, you may do it. You may be able to make it necessary for me to put forth more decided effort, and thus increase my labor tenfold; but you cannot stop my work. You may place yourselves under the banner of the prince of darkness and turn your weapons against the work of God and against the servants of God and against me in particular, whose life has been interwoven with the work from the first; but you cannot prevail against it.

The Lord said to Samuel, "They have not rejected thee, but they have rejected me, that I should not reign over them." [1 Samuel 8:7.] If the Lord suffers you to develop and make manifest the manner of spirit that is moving you to action, the will of the Lord be done. It may be His pleasure to bring the light that He has given me more fully before the world, for the sake of making manifest the work to the world, either for the conversion of souls or for a witness against them. If this is His will, I say Amen and Amen.

I shall feel sorry for those who take part with you in this work. I shall pity them, for they will need pity, they will need prayer, that the Lord may forgive them for their deeds of wickedness. The Lord is coming with power and great glory. The judgment will sit and the books will be opened, and every man will be judged according to the deeds done in the body by Him who says, "I know thy works." [Revelation 3:15.]

But, Dr. Burke, I do not believe that Elder Daniels will be persuaded by you, through any plan or device of yours, to unite with you in working against me. He is better acquainted with the nature and power of the work the Lord has laid upon me than to venture to do the wicked thing you propose to do. It cannot be that you are yourself, in proposing such a thing. Another spirit has taken possession of you because you have become exalted and are walking in the sparks of your own kindling. In doing this work, you disconnect from Jesus and you voice the words and follow the deeds of the powers of darkness. But I do not fear you; I do not fear and tremble before God.

I have not counted Elder Daniels as entirely hopeless. I have deep, earnest longings of the soul for him. I hope that he will come back to the Lord and be a humble, efficient worker in His cause. Be it known to you, Dr. Burke, that I will not retract one syllable of the testimonies given for Elder Daniels, neither will I confess that I did wrong in publishing the testimonies. If I had not seen him, repeatedly talked with him and his wife, and prayed with them I might have some words different to speak to them, I should have had this confession to make, and would have done it cheerfully. But I went to him in accordance with the direction of the Saviour and laid bare his evils before him. I wrote him fully, but my admonition was not heeded. I would not then have made his course public, had he not represented himself to others as one whose course I sanctioned. Money was placed in his hands because he represented his condition as one of great necessity. He pictured himself as in financial distress.

I sent the copy of letters I had given to Elder Daniels to the Pacific Press, asking them to have a few copies made from the typewriter, that could be given to persons in the churches who were likely to be deceived. I said, Hand these communications to the elders of the churches, and instruct them to use them only in cases of positive necessity. Here my part of the work ceased. This was as far as I made his case public. There were only a few copies struck off, and as near as I can learn, they were used discreetly.

It was Elder Daniels himself who opened up the matter to the world and published the articles that appeared in print from his own testimonies. Brother M. J. Church was in unity with him, and both engaged in this work. O, how ignorant you are of the real version of the explanation, how readily deceived by the enemy and led to misjudge those in whom you should have confidence, and disbelieve and <criticize> harshly those in whom you should have faith. Your threatenings have no weight with me. If you wish to make manifest the manner of spirit that is now working upon you to the believers in California, you are taking the right course to do it; but you are making a history that you will not care to meet in the judgment. It is all written in the books of heaven.

No evil work will be of long duration, it will come to naught. The Word of God assures us that we can do nothing against the truth. If the doers of the words of God will hold fast to Jesus, all that is said and done against them, will result in confirming and strengthening them in the faith. If the Lord does suffer evil to triumph for a while, it is only that victory

may be more certain; for "we are more than conquerors through him that hath loved us."  
[Romans 8:37.]

Concerning the people of God in these last days, the prophet has written, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." [Revelation 12:17.] Darkness has covered the earth, and gross darkness the people. Will you choose to have the spirit of those who are in darkness? God forbid. I have hope that you will yet see the manner of spirit you are of and humble your heart before God. "Draw nigh to God, and he will draw nigh to you." [James 4:8.] "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." [Isaiah 55:7.]

I long to see you standing where I know you might stand, a faithful Caleb before God. You have only a short time been free from the spirit and influence of the world. You have drunk deeply of the spirit of worldlings, you have had an unsanctified ambition, desiring to be a remarkable man; but unless you have heavenly wisdom, and walk in paths that are cast up, [and] separate yourself from the world, you will become a remarkable man in a way that you do not now expect.

If you have decided to strive for worldly praise and exaltation, make it your business. Give yourself to the world, and do not lead others astray. If you will follow Jesus, come out from the world and be separate. The gates of life are thrown wide open, so wide that every benighted soul can see the way to return, and the blind can have their eyes anointed with the heavenly eyesalve that they may make no mistake. The message to the Laodicean church is applicable to you. Will you heed the message? Jesus and angels call to you, my poor, deceived brother. "Come," the heavenly angels are calling and they voice the words of Christ who says, "Come."

Lt 37, 1891

Webber, Emma

Battle Creek, Michigan

February 12, 1891

Dear Sister Webber,

I wish to speak with you particularly. Last night my guide opened before me some things in regard to you, Sister Emma, in connection with Sr. Douse. The Lord gave me words to speak to you both, but to you especially. Seek ye first the kingdom of God and grace shall be given you. You are not able to walk alone in the sparks of your own kindling, for if you do not place yourself under the bright beams of the Sun of Righteousness that it may shine into

your heart and expel all selfishness, all worldliness, you cannot be a light to the world. You are not cultivating piety and a meek and quiet spirit through the grace of Christ.

You need to cultivate human sympathy and love. You are too cold, you hold yourself aloof from others, while circumstances and opportunities are granted you every day to represent the character of Jesus. You worry too much. The blessings that come to the world must come through the living human agents who must work harmoniously with the heavenly instrumentalities. Submission to God and tender affection are not natural with you, and these graces you greatly need and must have in order to represent Jesus Christ.

All blessings flow to us through the medium of the cross, and we have need to cherish sympathy which is so largely revealed in the character of Jesus Christ. Let love [be] an abiding principle of the soul and it will be revealed. You need to guard your words, to be cheerful. Your very countenance may express the [love of] Jesus Christ abiding in your soul. Your words will be after Christ's order, because you have the mind of Christ.

I was saying to you with intensity of feeling, Emma, God will be found of you when you seek Him with all your heart. He will be found of you, then you can with words, in patience, forbearance, long-suffering, and gentleness diffuse the love of Jesus; catching His spirit, you can shine as a steady, bright light to all that are around you. You are in danger, because you are losing the precious grace of the Spirit of the Master. You are becoming too much absorbed in temporal matters and allowing these business matters to have the supremacy <and quench the love of God which should be exercised toward those who need it.> You need to take a decided interest in religious meetings. You have no strength to keep yourself under the sharp assaults of the enemy. You are kept by the power of God through faith.

Make earnest and determined efforts to be to every meeting possible. The divine direction is, Forsake not the assembling of yourselves together as the manner of some is, but so much the more as you see the day approaching. You are to be found among the little few who meet to worship God; the help of every soul who loves the truth is needed to bear testimony of the truth and act as missionaries of God, home missionaries to strengthen the things that remain, that are ready to die. Every jot of influence from Christ's soldiers is now called for on the Lord's side. Where two or three are assembled together in my name, there am I in the midst and that to bless. Then if we allow ourselves to be hindered by supposed excuses, the enemy will have a hand in creating circumstances so that we shall not be present where Jesus meets to bless His worshipers.

We must not be careless and negligent in exercising faith, in maintaining a principle to be in the assembly of the saints and be the Lord's witnesses and have a testimony to bear that is uplifting, full of courage and hope and victory. Ask at every step, Is this the way of the Lord? You can shape your business so that it shall not become all absorbing and you grow away from Jesus and lose sight of His attractive loveliness. Darkness and want of faith creates a

sickly religion, a waning piety, and in no case can you represent Jesus Christ in your character.

Jesus' voice of invitation is heard, Come unto me all ye that are weary and heavy laden and I will give you rest; take my yoke (not a yoke that you have manufactured) and learn of me for I am meek and lowly of heart, and ye shall find rest unto your souls. Take all your temporal concerns to Jesus, prayer in regard to temporal things is an expression of confidence and trust in God.

As a child has confidence and trust in its earthly parents, you acknowledge God as your Father, as His child you tell Him your needs, and how sweet to the Christian is this trusting faith. You can say, I have laid down all my burdens at the feet of Jesus. I have committed myself without reserve into His care. He has me in charge, I am not my own, I am bought with a price. He is infallible in wisdom, omnipotent in power and infinite in knowledge. He must and will give me His wisdom. May the Lord help and strengthen you.

My sister, you can [give,] and are in danger of giving, a wrong example to Dr. Douse, and both of you are in a fair way to backslide from God and become nominal religionists. In the position of responsibility that you are both in, you need the grace of Christ that you may lift the cross daily and overcome many things. Every day let the pen of the recording angel trace the words in your behalf, Victory over the deceptive powers of Satan. Satan would have you both lose your hold upon the Lord Jesus Christ, but you must not allow him to do his will with you. Kindle your taper from the divine altar and shine as lights to the world.

God can give Dr. Douse wisdom and skill in her profession if she will cling to Him and make God her strength. You are both situated where the Lord requires that you constantly work with Him, then you will both be a blessing wherever you are. A God-like, holy purpose must be kept ever in view. What shall it profit a man if he gain the whole world and lose his own soul, or what will a man give in exchange for his soul?

Keep the soul right. Let this be the language of the soul; I believe in God, in His providence, in the Bible, and in truth and cleanness of purpose. I cannot, I will not, swerve one jot from my duty and the claims that the Lord has upon me. I cannot, I dare not, sacrifice in the least degree my vital interest in holy things in order to gain relief from the pressure of temporal embarrassment. I will wait any time, walk humbly with God, walk in meekness, in humility, in simplicity of soul till the Lord gives me success and victory in His own time and way. My motto must be God is my strength, my wisdom, my all.

Without Me, says Christ, Ye can do nothing. [John 15:5.] Then do not try to meet the world's standard; you want the treasures of heaven. You want the crown of life that fadeth not away. If the Lord prepares the way before you, then you may walk in safe paths, and you will have the peace of Christ. Satan will have no power over a soul who is emptied of self and imbued with the Spirit of Jesus Christ. Jesus will help you in His own way, not in your

way. Under the power of unbelief you may obtain relief in your way, and blot your own character.

Pray let your heart be drawn out in earnest prayer for the Lord to help you in, and under, every pressure of circumstances. Do all you can, putting your trust in God. He will help you both. But you can, and should, be a much greater help to Dr. Douse than you have been. How? "I will stand upon my watch, and set me upon the tower, and will watch (with prayer) to see what he will say unto me." [Habakkuk 2:1.] Do not be anxious to make a great figure in the world, for if you do you will make a small one. You must feel your need of richer blessings than temporal ones.

Serve the Lord heartily, gather to yourself the sunshine of Christ's countenance. You are responsible for the impression you leave upon the minds of those with whom you are brought in contact. In seeking any temporal advancement, your faith in holy, sacred truth will impose upon you moderation of desire and repress all inordinate ambition. Do not allow ambition for greatness to make you indifferent to goodness. You must, and will if a Christian, win the respect of believers and unbelievers. You need the love of Jesus in your heart, then you will love all for whom Christ has died.

Be universally kind, because Christ was kind. You will make your life fragrant with tender love and will give to all the milk of human kindness. A sour word will not answer, because you misrepresent Jesus. Much wisdom and strength, prudence and patience is essential. Do not venture to be domineering, but be kind, that you may succeed upon religious principles which will call into exercise the graces in the character of forbearance, self-denial, and resolution to resist temptation.

In all your work, in all your words, there is a Witness, one who says, I know thy works. Depend upon God and all that God has promised; bring into your daily life the warmth of love. You are cold and distant to many, but it will not pay. My grace is sufficient for you is the promise. [2 Corinthians 12:9.]

Wake up, Sr. Webber, and when you come near to God, He will draw near to you. Wake up and feel that God will help you. Let it be the language of your soul, He must increase, I must decrease. Put me and I just where they belong. Lift up Jesus, talk of Jesus, and if He does not lie at the foundation of all your plans, if your eye is not single to the glory of God, and yourself obedient to all your requirements, keeping eternal realities in view, you are on the losing side. Take no more upon you than you can bear pleasantly and kindly toward all. When you have not strength and the help of One who is all-sufficient to carry you and your burdens, then your burdens oppress you.

Christ declares His yoke to be easy and His burden light. [Matthew 11:30.] Through Jesus Christ you can wear the yoke gracefully. If you exalt yourself, then you will place yourself where it will be necessary for the Lord to abase you. If you humble yourself at every step,

Jesus will lift you up, but let Jesus do all the lifting up and remember that Jesus always bears the heavy end of the yoke. Then if you are laborers together with God, you have a divine Helper at every step. You can be in the world and not be of the world, pure in heart, full of the milk of human kindness, keeping the way of the Lord, to do justice and love mercy and walk humbly with God.

Let every page in your life work be fresh and pure and clean in the morning, then keep your heart uplifted to God, breathing out your prayer to Him, for guidance, for the upholding by His free Spirit, pray for wisdom that comes from above, that the angels of God may be by your side to help you. You see not in life the end of human actions; their influence never dies.

Every morning bear in mind that you are sowing seeds which will bear fruit to life eternal, or to death. If you are in a position where you can mold others, you want first to be molded by the Lord Jesus, then you can be a vessel unto honor. The sphere in which you act may not be large, but you are transmitting impressions that may be for good through ceaseless ages of eternity. The blessing of God resting upon you will repeat itself by being reflected upon others and in their turn they may reflect the same upon others.

The good that you may do, if your life is hid with Christ in God, will not be buried with you. You may, if you walk humbly with God, bring many sheaves to the Master. Be sure that your advances be in the highest heavenly direction else it is no advance in truth and righteousness. You are to feel that in God's providence you are placed where you are to be beacons of light to the world.

But the Lord has opened to me that you need the transforming grace of God upon your own soul. You may both be as beacon lights upon a hill top, illuminating the moral atmosphere around you. Your golden words may drop as the dew and as the soft showers of rain upon the tender herb. You may be examples, you may help other feet to tread the royal path to heaven—the path cast up for the ransomed of the Lord to walk in.

A Christian life is a living reality, for it is constantly reproducing itself. Please to remember that you have not to do only with business matters, but with minds, differently organized minds. Your influence reaches the soul; you touch not a wire but that vibrates back to God. You have a personal influence; your words, your actions, leave their trace on other minds. It is your duty to be Christians in the highest sense of the word—"Christlike."

It is through the unseen lines that attract you to other minds with which you are brought in contact that may, if you are in constant connection with God, leave impressions that will make you a savor of life unto life. Otherwise, if you are selfish, if you are self-exalted, if you are worldly minded, no matter what your position, no matter what your experience has been, or how much you know, if you are not having the law of kindness on your lips, [the]

sweet fragrance of love springing from your heart, you can do nothing as it ought to be done.

You want to come closer to hearts, never to merely touch the hand you take with the tip ends of your fingers, and in a lifeless way, saying, Stand off, don't come too near me, I am better than thou. Let heartiness come into your life and be revealed in your connection with those whom God has valued so highly as to give His own life that they might live with Him through eternal ages.

In love.

Lt 38, 1891

Daniels, E. P.

Oakland, California

November 10, 1891

My Brother, [Elder E. P. Daniels]:

I learn that you wished to see me, and I would be pleased to see you, although my time is so limited. For some time I have not written to you, because I did not think you would appreciate my letters. I have felt great sadness in regard to you. Could I have seen how to help you, I would gladly have done so. When you engaged in that law-suit against M. J. Church, I said if Elder Daniels has gone so far as to enter into that business, it will be a blot upon his life. I have sorrowed because of your course in this; I know that it is not right, and will not in the least relieve the situation for you in any way. It is only a manifestation of that wisdom which is not from above.

I was informed that you intended to institute a suit against me, on the ground that you had been wronged by the testimonies given in your case. A letter came to me, threatening that if I did not acknowledge that I had wronged you, the suit would be entered upon. Now, I could hardly believe that you had gone so decidedly on the enemy's ground, knowing my life-work as well as you do. All that I have written to you, every word of it, was the truth. I have no retractions to make. I have done only that which I know to be my duty to do. My only motive in publishing the matter was the hope of saving you. I had no thought but of sincere pity and love for your soul. You yourself know that I have great interest for your soul.

In Fresno, you betrayed your Lord to the wicked, who were only too glad to get something against our people to confirm their own unbelief. Had you pursued the right course, you would today have had clearer eyesight, and would have stood on vantage ground. But it is not too late for wrongs to be righted.

I write you at this time because of some matters you have misunderstood. It has been reported to you that I said you sent for Elder Lampson to come to this coast to work against

our people, and that after soliciting donations for him, you put the money into your own pocket, so that Elder Lampson did not receive it. I did hear that you solicited donations for Elder Lampson, and retained them, and I made inquiry as to the truth of the report. But I did not receive the impression that you sent for him to work against me. I do not think that in the light of the evidence you have had in the past, in regard to my work, either he or you would work against me, unless you had changed leaders. When men have once stood in the light, and then neglect to heed it, the light becomes darkness, and how great is that darkness! Then they will do the work of the enemy.

When I heard the threats made against me, I said, This is the work that Satan will do near the end of time, for I have been shown this; but as to those who engage in it, it were better that a millstone were hanged about their necks and they cast into the depths of the sea, rather than to offend one of those who believe in Jesus. It is well for all to consider the path their feet are treading.

I shall not cease to reprove and rebuke sin when the Lord bids me. All will not reject the testimonies. Some will turn to the Lord, and be converted, that He may heal them. Some will be saved unto life eternal. If the warning of God is refused and rejected, then my soul is clear. I have done my duty and shall continue to do this, although it is painful to me.

If any one shall seek to hinder me in this work by appealing to the law, I shall not abate one jot of the testimonies given. The work in which I am engaged is not my work. It is the work of God, which He has given me to do. I did not believe that you would do so terrible a thing as to lift your finite hand against the God of heaven. Whoever shall do this work, let it not be E. P. Daniels.

The word came unto Jeremiah the prophet from the Lord, saying, "Take thee a roll of a book, and write all the words I have spoken unto thee against Israel, and against Judah and against all the nations, from the day I spake unto thee, from the days of Josiah even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them, that they may return every man from his evil way; that I may forgive their iniquity, and pardon their sins." [Jeremiah 36:2, 3.] This is the way the Lord works; this is His plan to correct and save the erring.

All the heavenly intelligences are looking with intense interest to see the result of the messages which the Lord sends. They are working with the messengers of God to bring the erring to repentance. The Scripture continues, "It may be they will present their supplications before the Lord, and will return every one from his evil way; for great is the anger and the fury that the Lord hath [pronounced] against this people." [Verse 7.] "The word of the Lord came to Jeremiah, after that the king had burned the roll, ... saying, Take thee again another roll, and write in it all the former words that were in the first roll, which the king had burned. ... And there were added besides unto them many like words." [Verses 27, 28, 32.]

I said and wrote to the one who made threats against me, that if the Lord would have me delayed in California this winter, I would say, Amen. If through the devices of the enemy my work was to come before the authorities so as to be better understood, Amen. The Lord would, as He has promised, be by my side and give me words to speak that would confound my enemies and reveal the hidden things of darkness. Men may resist men, but how can they resist the work of God? I shall not suppress one word that God gives me to speak.

It may be the purpose of Satan to silence the words of reproof, but many more words may be given from God that will confound the enemies of righteousness, and put them to shame. I have not a fear; my trust is in God. Man can do nothing against the truth, but for the truth. The Lord lives, the Lord rules in the heavens and upon the earth, and those who think to bring Him to their terms, will find that they have counted without the knowledge of God, or of Jesus Christ whom He hath sent, that whosoever believeth in Him should not perish but have everlasting life.

Now my brother, do not be found on the enemy's side. All heaven has looked with intense interest to see if you would return unto the Lord. Do not lift your hand against the Lord's work, through any of His agencies, for if you do, you will not attack merely the weak instrument, but Christ in the person of His servant. I have only the tenderest solicitude for you. Though for some time I have not felt free to write to you, I have written several letters for you, which I did not send. If you ever become subdued and broken in heart by falling upon the Rock, Christ Jesus, I will send you the letters, showing that I loved and cared for your soul. But all whom Satan deceives will be led to read everything wrong. They misinterpret, they misjudge, they misapply, and while they do this, nothing can do them any good.

A few nights since, I dreamed of addressing an assembly from this text: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." [Hebrews 11:24-27.]

Moses, as a child adopted into the royal family, had every earthly advantage for becoming a great man. He received an education in all the learning of the Egyptians, and was mighty in words and deeds, giving evidence that he was qualified to ascend the throne of Egypt and be invested with imperial dignity and authority. But Moses abandoned all the flattering prospects of riches and grandeur in the courts of Egypt. It was no ordinary influence that could turn his mind from these earthly attractions; the inspiration of Heaven alone could accomplish this. Only by faith could he forsake Egypt; nothing but a divine power could enable him to walk by faith, and not by sight. Eternity was brought into his reckoning. He appreciated the promise of a heavenly inheritance.

He might have been great and powerful in Egypt, but he dared not risk the consequences of permitting the earthly to eclipse the heavenly. His faith led him away from the earthly crown and scepter, lest he should fail of winning the crown of glory that fadeth not away. He had respect unto the recompense of the reward. When he turned his face toward the wilderness, there appeared to be very little prospect of worldly aggrandizement. But his faith reached beyond the seen, to the unseen. He grasped eternal realities. He appreciated the heavenly treasures and chose to suffer affliction with the people of God. "He endured as seeing Him who is invisible." [Verse 27.]

Elder Daniels, your soul is precious. If you are a partaker of the Divine nature, a son of God, your life will reveal the fact. You will break with the enemy.

You may see a thousand faults in the web of life you are weaving, but there are many more that you do not see. There are very dark corners of the soul that need to be purified, for from these come the thoughts and plans that defile. For these sins we can have no excuse.

Probably I shall not see you again, as I expect to sail next Thursday. I want to say to you, Do not extort money from anyone because of words spoken against you or yours. You harm yourself by so doing. If we are looking unto Jesus, the Author and Finisher of our faith, we shall be able to pray, "Lord, forgive us our trespasses, as we forgive those who trespass against us." [Matthew 6:12.] Jesus did not appeal to the law of redress when He was unjustly accused. When He was reviled, He reviled not again; when He was threatened, He did not retaliate.

I may never meet you again in this life, but count me not as your enemy, because I tell you the truth. I shall meet you before the great white throne, where each must hear the record of his life, where every sin will be revealed, unless it has been blotted out by the blood of Christ. What will be your record? What will be mine? Think of these things. Oh that your family might be converted! Oh that they would come to the cross of Calvary and accept of Jesus! It would give me great joy to see you and your family enjoying the sweet peace of Christ. I have not given you up, but have felt powerless to help you, because you have accepted nothing that I spoke to you from the Lord. Will you humble your souls before God and seek His blessing? God grant that you may seek Him while He is to be found, and call upon Him while He is near. I leave these words with you. I am sorry that your wife is afflicted. Is there not a balm in Gilead? Is there not a Physician there?

Lt 40, 1891

Burke, Dr.

Healdsburg, California

October 8, 1891

Dear Brother:

You have thought that it was best that you should bear the responsibility of hiring and discharging help, as it might seem advisable to you, and this privilege has been conceded you. The Board has not interfered with any of your plans. You have had plans that you thought were essential for the success of the work, but if these plans were not in harmony with the plans of God, their fulfillment would bring only disappointment and disaster.

Since having that brief talk with you at Healdsburg, the matter which you mentioned has been presented to me in a different light than that in which you look upon it. You said that you knew who were offensive or annoying to the patients and who were qualified to be with the sick, and for that reason you could best judge who should be retained and who dismissed. But when a helper is to be discharged, instead of ordering his or her dismissal at the hands of others, counsel with Brother Fulton concerning the one you think in fault, and state your reasons clearly, and let him share with you the responsibility of the decision. Follow the Scripture rule in the case of the erring, and you may be able to retain them. The Lord reproves His children because He loves them and would save them. A Christian course of conduct should be pursued in all these matters, for the Lord cannot look upon you as blameless if you fail to be a doer of His Word.

If the judgment of men is to have no weight with you in regard to those you think at fault, if no human voice is to be heeded, shall not the voice of God be respected? Will you not take the Bible as an authoritative guide? Or will you set it aside as having no influence in the guiding of conduct? If the Board is to have nothing to say in regard to the hiring or discharging of helpers, shall the Lord's counsel also be set at naught? Do you feel no need of counsel? Are you not fallible? Have you not been warned by the Lord that you should not be influenced by those who should have the least influence over you, even by those who do not make God's Word as the man of their counsel, whose master is not Christ but Satan? Here is where your danger has been and will be in time to come, unless your eyes are anointed and you are able to see things more as God sees them, and not in a perverted light.

Unless Jesus abides in your heart, unless you become more firmly established in the truth, and your ideas change materially in some matters, it will not be safe for you to have the entire charge of this matter of hiring and discharging helpers. It is not wise for you to make movements without consulting with Brother Fulton. Your plans are not always above criticism, but should be carefully examined and prayerfully considered. You should take time to pray together. This would be the right way and would cement your hearts together more.

God can do more for you than it is possible for you to do for yourselves. Elder Fulton is the proper person with whom to talk concerning the acceptance or dismissal of helpers. Your judgment alone is not sufficient, for you are likely to make mistakes, because you are influenced by reports that investigation might prove groundless. Following your impulse without stopping to carry out the Bible directions in the case of the erring, you discharge one that you think an offender and may thus make a serious blunder and offend one of

Christ's little ones. But instead of coming to the one you wish dismissed, you lay this duty upon others, bidding them perform the task of discharging the undesired one from the place of service. Thus injury is done to others, while you do not appear as an actor in the affair.

You are not open in your course of action and in your dealings with those under your charge. Elder Fulton, who is connected with you in the work, is a man who loves and fears God, and he has an experience in the things of God. He has little self-confidence, and this is not against him, but in his favor, and you should respect him and seek his counsel.

You have thought that Brother Baker was just the man to help you and to act in the capacity of superintendent at the Retreat. Brother Baker has told me many times that he could influence Dr. Burke as no other man could. But the Lord presented the case of this brother before me, and I know that he is unfit for the position, both as regards business qualifications and spiritual attainments. I knew it would not be safe to place him by your side where he would have an opportunity to exert any more influence over you than he did at that time, for his influence was not calculated to do you good.

Brother Baker belongs to a class of men who are capable of extolling and praising themselves, while they can bring out another's demerits, all his imperfections. Such men are to be feared rather than courted. Your confidence should be given to men who love and fear God. You should seek to discover their merits and feel frankly with them, and you will find that they will do you good. Your best friends are not those who flatter and praise you. Jesus says, Whom I love I rebuke and chasten. [Revelation 3:19.] The voice of the Holy Spirit will come to you as a reprovcr. Flatterers are the agents of the enemy whom he uses to lay a snare for your soul, and God would have you to be on your guard with those who have not chosen Christ as their leader. No undue confidence should be given those who are the enemies of our faith.

There are matters which should be kept secret by you, which you should not open even to your brethren, much less to unbelievers. To talk to those not of our faith concerning things which you do not wish even our brethren should know, is manifestly not after God's order, and you cannot be sustained by your brethren in so doing. You have spoken words to your patients which should not have been spoken, for they are not pleasing to God. The Lord is an ever present witness to all our words and actions. Not only are our words and actions manifested to Him, but our motives are chronicled faithfully in the books of heaven. Many things that are said and done with satisfaction now will not appear as justifiable in the great day of reckoning, but will be viewed with shame and grief. This may not be your experience, Dr. Burke, for pardon may be written against the names of all who are cleansed and purified by the blood of the Lamb.

The Lord would have you sever the ties that bind you to those who do not believe the truth, who are not God's living, working agents, seeking for the advancement of His glory. He

would have you see and appreciate the difference between him that serveth God and him that serveth Him not. You need the heavenly anointing, that your spiritual perception may be clear, and then I shall have less burden of soul for you than I now carry. You are not as open and frank with your brethren as you should be, and you will not meet the mind of the Lord unless this order of things is changed. The enemies of our faith should know far less of your mind than those who love the truth. This reticence on matters where secrecy is not required, where concealment is altogether inappropriate, should be discontinued, for you should unite in close connection with those who respect the things of God.

You stand in need of counsel as much as does any responsible man in any institution, and in the place you occupy you must have counsellors after the right order. Again and again, both as regards yourself and others, I have been shown the necessity of having counsel; you do not realize that this is essential to your success at the Retreat, but it is an essential matter.

Through a long process of artful seduction on the part of the enemy through your association with worldlings, a snare has been devised for your soul. You put too much confidence in those who are carrying out the purposes of the enemy, and you do not discern the worth of those who are led by the Spirit of God. You do not see that any harm would result from introducing those who are of a worldly character into the institution, but the Lord looks at the matter in a different light. It is impossible to maintain proper discipline when those who have positions of influence in the institution do not fear God, do not follow in the footsteps of the Master, for their influence is one that tends to leaven those with whom they are associated. They do not hold the Sabbath as a sacred day, and their spirit and example tear down that which God would have built up, that which His servants are laboring to establish as a right precedent at the Retreat.

There is danger that the Health Retreat will go into captivity to the world. Those in charge may not discern the danger, for the enemies of God come in disguise, and unsanctified, unholy agents are permitted to control the machinery and influence the whole institution. The enemy blinds the eyes of those who should see clearly, till darkness is called light and light darkness.

The Lord would have you cut the cords that bind you to worldlings, that you may unite with Christ and your brethren, and you will be an altogether different man in Christ Jesus. Jesus has said, "Ye cannot serve God and mammon." [Matthew 6:24.] The follower of Jesus must know what it is to have heart fellowship with his Saviour. Christ's servants are to deny self and follow their Lord. Christ will accept no half-hearted service. We must be thorough disciples or nothing. In His work while upon earth, He sifted His disciples, and from the multitudes that followed Him, eleven men and a few faithful women were found to lay the foundation of the Christian church. It is better to have a few humble, devoted Christians who will stand faithfully at their post of duty, engaged together in the work for man's salvation, than to have many men of brilliant talent and with great knowledge of the

mechanical workings of an institution, who have no connection with the God of wisdom. Christ has said, "He that is not with me is against me." [Matthew 12:30.]

Those who work counter to the plans of God are not the workers for the Health Retreat, for in a hidden manner they will work against the principles for which the institution was established. The connection with unsanctified workers makes the burden two-fold heavier than it would be were they dismissed from the institution, or converted from the error of their ways.

Those who are but half-hearted, half converted, make a half work of serving God. Their boughs hang over on the profession side of the Christian life, while their roots are planted firmly in the world. But no half work will be available as a preparation for eternity. All half-heartedness is an abomination to God. He who serves God with simpleness of purpose, even if of moderate ability, will wield a decided influence for the right.

When a man is connected with God, a heavenly power works with his efforts, for the angels that excel in strength will be by his side. He who lives for God's glory, though counted as ignorant, will become a man of ability and wisdom, for he follows the light of the world. He may not be exalted because of his brilliant talents, but his power is that of one who is sincere at heart, and his influence draws men with him, for he knows God and is known of Him. He shuns no duty because it is disagreeable, but he is a doer of the words of Christ. He loves to do his duty, even that which requires self-denial and involves bearing of the cross; for by faith he beholds the land afar off, and he is ready daily to march toward the heavenly Canaan. He wears the whole armor that he may successfully contend for the Lord.

The Health Retreat needs more piety within its walls. The workers in all positions must have an eye single to the glory of God. Calebs must now come to the front. God calls for men who will speak for His honor. It is perilous to stand in the position of the spies who bore a false report, and were ready to encourage the people to stone those who manifested faith in the promises of God. But God honored the faith of His servant. The Lord said, "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." Numbers 14:24.

Dr. Burke, you need a more heavenly mold put upon your experience. You need the heavenly inscription put upon your work, not the worldly, and it is your privilege to have it. You may have your heart, your purposes, your will all in harmony with God's mind. This has been presented to me. But no one will hold you at the Retreat against your will. If you do not desire to remain, say so in plain words. If your heart is elsewhere, then the Lord will not give you charge there. If you have purposed to disconnect with the institution, let the Board understand it and not be in uncertainty as regards your desires and movements. No one wishes you to leave. All will be glad to have you remain to work harmoniously with those who, in the providence of God, shall be called to work with you.

The Lord has signified what His will is concerning you, both for your good and the good of others. You may wear the yoke of Christ and work with those who are laboring together with Him. If you move independently, you will be more likely to make mistakes than if you connect with others. Unless you are daily imbued with the Spirit of Christ, you cannot do the work God would have you do.

It is not wisdom to crowd so many responsibilities upon one man when he is not able to bear them. It will not answer for the one in charge at the Retreat to have his likes and dislikes, and to deal harshly with the helpers, to become self-sufficient and self-important.

Dr. Burke, your best friends are not those who second all you say or do; but your truest friends are those who are steadfast to principle, standing for the right because it is right. It is not wisdom to exalt man, to praise and flatter him and lift him up. God alone is worthy of exaltation and honor.

At times you have been strongly influenced by the Spirit of God, and then you have resolved that you would stand faithfully at your post of duty; but again you have desired supreme control, and have determined that if you could not have this, you would leave the Retreat. When this resolve is held up by you, you make it manifest that the spirit that led you to disconnect from the work in the past is again working upon you, but if the record you then made has been open to you as it has been to me, with its causes and effects, you cannot desire to repeat the experience. You cannot afford to make similar movements a second time. I entreat you to come to Christ with contrition of soul, to learn lessons in the divine school which will make you wise unto salvation. Let Christ bind you to Himself.

You should not allow the patients to influence your judgment with their complaints. People of varied minds, of varied education, with unsanctified, uncontrolled impulses come to the Institution, and they are likely to see things in a distorted, sickly light. If the helpers and others do not exactly meet their minds, they make the conduct of those they find fault with appear as it looks to them. They know that they can influence you to look upon matters in the light in which they view them and lead you to condemn those of whom they complain without investigating the case to see if the reports are well founded.

But you should remember that sick people are likely to have fretful dispositions, to imagine that they are badly treated upon very slight grounds, and many come educated in this very line of complaining and faultfinding. Now is it wise for you to give your whole sympathy to their side of the question? Is it not best to make them forget their grievances by diverting their minds, and turning their attention to something else of a more cheerful nature? Those who complain of others will complain of you just as bitterly when they have no just reason to, and it would be as unjust of others to believe them of you, as for you to believe reports of others.

It is proper to preserve discipline in the Institution, but the erring are ever to be dealt with in the Spirit of Christ, and after the direction of the Bible. Justice and mercy must go hand in hand. In the cross of Calvary, mercy and truth, not injustice and falsehood, met together; righteousness and peace kissed each other.

There are in the Institution unbelievers who are a burden to you, and an expense to the Retreat. Expenditures of this character should be carefully looked into, for we cannot afford to favor cases of this kind. My brother, your liberal impulses lead you to be generous to those whom the Institution cannot afford to favor. In hope of doing them good you have taken them in, but the financial state of the Health Retreat cannot justify this expenditure. Losses will occur which cannot be avoided, but they will be far more frequent if the management of affairs is left solely in your hands.

I wish to speak of Sister Ings and her position. No one has yet filled the position with perfect acceptance. The complaint against one was that she did not have a controlling influence over the family in keeping up a proper standard; another was too cold and unsympathetic. Another was dictatorial, although this was due more to the influence she was under than to her natural disposition and habits. But no one has filled the position so well as has Sister Ings, although she has not been beyond criticism; and yet the ones who find fault with her would do no better were they in her place.

October 21, 1891

St. Helena, California

Since writing the above, I have had a talk with Sister Gates, and I am astonished at the nature of her complaint against Sister Ings. During the first part of our interview Sister Ings was present and urged Sister Gates to tell her wherein she had been unkind to the patients in word or deed. Sister Gates said that Mrs. Kerr had complained of Sister Ings treating her unkindly. Sister Ings said, "I was right in the house where you could have spoken to me in regard to the matter, and you said nothing. At the very time I could have told you that there was not a word of truth in the complaint, and could have set the matter right immediately, but no word was mentioned to me."

We tried to have Sister Gates tell us of other things reported against Sister Ings, but she refused to make other complaints, or to tell us who had reported to her the injuries that had been done by Sister Ings to the patients. She still repeated her statements that both believers and unbelievers were complaining against Sister Ings, and yet she is kept in darkness as to what they are so dissatisfied with, and cannot know who are her accusers that she may answer their charges. If the complaints against her are so widespread as they are made to appear, this is the very place to bring these matters before you, that those who will, may make it manifest that they are faithful Christians, and true to each others' interests.

Those who occupy important positions in our institutions have their lessons to learn, but although they are not perfect, the work is greatly hindered when one depreciates the work of another. May God help us to be doers of the words of Christ. It would be well to ask ourselves the question, What is the difference between a Christian and an unbeliever? The difference is in the fact that one does the will of God and the other does it not. In heaven all are doers of the will of God.

The question now to be decided is, Shall the will of Christ be done in this institution, or the will of finite, fallible man be supreme? Each one has personal work to do in overcoming his faults of character and in helping others to overcome, following the directions of the Bible. This is the right kind of missionary work. Some have faults of one character, some have faults of another character, for we are not all alike. Some carry their faults with them from childhood to manhood, from manhood to old age; some never even see the grievous nature of their defects of spirit and character. They reveal the same spirit in old age which they had in youth, and are proud, passionate and sensual. Others are ambitious and desire the esteem of men, wishing to be regarded as of great importance, that they may receive the praise of men. Of this class the Lord says, "Verily, they have their reward." [Matthew 6:2.] All the praise they will ever hear will be given them by men, unless they humble themselves, and become in true genuine simplicity as little children. No one can enter heaven with hardness of heart. Some are selfish, full of errors, and yet they are ever seeking to make the errors of others prominent as though themselves were guiltless.

Oh, that all would set their faces toward the Sun of Righteousness and look upon the perfection of the character of Jesus until they become changed into His image, from glory to glory, which is from character to purer, higher character, as by the Spirit of the Lord. The whole soul must be turned toward God, toward the self-denying, self-sacrificing Jesus, and by beholding Him become self-denying and faithful to God and man. Individually we should know the attractive power of the cross. As we concentrate our powers in contemplation of the wondrous sacrifice, our affections will be changed, our hearts will kindle into warm, earnest love for Christ and for one another. We shall not then turn aside from God's Word in the treatment of those who err, and make friendship with the world, believing the words of those who do not love God nor our brethren, allying ourselves with those who would help the enemy in his work of destruction.

There is a plotting of the enemy in the camp. He is seeking to employ every agent he can command to unite with him in the soul-destroying work, and he has found help in those who do not seem to know of what manner of spirit they are. Those who labor at the Health Retreat should be wise in a perfect way, not wise to suggest or indulge evil thoughts and to stir up the minds of the sick and make them feel that they are not treated as they deserve to be treated.

Read the history of Absalom. There is a right way and a wrong way; Absalom took the wrong way. Those who visit the invalids in their rooms should understand what is the character of

the minds they are to deal with and seek to make the conditions as favorable as possible towards sowing cheerfulness and content. They should not create an atmosphere that will aid the leaven of discontent and dissatisfaction. Anyone who visits the sick may do much harm by suggesting matters of dissatisfaction, or by injudiciously sympathizing with the supposed grievances of the patients.

If a patient has not a sunny room, let it be remembered that every patient cannot be on the sunny side of the house or have the first choice of rooms. The visitor will not aid the health of the patient or further the interests of the institution by suggesting matters to criticize in the furniture or in the conduct of some one in charge of the apartments in which the patient is located, allowing reflection to rest upon the matron for things which it is out of her power to help. If words of complaint are uttered by a patient, do not seek to deepen the impression that they are neglected and deprived of that which is justly their due, for in this seed is sown that which will bear a harvest of discontent.

It requires a living connection with God in order to know how to deal with human minds. And how difficult is the task of dealing with those who are feeble of body and diseased of mind. How difficult it is to make everything move in perfect harmony when those for whom you would labor are worldlings of all classes and conditions of mind. It requires patience, long-suffering, and Christlike gentleness to keep a moderate degree of harmony; and even with the best endeavors, it cannot be made complete. Then how perilous a thing is it to encourage a spirit of complaining and make subjects for dissatisfaction in the heart of those who have not the grace of Christ.

It would be better to close the institution than have it become the instrument of evil rather than of righteousness. But if the principles acted upon in the past are to be the principles to be acted upon in the future, it will become an instrumentality of iniquity.

Those who have been so anxious that the patients should be treated with great sympathy and kindness and given every attention are guilty of neglecting duties which Christ has pointed out should be performed toward their own brothers and sisters in the church. They are walking contrary to the words of Christ, and pursuing a course marked out by themselves. They have entertained suspicions of those who care nothing for the truth and have carried the accusations of the enemies of our faith, accusing those who are united to Christ. They condemn others without giving them a chance to explain their conduct. They do not go to the one they think in error and tell him his faults, but in a secret manner they spread the suspicion and report the complaint, but make no effort to obey the injunctions of the Bible.

“Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” [Galatians 6:1.] Oh that we should remember that Jesus identifies Himself with His people. He is afflicted with His people and suffers in the person of His saints. In pursuing a course of suspicion and

condemnation of others, you will find plenty to do, in this line, and will reap only confusion and destruction. You will continually have occasion for gathering up the words of complaint from the lips of the patients. This will never end. But is this from above? "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.]

It would not be a surprising thing if one in the position of matron should not on every occasion express sympathy to the sick, if she should not always modulate her voice to the most approved gentleness of tone, but should you who have seen this fault go to others, complaining of her deficiency? No. In the spirit of meekness and love, not in the spirit of accusation, you should go to her and tell her of her fault. The Bible says, "Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Galatians 6:1. If this direction were followed out, would not the door of temptation be closed against the enemy, and division would be a thing of the past, for under such treatment, hearts would be drawn together in the bonds of Christian love.

Lt 41, 1891

Burke, Dr.

St. Helena, California

October 24, 1891

Dr. Burke,

I have a few words to say to you before I shall leave this morning. You have refused to have any conversation with me, have pursued the same course toward me that you have done in the cases of others whom you decided in your judgment were in error. You did not converse with them, and plainly stated your reasons for cutting them loose from the sanitarium, which was the duty of any man in your position to do if he is a doer of the words of Christ. I did not desire to see you to condemn you, but as Christians that we should talk and counsel together.

In all my experience the last forty-five years this is the first instance that any one has refused to see me or talk with me. I had matters of the deepest interest to you and those connected with you in the institution and laborers to present before you, things which the Lord of heaven has presented before me, which would be to your interest to understand. But you refuse to see me or talk with me. Is this the right way to do? You asked me to come to St. Helena, for you wanted my help in making some important changes in removing the matron and putting one in her place. You told me that I was to talk to Sr. Gates, who would tell me in regard to the reasons, that complaints had been made that she was not kind to the patients. I told you that I was surprised at this, as she was the last person I should expect

would be unkind and unaccommodating to the patients. But said I, who will replace her, and have you any evidence that a new, inexperienced one would improve the condition of things? Would they not be liable to err in the same way or in other directions more decidedly than Sr. Ings?

It is not best to change the matron unless you have sufficient reason for so doing. You stated that you yourself had no complaint to make, you yourself had not seen or heard anything objectionable in Sr. Ings. I said, She is a neat and orderly woman, will carry out your directions if you give them to her, toward your patients. She has been a member of my family for years and I would be only too glad, were I to remain in America, to have her connect with my family again. Dr. Kellogg would only be too glad to receive her and have her stand side by side with Sr. Hall. Her ability, her diligence, her neatness and order are rare qualities, and her cheerful, healthy looking countenance is a recommendation to the institution. If she has failed in some things, she can be corrected by proper persons.

You stated that she was a great help to you in the line of hygiene in the diet question. And some other things you stated in her favor. I told you, Dr. Burke, we are human, none of us are perfect, where one may fail in one point, another may fail in other points. You assented to this that all were liable to make mistakes. I said, The church militant is not the church triumphant. We parted with perfect friendship.

I talked with Sr. Gates and learned from her lips that it was herself that was to take Sr. Ings' place. I asked her if she had ever stood as matron in any institution, she said she had not. I said, Then you are wholly unacquainted with the duties and responsibilities of one occupying that position. That where she thought Sr. Ings failed, she might when in her position not do as well as she. It was a trying position for one to occupy, sick patients with all kinds of dispositions and temperaments to deal with. It would be nothing strange to hear complaints from them, and even when Sr. Ings was doing all in her power to do for them; and some things, which they might require, were simply impossible to grant, and I cannot think that you would be qualified for the position. I afterward wrote her to that effect, which letter I think you have seen.

Now, my brother, your refusing to hear anything I have to say does not hurt me, although you have not shown me the respect I might expect from you and which has ever been accorded to me in the sanitarium at Battle Creek by Dr. Kellogg at all times, but this does not hurt me; but this course of action is hurting your own soul. You have been brought over the ground the second time to be tested and tried where you once failed. You are repeating the same experience to your soul's peril. I am deeply grieved on your account. Three times you promised to see me, but did not keep your word. Is this keeping the way of the Lord? I feel a deep interest that you should not be overcome by the enemy and your feet stumble as Elder Canright's have done. Everything is to be shaken that can be shaken. I will entreat you to closely examine yourself whether you be in the faith. For these words were repeated to me

by the One who gave me words of warning for you. If you fall out by the way, it will be through your love of praise and flattery and human ambition for the supremacy.

I have been shown that in none of our institutions one man, be it Dr. Kellogg, Dr. Burke, or any other one could have a sole controlling power. One man's mind and one man's judgment was not to be trusted, for too great interests were at stake, and it was not free from human frailties and human errors. I have been shown in your case, in Dr. Kellogg's case and Elder Butler's, also my husband's, that in their positions of trust they should not make any decided move without consulting together.

In the Health Retreat there should be every day a period of time devoted to the responsible workers counseling together that all may freely talk over matters that are essential for the prosperity of the institution, and for the purpose of considering whether more help is needed, or whether there is anything to be corrected in the course of action of any of the helpers, that the mind of all may be known and all move in union of action in regard to helpers hired and helpers discharged. There is not any one man's mind so perfect that there is no danger of his moving from wrong motives, viewing things from a wrong standpoint. If things move as God would have them in the Health Retreat, prosperity and union will be the sure result. If you discard and reject the Lord's counsel there will be variance and discord. The Bible directions must be followed.

It is not safe for you to discard the way of the Lord and imagine your way is the best way. There is a right way and a wrong way of doing the work in the Sanitarium. Seek for the right way. I have no disposition to condemn you. I only want to talk with you for your own good, that you shall not walk in the sparks of your own kindling and lie down in sorrow. When you want to know the light God has given me, will you please to tell me, and I will cheerfully give you all the light I can. You are now acting like a perverse, self-willed, stubborn child, who despises counsel and reproof. I am more sorry for you than I can express. Your entire future will be influenced for good or for evil by the path you now choose. My prayer shall be, Lord, open his eyes that he may see, not as the world sees, but all things clearly.

The pitying love of Jesus is still toward you, notwithstanding you have rejected the words of caution He has given you. The Lord is not dependent upon Dr. Burke to do His work, but Dr. Burke is dependent upon the Lord for His mercy, His favor, His pardoning grace, and His final salvation. I have no hardness of heart toward you, nothing in my heart but the tenderest feeling of pity and longing of soul that Jesus shall by His grace save you from yourself. You can do, under the divine guidance, a work worthy of your calling; you can come off conqueror and receive the crown of life; you can despise the mercy and goodness of God, follow your own imaginations, be a disappointed man every way, and lose heaven at last. "Those whom I love I rebuke and chasten, be zealous therefore, and repent." [Revelation 3:19.]

[P.S.] I may never meet you again until I meet you around the great white throne when every one will be rewarded as his works have been. I shall hope then to greet you as one who has overcome by the blood of the Lamb and the word of your testimony.

Lt 42, 1891

Gates, Elsie

Healdsburg, California

October 25, 1891

Dear Sister [Elsie] Gates,

I feel that you should not leave the Sanitarium, Crystal Springs. If you should leave with your present feelings, your usefulness would close, I fear. But if you have committed an error, it is not too late for wrongs to be righted. Do not allow the enemy to have a controlling power upon you. I have a great desire that your prayers and my prayers should be answered, that the wrongs that have been existing at the Health Retreat may be healed by humbling the soul before God, each and every one searching his own heart, comparing his and her course of action with the written Word, and see if each one has not something to do to set his own feet out and away from false paths into the true path that is cast up for the ransomed of the Lord to walk in.

I was thoroughly alarmed when in Salamanca, New York, last November, when the light was given to me in clear lines where there were demoralizing influences at work in our institutions. The enemy was having a decided influence because there was not a keeping of the way of the Lord, but there was a course being pursued by those who professed to be Bible Christians entirely contrary to the Lord in their treatment of one another. There was not that Christlike watching for souls, guarding the souls of those associated together of the same faith, interested to give all the strength possible to each, that they may perfect Christian character. The institutions were receiving a worldly mold because they did not follow out to the letter the words of Christ and be strictly doers of His words in their treatment of one another. Those who are, as missionaries, giving Bible readings are the very ones who are not only to explain the Scriptures in their natural simplicity, but to practice them, teaching in their associations with those of like precious faith.

I was alarmed for the outlook of the Health Retreat. The course of action pursued toward those who were of our faith was not in accordance with the principles of the words of Christ, given in plain lines, to be presented by those who follow the Lord Jesus, aiming to reach the standard of Christian perfection.

Dr. Burke's course is not a Bible course. He will not be approved of God in walking directly contrary to the words of Christ, and in this course of dealing with the children of God he is by his example standing in a high position of trust, educating others who respect him to

pursue a similar course, which is simply un-Christlike. Christ identifies His interest with His people, His disciples. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me. If we can all bear in mind that we are dealing with Christ in the person of His believing children, there will be altogether a different course pursued toward them than yourself and Dr. Burke have pursued.

I would be unfaithful to my holy trust should I sanction this course in you or him or anyone who has in a less or larger degree participated in this kind of un-Christlike work. There is no kind of virtue in the sight of God for anyone in our institutions to link up their interests with the unbelievers so decidedly and sympathetically as to partake of their spirit of questioning and finding fault, and accepting evil reports of those whom you know have no connection with God.

Their words are accepted as verity and truth without sifting the matter to the bottom and finding whether these things are so, [to] act upon and second the prejudiced passions and evil-mindedness of unbelievers to humiliate by this course of action the ones who are seeking to serve God. There is a right way which is the Bible way, and I propose that Bible readings be given to believers and unbelievers in the lessons of Jesus Christ He has given so explicitly in regard to the manner of dealing with those who believe in Him.

If Dr. Burke hears from the lips of unbelievers words of censure spoken against any one of our faith, if he acts upon these words as he has done, he becomes a partaker with them as accusers of the brethren, and thus it stands charged to him in the books of heaven. There will be unreasonable patients who have educated themselves to find fault with everything that did not meet their minds, who will accuse and may storm and rage against one [or] another of the workers. Whose agents are they? Satan's agents. He works through these willing subjects.

Now I have been shown that the words of these unreasonable accusers have been acted upon when the workers were not at fault, but were doing their duty to the very best of their ability. But sympathy was bestowed on the ones who were acting under the direct power of Satan, and the worker, a child of God, was not visited, was not talked with, and all the facts presented that the case might appear; but Dr. Burke held himself entirely aloof, did not do his duty as a Christian, but passed judgment and condemned and hurt and bruised the souls of the servants of Jesus Christ in unfair decisions.

Now God's blessing will not rest on that institution where such things are practiced. God's Word will ever bear the divine credentials, not the stamp and superscription of the enemy. Let Christians cherish the principles of Christianity. "By this shall all men know that ye are my disciples, if ye love one another." [John 13:35.]

There must be no working in secret, no working in an underhanded way by any one, or against any one in our institutions, with believers or unbelievers. Everything must be open,

frank and reasonable. There must be fair, open work. There must be cherished the Spirit of Christ. The workers often need encouragement. The workers need words of sympathy and Christlike tenderness and would appreciate it and would do the work with cheerfulness and be brave. But when they are feeling that they are left to the mercy of fretful, unreasonable, sick patients who only need to speak the word and it shall be acted upon at once without any trial, any unprejudiced jurors to decide the cases, what courage could they have, constantly expecting and trembling lest a blow is struck by an unseen hand in the dark, and their fate decided and they expelled?

There have been persons retained who have no connection with God, an offense to God; but those who had not spiritual eyesight would separate from the institution those who should remain and retain those who should be discharged. Now all these things must be corrected. All these things must be controlled by the Spirit of our loyal leader, Jesus Christ. There must be no partiality shown to those who are not believers, in preference to those who are believers. This work God would have come to an end.

There will be mistakes made by the workers, over-wearied, overcharged with cares and responsibilities; there will be forgetfulness; there will be sometimes impatience. These things may demand to be treated with a reprimand. "Let him that is spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted." [Galatians 6:1.] Try to reform, not destroy them who believe in Jesus Christ. I feel very sad over these matters, for if this state of things continues, Satan will work his cards to suit his satanic majesty, and the very ones who will be saving salt in that institution will be worked out, and a class occupy their place who will not improve the condition of things a whit. But Satan has had his way in bringing his power to bear upon human minds, deceiving them, darkening their understanding because they did not strictly adhere to the Bible rule. A spirit of criticism, of telling things in secret, of whisperings of scandal, will fill the institution, and confidence in friend, confidence in the love of brethren will no longer exist. But envy, strife, love for praise, love for flattery, bitterness, love of supremacy, will be the elements that are circulating through the institution.

God has answered the prayers that have been offered, not in the way you suppose, but He has revealed the rest of the difficulties. "I have somewhat against thee because thou hast left thy first love. Remember therefore from whence thou hast fallen, and repent and do thy first works, or else I will come unto thee quickly and remove thy candlestick out of thy place unless thou repent." [Revelation 2:4, 5.] Let the words of the True Witness be heeded, be watchful and strengthen the things that remain that are ready to die, for I have not found thy works perfect before God.

It is high time we understood on whose side we are working. The children of God are few in the world. Satan and his hellish arts are exercised against them to annoy and destroy. Shall these few turn their weapons against one another, shall they weaken and destroy one

another? This is the thing they will do if the same spirit is allowed to exist and prevail that has been strengthening at the Health Retreat.

God requires that His followers be bound together in firm strong bonds of love and faithfulness. Every soul has his or her own battles to fight, every soul has victories to gain; not one is perfect before God; not one is out of danger, and every one has human weaknesses. Then let each seek to help another, not to weaken and tear down. Let the spirit of secrecy, doing things in an underhanded manner, come to an end. The very ones who ought to know are left in utter darkness and ignorance of the work going on against them, and by whom? Those of their own faith, instigated by the children of disobedience, children of the wicked one. Seek the Lord, and let every soul seek the Lord; let there be true contrition of soul, look away from others' faults to your own errors in neglecting to do your duty in not walking in the way of the Lord. Now it is not too late for wrongs to be righted. Take hold of this matter for your soul's sake, and for the sake of other souls, and make wrongs right, and remain to work in the Sanitarium in a higher, purer, holier manner.

Lt 44, 1891

Gates, Elsie

Healdsburg, California

September 29, 1891

Dear Sister Gates,

I wish to address a few words to you. You seem to think that it is necessary for you to receive the patients and guests at the Retreat, then you would be better prepared to give them Bible studies. I cannot see that it has any special bearing on your work whether you are the first to receive the guests and patients, or otherwise. After they are located in their rooms, and the strangeness has worn away, then is the more favorable time for you to approach them in the wisdom and fear of God. You need, my sister, to learn daily in the school of Christ, just as He has invited you, saying, "Learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." [Matthew 11:29.] Unless you cultivate meekness and the simplicity of a little child, you will fail of reaching the hearts of those for whom you labor.

You have thought that you could fill the position of matron at the Health Retreat. But supposing you had the qualifications for this work and should take this position, you would then be compelled to give up your Bible work, for you must not suppose, my sister, that you could fill both positions. My advice is that Sister Ings keep her position and do the work she has been doing, while you, Sister Gates, give your time to missionary work.

I see no sufficient reason for dismissing Sister Ings. We have very few women of experience and habits of neatness who will put themselves into the work. Such qualifications are too rare in this age of the world to be thrown away for any slight reason that may be urged against the one possessing them. Who knows that you would do any better in the same matters for which you blame Sister Ings. We shall consent to no change, for we do not want to move unadvisedly in any way.

There are, in the Health Retreat, a large number of patients who are in no degree saints. Some are complainers, and always will be. They want this and that indulgence, and their wishes should be gratified so long as this can be done without compromising the principles of the institution. But because every whim is not promptly gratified is no reason why the matron should be discharged. We should learn to act with consideration for one another. Let the workers talk over together the difficulties that arise. Dr. Burke is the very man to educate and train the workers in responsible positions, and I know that Sister Ings would labor earnestly to carry out his instructions.

None but kind words and tones of voice should be used toward the patients. These complainers may find in the conduct of the institution that which they feel gives them cause for complaint, or they may have no foundation at all for their murmurings. If the doctors lend to such, a ready ear and sympathize with their complaints, the way is opened for Satan to unsettle faith and confidence in those in whom there should be every confidence.

I am not willing that any others should be misrepresented as May Walling was. The one who complained of her to Dr. Burke was envious and jealous. I knew this after I had tested May Walling myself. We cannot afford to repeat such experiences as this either at St. Helena or at Battle Creek. It is a cruel thing to make one an offender for a word and allow the one being dealt with to remain in ignorance of the real facts in the case. Rather should the workers labor in love for such a one, in order that the fault may be corrected. As representatives of truth, we are to deal justly, to love mercy, and to walk humbly with God.

If Sister Ings has so comported herself that she is unworthy of confidence, then let this fact be made clear to her, and not to others, that the one put in her place may not be likely to offend in a similar manner. I am heart and soul sick of seeing Christians harboring in their hearts evil surmisings and treating their suspicions as verity and truth. I am bruised and wounded in soul because of the want of frankness with one another that is apparent among us. And Jesus is grieved over this condition of things. He would have His people as open as the day in all their dealings with one another.

The course pursued toward May Walling I protest against as unjust and wrong, whoever was at the bottom of it; and it has grieved my soul, not solely because of her individual case, but because the same course would be pursued in other cases that might arise and the same plan of operation followed. It is thus that souls are thrown on Satan's battle ground, often never to recover themselves from his temptations. Had I not been on hand to make an

excuse for May, requiring her assistance, what impressions would have been left on the girl's mind to embitter her experience, I cannot say.

Many of us have yet to realize that every soul is Christ's property, bought with the precious blood of the Son of God, to be educated and trained, refined and ennobled and fitted for the future life. When one is in error, let there be those who will deal kindly with the erring, acting the part of a mother or father to her or him. The object of the institution at St. Helena is not to destroy souls, but to save.

Only a few months since I was taken by my Guide through the Health institute, and was shown the spirit and disposition of some of the patients. I was instructed that some then present were Satan's own agents to do evil; their tongues were set on fire of hell. Satan controlled them; they possessed his spirit and acted out his suggestions. Evil angels surrounded them and made them channels through whom to communicate. I was shown that Satan would use these patients to leaven the institution with distrust, fault-finding, and complaining, for even one sinner may do much harm. I was also instructed that the Lord will give the managers discernment and wisdom to understand these things if they will keep themselves in living connection with God. Listening to His voice, they will not listen to the voice of a stranger; and a stranger will they not follow.

The course to be pursued toward that class whose hearts seem to be opened to Satan and closed to Christ is to let them go to their own <unconverted party> as soon as possible. It is the duty of those who are placed in trust at the Health Retreat to close every door possible to the murmurers and complainers. Do not be harsh, but give no place to the devil who works through these his subjects. You may treat them, while there as kindly as possible, but they will not recognize your efforts; but will bite and devour you if they can. Sympathize with them, and you encourage Satan.

My sister, there will ever be with us those who make mistakes. You yourself are not perfect; and unless you look to Jesus minute by minute, clinging to Him; unless your heart is constantly renewed by His grace, you will make mistakes just as the matron you are now holding in question has made mistakes. I have seen and heard many things that need correcting along the line which your narrow vision discerns; but there are things far more deleterious, far more objectionable, matters that are doing far greater mischief.

When the spirit of divine enlightenment comes in, without which none can move in the order of God, there will be thorough reformations made. What each worker needs is more of Jesus and less of self.

Those who do the Lord's work can afford to be as open as the day; they can afford to be fair. In a Christlike spirit let them devote the time they might spend in criticizing in talking kindly but frankly with the one they deem at fault. If they are faithful stewards of Christ they will do this, spending their zeal in an effort to reform and correct and build up.

My labors at Harbor Heights were on this very point—how to act the Christian part toward erring scholars and erring church members. I endeavored to show the workers that it was their duty to work for these erring ones with exactly the same diligence that they would want exercised toward themselves. Just as they would have the Lord deal with them, they should deal with one another. In expelling students and church members, Did you follow the Bible rule to the letter? I asked. Was your own heart softened with the love of God? Did you love their souls, and in the spirit of Christ seek to reform them? They replied that they wished that they had given more time to the matter, but they had so much business on hand that they did not have time for that. Yet they were not too much engaged to be zealous to expel. They cut off a member, but had no time to follow the Bible rule to save.

I am too sick to finish this letter now, but will send it as it is. I ask you, my sister, to seek God; seek Him earnestly. Hide self in Christ.

Lt 45, 1891

Brother

December 28, 1891

Dear Brother,

Your letter is received, but I cannot answer your question without taking more time than I can possibly give you now. I will say that you are in error, most dangerous error for your soul. Those who receive and advance such erroneous sentiments will not be tolerated to minister in word and doctrine.

You put the question hesitatingly, as though you were feeling your way, desiring to know what I would say. I have no hesitancy in replying, Place your feet on a plain “Thus saith the Lord.” There will be no probation after the second coming of Christ. A great, all-sufficient sacrifice has been offered for us. Every provision has been made that we may have eternal life. God gave His only begotten Son to us, and in that one gift He gave all heaven. He determined to make His gift so great that it would not be excelled. “What more could I have done in my vineyard that I have not done in it?” Christ asks. [Isaiah 5:4.]

The vineyard is the whole house of Israel. But the natural branches, the Jewish people, were broken off because of unbelief. The Jewish people closed their eyes lest they should see. Christ came to His own, and His own received Him not. In their ostentation and pride they refused the only One who could save them, and Christ broke forth into lamentation over them, “O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.” [Matthew 23:37.] With quivering lips and breaking heart He said, “O that thou hadst known, even thou in this thy

day the things which belong unto thy peace.” But the irrevocable sentence was pronounced, “Now they are hid from thine eyes.” [Luke 19:42.]

Jerusalem symbolizes the world. Just as Jerusalem received her doom, so will the world receive its doom. Christ bore long with the nation He wished to save, but they disappointed all His hopes. After cleansing the temple, driving out the buyers and sellers, He declared, “My Father’s house shall be called a house of prayer, but ye have made it a den of thieves.” [Matthew 21:13.] Yet He longed with an intense longing that the Jewish people might recover themselves from the snare of the enemy.

On one occasion as Christ was on His way from Bethany to Jerusalem, He saw a fig tree covered with leaves. He searched its branches for fruit, but in vain. It bore nothing but leaves, and Christ pronounced on it a withering curse. “Let no fruit grow on thee henceforth forever,” He said. “And presently the fig tree withered away.” [Verse 19.]

This fig tree represented the Jewish nation. Christ knew that the downfall of the nation was sure. The tears He shed on the crest of Olivet were not for Himself. He wept for those who ere long would weep for themselves.

My brother, there will be no probation after the coming of our Lord. Those who say that there will are deceived and misled.

Before Christ comes, just such a state of things will exist as existed before the flood. And after the Saviour appears in the clouds of heaven, no one will be given another chance to gain salvation. All will have made their decisions. Before the close of this world’s history, those who are willing to accept evidence will have the dark veil removed from their minds. Hearts will be cleansed through accepting Christ during the time that the whole world is lighted by the glory of the angel that comes down from heaven.

The Saviour’s denunciation of the fruitless fig tree is a warning to all who claim to be Christians and yet remain in blind unbelief. Thus from age to age the Lord would teach the danger of rejecting light. Christ has worked for and invited all. He will enlighten all who will search the Scriptures candidly and with sincerity. Today He is knocking at the door of the heart. Shall He have to say of those who claim to open to the people the living oracles of God, “In vain do ye worship me, teaching for doctrine the commandments of men”? [Mark 7:7.]

The words spoken to the fig tree are applicable to all whose lives, though pretentious, are fruitless. There are false shepherds who feed themselves instead of feeding the flock. The churches are fast being converted to the world. They have beautiful music and splendid decorations. But they are fruitless trees, bearing nothing but leaves. As the Lord unmasked the fig tree, so He will unmask these pretentious hypocrites.

The tree may have every outward indication of prosperity, but the Lord takes not its luxuriant foliage as an evidence of fruitfulness. His search is close and critical for the good fruit which alone makes a tree of any value. How is it with those who claim to be Seventh-day Adventists? What of the people of God in this our day? Can they bear the critical search made by Him who never makes a mistake? Or do they bear only the leaves of profession? Outward profession is worth nothing if it only masks spiritual barrenness.

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

The time is right upon us when every kind of deception will be practiced. "Beware of false prophets, which come to you in sheep's clothing." [Matthew 7:15.] They speak fair words, but all the time they are watching to see how they can get gain for themselves. They are full of selfishness and work at cross purposes with God, misappropriating His goods. "Ye shall know them by their fruit," the Saviour declares, "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.]

Thus the deciding line is drawn. Claiming to be righteous without manifesting the fruit of true conversion is utterly worthless. No external forms, even though they be much as God has commanded, are of value unless accompanied by an inward work of cleansing. Outward works alone will never make a man perfect before God. Nothing but repentance and faith can make an impure heart pure.

Lt 46, 1891

Gates, Elsie

Sydney, Australia

December 15, 1891

Dear Sister Gates,

I have been deeply pained by your course of action. I have tried to help you as I have helped others, but you refused my advice; you would heed none of my counsel. You interpreted our interview with Sr. Ings in such an objectionable light [that] it gave Dr. Burke an excuse to write me the letter he did, upon which I pass no comments, for the letter speaks the true heart of the man. I need not have expected anything better of the interview I had with you,

for I have met this same spirit in others who were deceived and under the spell of the enemy.

It is his bewitching spirit and power which has captivated you. Your heart was steeled against anything I might say. You did not so much as admit a possibility that you had made any error in your course of action, although I presented to you the plain words of Christ how we should treat those who we suppose are in error. Had you accepted of the warnings given you at Healdsburg, you would have recovered yourself out of the snares of Satan, but my words were to you as an idle tale. Dr. Burke and yourself were united to walk in the sparks of your own kindling. You would not come to the light. Dr. Burke would not come to the light lest your deeds should be reproved.

Dr. Burke is acting over his first course which he pursued to the Institute—that of a traitor. I was sure he would be brought over the ground again, tempted and tried on the same points under which temptation he fell and separated from the institution to work out his own plans. That trial, I was shown while in Salamanca, N. Y., had come. I was shown he would have light set before him, and would have opportunity to choose between God and Baal. Unless he separated in heart, in spirit, in principle, from those who had not the fear and love of God and the truth, he would bind up his interest with those who were under the control of Satanic agencies, and he would firmly resist the reproof of the Spirit of God, would be led by the seductive power of Satan and his agents, to war against the remnant people of God. His heart was not in the truth.

You considered your course, Sr. Gates, was correct, but you have been under the spell and deception of Satan. Your heart was full of sympathy for those not of our faith, and had you possessed the genuine love of Jesus Christ in your heart, you would have had sympathy and love of a far higher order and quality for those who are children of God, walking in the way of His commandments. Your course of action has not been left for you to mark out, for Jesus has laid it out in straight lines before you—just the steps which you are to take towards others whom you suppose to be making mistakes and are in error. You have paid no more regard to the special directions given you of Jesus Christ than you have to the reproof and counsel of Sr. White.

You refused to come over to hear me speak, because the ideas which I expressed did not agree with your ideas. I presented the words of Christ Jesus, and you have so manifestly disregarded His rules given you how to treat those of like faith, it greatly disturbed you to have those rules set before you which you have so decidedly departed from.

Dr. Burke writes I behaved myself so badly in my conversation with Sr. Gates and Sr. Ings, he refused to see me or have any conversation with me. I earnestly set before you the grievous error you were making in connection with Dr. Burke, accusing and planning against our own people who love and fear God, and the sin of taking up the words and the accusations of the enemies of Christ and the truth, receiving their words and acting upon their reports,

devising plans against them without saying one word to them, they supposing you were their friend, and you working secretly against them, but not having any words with them, and setting before them the things whereof they were accused.

When I asked you to state to Sr. Ings her offense, you named one thing. She told you there was no truth in the statement. There was a sick patient who had made trouble all through the institution with bitter speeches. The woman accused Sr. Ings, and insisted upon her being removed from the Sanitarium. Other charges that Sr. Gates claimed to be abundant, she would not bring before her that she might know whereof she was accused. She utterly refused to state them in the presence of Sr. Ings. And yet it is expected of Dr. Burke and yourself, and those united with you in the work of accusing, that Sr. White will through her influence remove Sr. Ings from the Sanitarium, because of statements and accusations made by sick patients who hate the truth. One of these patients was asked if she would go to hear Mrs. White speak. She answered, "No, I am not going to hear that fool speak."

I told Sr. Gates that the Board of Directors would have to have all these matters come before them and that the reasons would have to be stated why Sr. Ings was discharged, for none of these moves could be done in secret or in an underhanded manner; that if this was the kind of work she was going to give herself to, she was not a safe person to be employed by the sanitarium, because neither justice, righteousness, nor mercy were the principles acted upon. Should I be placed in the same position again, I could not feel less indignation against the un-Christlike attitude assumed by Sr. Gates, and the un-Christlike course pursued in the plans desired, in complete and perfect harmony with sinners and unbelievers, in accusing one of the children of God, and refusing to present before the one accused the faults or errors which had led to this purpose of separating her from the sanitarium.

When Elijah was accused of Ahab, "Art thou he that troubleth Israel?" the charge is laid decidedly back by Elijah upon Ahab, "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." [1 Kings 18:17, 18.] Ahab might have said, "Elijah behaved very badly, he talked severely with me, he accused me of forsaking the commandments of the Lord and following Baalim." I reproved Sr. Gates of not following the commandments of the Lord. The Lord commanded, Thou shalt love the Lord with all thy might, mind, heart and strength and thy neighbor as thyself. The work that had been going on was more after the order of Satan's working than the way Christ had enjoined upon His disciples.

God gave me a message to bear; I have not shunned to declare His counsel; and there are many more words I have to speak and to write—words which have been given me of God, but the time has not yet come. God has given me my words. Read 1 Kings 21:7, 13. "And the word of the Lord came to Elijah, Arise, go down to meet Ahab, king of Israel, which is in Samaria. And thou shalt speak unto him saying, ... Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine. And Ahab said to

Elijah, Hast thou found me, Oh mine enemy? And he answered, I have found thee because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee." [Verses 17-21.]

When God sees the secret workings of an evil work, He sends reproof and warnings. If they will hear and repent, the Lord will turn away from the evil He purposed to do. If they refuse to humble their hearts, then the Lord will leave them to act out and reveal the motives which prompt to action. I have spoken to you the word of the Lord, and you refused to be corrected. You have charged upon me as the Jews charged our Saviour of casting out devils through Beelzebub, the prince of the devils. This is the way the Jewish leaders viewed the works of Christ. Can I be surprised that Satan should stir up the elements of evil to charge his servants with the same? Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." [Matthew 12:30.]

Now I have borne a decided message to those connected with the sanitarium. Dr. Burke has refused to hear or receive counsel of God. You have followed his example. I am sorry for you both. But your position is no more than can be expected by the part that has been borne in harmonizing with the ungodly elements, and having no conscientious tender regard for those who have for years devoted their life to the service of God. They have erred, they have been reprov'd, they have received reproof, they have humbled their hearts before God, and the promise is fulfilled to them, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [1 John 1:9.]

Please read 1 Samuel 15:10. "Then came the word of the Lord to Samuel saying, It repenteth me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments." These words are applicable to Dr. Burke. Oh, how this word distressed Samuel. "And it grieved Samuel, and he cried unto the Lord all night." [Verse 11.] Samuel was not reconciled to the words of the Lord which he must speak to Saul, yet he knew his place was to obey. "And Samuel came unto Saul, and Saul said unto him: Blessed be thou of the Lord; I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" [Verses 13, 14.] Read verse 15. "Then said Samuel, Stay and I will tell thee what the Lord hath said unto me this night. ... And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? ... Wherefore then didst thou not obey the voice of the Lord, but didst fall upon the spoil, and didst evil in the sight of the Lord?" [Verses 17, 19.]

Now mark the spirit of justification in Saul in place of repentance for his disobedience. "And Saul said to Samuel, Yea I have obeyed the voice of the Lord, and hath gone the way that the Lord sent me, and have brought Agag the king of the Amalekites, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, and chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal." [Verses 20, 21.] Here the words of [Saul] contradicted his own statements of denial.

“And Samuel said, Hath the Lord as great delight in sacrifice and offerings as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams. Rebellion (mark the words) is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he also hath rejected thee from being king.” [Verses 22, 23.] Read (verse 24) and onward.

A similar spirit has been cherished, and the sin of Saul in disobedience to the light given of God has led to justification of self, and to vindicate a wrong course of action contrary and in opposition to the word of the Lord. The Lord declares that to obey the word of the Lord is better than sacrifice, and to hearken than the fat of rams. Rebellion is as the sin of witchcraft. Satan holds his temptations in such a light before the mind that rebellion will be repeated unless there is the transforming grace of Christ daily upon the soul and the character. Dr. Burke has the spirit of rebellion in him; he has never fully expelled it from the soul. He betrayed sacred trusts once, and will do the same again, for his only safety is to maintain a daily life of humility before God. When he thinks his judgment supreme, the Lord leaves him to reveal his own weakness and sinfulness and foolishness. He does not know what manner of spirit he is of.

Now my sister, your case is different in many respects from that of Dr. Burke's. You have moved blindly under another spirit. You have taken a wrong course, you have had wonderful sympathy for those not connected with God, and have become [an] accuser of your brethren and sisters. The Lord sent you a message which you refused to even hear or receive. You justified your course that you had obeyed the word of the Lord, when your course was directly opposed to His word, and the counsel of the words of Jesus; and because I had a decided testimony to call you to obedience of the words of Christ, you place the worst construction on the words God gave me to speak to you, and chose to follow in the sparks of your own kindling. As I have placed these words of Christ before you, I need not repeat them.

Please read 1 Peter 3:8. “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous, not rendering evil for evil nor railing for railing, but contrariwise, blessing, knowing that ye are thereunto called, that ye might inherit a blessing.” [Verses 8, 9.] Verses 10, 11. “For the eyes of the Lord are upon the righteous and his ears are open unto their prayers; but the face of the Lord is against them that do evil.” [Verse 12.]

I have seen the sinfulness of an overflow of sympathy and love for those who are not the obedient children of the commandments of God, while there is not a correspondingly greater degree for those who are seeking to obey and serve the Lord Jesus. Laborers together with God are exhorted to warn every man and to teach every man in all wisdom, that they “may present every man perfect in Christ Jesus, whereunto I also labor, striving according to the working which worketh in me mightily.” [Colossians 1:28, 29.] Here is the conscientious faithful work to be done by the followers of Christ. Colossians 2:2, 3. The

Word of God abounds with admonitions and injunctions how Christians should treat Christians. Read Galatians 6:1. If there are mistakes made, they are to be treated with all patience and earnest effort to lead them to see the mistakes and correct them; for the unfallen universe of heaven is interested in these souls struggling for eternal life, beset with temptations, and Satan upon their track to oppose every effort they may make to overcome.

You show not the least sympathy for the children of God. But such an abundance of sympathy and love and care for those who neither love nor fear God is not according to the principles of Christ, and is not the fruit of a sound Christian experience in Christ Jesus.

Now, I leave these words with you my brethren, to use if you deem wise for Sr. Gates or any of our people who are confused or unsettled in mind. I expect you will have a great trial of your faith, but God help you to cling to the blessed words of Christ. Rivet your souls to the eternal Rock. Jesus will be your all and in all; in every hard place He goes before you.

In Lt 47, 1891

Burke, Dr.

Battle Creek, Michigan

January 6, 1891 [June?]

Dear Brother in Christ Jesus:

I have been recently much troubled in regard to some things at the Health Retreat, which the Lord has been presenting to me in regard to this institution. I was informed that the Lord was very pitiful and compassionate, full of mercy, forgiveness and love, and the Lord would lead you if you will put your whole trust in Him and not link yourself in with unbelievers because to you [it] is unsafe in a special, decided manner. The experience you passed through at the Health Retreat in your first connection with it was a snare laid by the enemy to create a state of feeling that was not after the order of God, which set you into a position of feeling that your merits were not appreciated.

Your Lord would have worked for you if you had only waited and hid your life and your character in God. But you sought to make a name for yourself and you did not commit [your] way unto the Lord. The Lord had a place for you, and would have prepared you a place while He would have wrought to prepare you for the place; but you allowed your own natural feelings to arise and control.

This scripture was presented to me as applicable to your case at that time. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Isaiah 50:10.

Here was the very spot where you failed—where thousands have failed. Abraham failed here and because he did not see the promise of God fulfilled in God's own time and God's own way, at Sarah's, his wife's, suggestion he made a providence for himself and arranged matters to suit his finite ideas. But if they had only exercised faith and waited, then the Lord would have done according to His Word and all that sad experience chronicled in Bible history might have been avoided, sorrow and anguish to both souls, and bringing into existence a posterity which was constantly barring the way to God's providences and creating enemies by multiplying the race that would be enemies to God and to the truth. Abraham did not see the full working-out of human devices in the race he gave to the world, mingling his seed with an idolatrous nation and creating a nation ever opposed to God, ever counterworking against God's plans.

In your case, your course was wrong. "Behold, all ye that kindle a fire that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Isaiah 50:11.

Your first separating from the Health Retreat was altogether wrong. Your planting yourself on your own responsibility was all wrong, and Satan took advantage of all these things. He was your master leader. The worldlings who have hated the truth and despised our people were furnished weapons by your course of action to keep up a bitter warfare and enmity against the truth. Your connection with worldlings formed links of association with worldlings positively forbidden by the Word of God. You looked upon the class who was at enmity with God as your friends, and they extolled you in the place of glorifying God. This was not favorable to your obtaining a correct experience, which was essential for you to have at the very outset of your medical practice. You well knew that it was your aptitude in talking, when it would serve your purpose to do this, representing things as you did, serving the enemies with material to work against the people of God and strengthening their ideas that the Seventh-day Adventists were a people not worthy of confidence.

But I stop the history here for some reason. For your good this matter has been laid open to me recently and I was bidden to repeat it to you, for you were in danger. I call these things to your mind because the [message was] given me that you would be in danger of repeating the past history. But I was charged with a message to you that you should bear in mind that in your movements at that time you were compassing yourself about with sparks, walking in the light of your fire and in the sparks that you had kindled, and that Satan will try you with his strong temptations to repeat a similar work. That experience will ever be your adversary unless the spirit, the ideas and judgment, which, carried out, led to the course of action that you pursued, is seen by you as it is and despised as it ought to be, and you cut yourself away from worldlings and cease to commingle them and unite with them in association in your work, for you give to them fully as much confidence, and even more at times, than you do to those who "are of like precious faith." [2 Peter 1:1.]

Some would not be in [as] great danger as yourself of being corrupted in your course of action and following the sparks the light of your own kindling, because they have not, as you have done, so decidedly left the snow of Lebanon to drink of the turbid streams of the valley.

Jeremiah 18:14. "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up."

The praise of men comes to be more valued by you than the favor of God. But although you were making grave mistakes, the Lord did not leave and cut you off. The Holy Spirit wrought upon you time and again, knew your natural heart, your strong traits of character. The Lord Jesus was tempted in all points like as we are and He knows how to succor those who shall be tempted. He might have said of you, Dr. Burke is perverse in spirit; I will not have any more trouble with him, I will cut him off, separate him from My presence, for he is acting over the first rebellion which drew many of the holy angels in sympathy with him. But Jesus did not leave you. He commissioned His holy angels to minister unto you still, although as scene after scene was presented before me you were doing that which you would not be willing to admit. In sympathizing and confiding your plans to unbelievers, you were acting the traitor, betraying your Lord. You were open and frank with unbelievers, casting suspicions and doubt in regard to the precious cause of God by your works and your example. Now, here is your danger. Here your feet have stumbled and will stumble unless your eyes are anointed and you will see not men as trees walking, but all things clearly.

You were surrounded by those who were Satan's agents, voicing his suggestions to flatter you, to make you believe that you were a remarkable man. You came to think so yourself. These praises which were given you, [you] knew were undeserved and belonged not to you, and that no human lips could utter the sentiments that were expressed to you without sinning against the Lord. But the mind and heart fed upon and drew nourishment, from this source, and the moral taste was perverted to enjoy those things which were poison to the soul.

Still the Lord did not say, Cut him off, although you were crucifying the Son of God afresh and putting Him to open shame before our enemies by your course of action. Yet, He stood before the Father pleading in your behalf, "Spare him for My sake. I will win him to My side. Satan would have him that he might sift him as wheat, but I will take his sin. I will impute to him My righteousness. Behold My hands wounded for his transgressions. Satan shall not triumph. I will show him things that are now dark."

You were enlightened, and had you humbled your heart before God, He would lead you. I was shown that it was nothing in your favor to be regarded perfect by men who had no true

knowledge of what constituted perfection of character, for the only true standards of character they trampled under their feet.

We read in Holy Writ upon a set day, "Herod arrayed in royal apparel sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man." [Acts 12:21.] And witnesses were there as were present at the sacrilegious feast of Belshazzar and heard the great men and nobles praising the cups of silver and gold and the bloodless hand traced over against the walls words that caused the countenance [of] the king to grow pale and tell his associates [to bring in the astrologers].

And in the case of Herod on this great day of self-glorification, when the multitude put sinful, erring man where God should be, the mandate came from heaven, Smite the idol, King Herod. And immediately the angel of the Lord smote him because he gave not God the glory and he was eaten of worms, and gave up the ghost. Everything of this character, absorbing praise and glory of men, is an offense to God.

But in your defection when you left the sanitarium, the taste had been created for human praise, for self-glorification, and would be a snare to you while life shall last. You feel a miss, a loss, as though you were not appreciated if there is not something of this kind to stimulate you. But God has forbidden anything of the kind among His people.

Jesus was tempted on this point again and again. On the occasion of feeding five thousand from five loaves and two fishes, all were satisfied and refreshed and twelve baskets full of fragments were taken up. The responsible men were filled with great desire to voice the sentiments and enthusiasm of the people, framing into words their ambitions, hopes and purposes—"This is of a truth that prophet that should come into the world." John 6:14.

The conviction was deepening. They had been listening to teachings such as never had been heard from any man on earth before, so pure, so simple and yet so grand and elevating, and as they looked with wonder and admiration upon Him, mingled with reverence, they loved Him. They saw the diseased relieved, heard words of kindness spoken, and their hearts were won. Whispers were turned to outspoken words, and words fired their hearts to open, jealous demonstrations.

Jesus read the scene as an open book. They said, "He will never of Himself proclaim His right to the throne of David. We will take Him by force and make Him our King." The enthusiasm had reached its height among the multitude, and His disciples participated in the excitement and swelling expectations. The Lord Jesus met the crisis, and He promptly ordered His disciples to take the vessel and return across the lake while He would remain to dismiss the multitude. The word is that "Straightway he constrained his disciples to get into the ship." [Mark 6:45.] This act, so prompt and decisive compelled a reluctant obedience. Here was the crisis in the Master's life. It was here that Judas became so dissatisfied with the turn Jesus gave the matter; Satan took occasion to manifest his discontent, to cause disaffection,

and he framed his resolution to destroy the Lord. Now Satan was just as surely making his masterly efforts on that occasion with Judas as he saw Jesus firmly, and in an authoritative manner, constrain His disciples to take the vessel, and firmly and promptly refuse the offer to be made a king.

The death blow was given to his selfish purpose in joining Christ as His disciple, for this act was the death blow to his ambitious motives of our earthly kingdom. The people were only repeating the suggestions of Satan on the mount in the wilderness of temptation. Christ was tempted. There was a real conflict in His mind, and He promptly and decidedly refused the honor proffered Him. He went alone into the mountain to pray. His sending the disciples away and His dismissing the multitude was virtually saying, Get thee behind Me, Satan.

It was here that Satan found access to many minds, and the hopes of the disciples were disappointed. When He met them again He gave them the most precious lessons on the truth. [Read] (John 6:22) to the close of the chapter. He announced Himself to be the Bread of Life. "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." John 6:53, 54. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." John 6:56.

(Verse 63), He explains, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Dr. Burke, I expect to leave America soon, as my brethren have considered it wisdom for me to attend the camp meeting in Healdsburg and then go on to Australia, and I do wish you to have a true, deep, and growing experience in the spiritual life. No man would enjoy this more than yourself, but there is a decided work needed to be accomplished for you by the Holy Spirit. You cannot bless yourself, but you can, by living faith, fall on the Rock and be broken. This is your only hope. A new experience in God, "a new heart will I give you." [Ezekiel 36:26.]

You need a higher, deeper experience in the things of God. You need to depend entirely on Jesus. You cannot trust yourself. You may be jealous of your impulses and of your judgment. If you have confidence in yourself, you will certainly fail. Satan knows your weak points and he will assail you again and again. But your judgment is not to control the Spirit of God in all matters where you imagine it should. It must not be. You are to be a doer of the Word. Obey the Word. Learn of Jesus; be meek, humble of heart, pure, and your words without guile. Say what you mean, and be open and true to your brethren.

The Lord would have you far less communicative to those who are surely agents of the wicked one, and to be open and confiding and show that you have confidence in those who are seeking to obey the truth. You need to sever the last thread that binds you in unholy bonds and confederacy away from Jesus but with worldlings; for through these threads,

Satan attaches himself to you to control your imaginings and he finds entrance to tempt and weaken your perception.

God must give you wisdom if you move wisely in a perfect way. You will make many mistakes and there will be many losses incurred if you follow your own judgment and do not counsel with your brethren. You will have to bring yourself to the point, if you stand in the present position you do, although contrary to [your] ideas, to yoke up firmly with the men whom God is using. When your eyes are anointed with heavenly eyesalve, you will see things in a new light in regard to the nature of your association with those who have no love for the truth. In the place of communicating to the worldly element your plans and ideas, you will not give the enemy this advantage that he may set in operation his devices to make of none effect anything that your brethren may say or do that is not in harmony with your own ideas, because you do not consider them equal to yourself in discernment.

Now, my brother, I wish to write out the matter so plainly as it has been presented to me, and I beg of you not to give it a casual reading and do as many others have done, consider it Sister White's opinion and place it in your drawer and know nothing more about it afterwards.

Your spiritual, eternal interest and your temporal, earthly interest require that you have wise counselors, not men who will not dare to open their lips to question any movement you may make, but men who have moral stamina, who feel that God has placed them as sentinels of sacred responsibilities, and their individuality cannot be submerged in Dr. Burke. Their opinions and ideas must not be created by you.

You have shown great weakness in yielding to the tempter's voice. Thank God that you have also listened to the movings of the Spirit of God and separated your connection with the world in a degree, but you did not make clean work. You have been divided. Your experience has not been beneficial to you and therefore is positively dangerous to those connected with you. You need to see the danger of putting confidence in those who are enemies of Christ.

The whole family of workers in the sanitarium should be zealous to answer the prayer of Christ to His Father to be a unit. There is no reason why [there] should not be with every individual worker a determination to do the words of Christ. If they cannot be one in Christ Jesus, as the separate branches are one in the parent vine stock, they will not compose the family of God in heaven, for there would be mistrust, envies, jealousies, evil surmisings and love for the supremacy. All this is Satanic and must be crucified. Jesus would have you press together to be one in heart, one in judgment, because God and all the heavenly intelligences are working to this end.

The natural heart must become cleansed, sanctified through the truth.

(Some matter the Lord presented before me in clearness which I wrote out in June 10, 1881:)

There are things that need to be corrected in our leading brethren, for a sad condition of things will surely exist in our churches unless there is a marked change of action in those upon whom responsibilities rest. The Lord has given counsels and warnings that, if heeded, would prevent a state of confusion, of difference, [of] disunion, as is now coming in among Seventh-day Adventists.

The very ones that needed these warnings and reproofs have passed on without heeding and correcting their own course of action in their work; but they turned accusers of their brethren. They were suspicious of those who did not follow out their precise mode of operation, which course of planning and devising was not in the order of the Lord. Looking upon and regarding their own ideas and devising without a flaw, they saw many imperfections in their fellow workers. The Lord was presenting before me things that needed to be reformed in the manner of labor in planning and devising of our leading men.

much love,

Lt 48, 1891

Burke, Dr.

Battle Creek, Michigan

January 6, 1891 [Completed Sept. or Oct., 1891]

Dear Brother Burke:

While at Salamanca, N.Y., in November 1890, I had a very remarkable experience. I had been greatly afflicted and discouraged in consequence of physical suffering; pain in my head and ears was almost unbearable. Yet I filled my appointments. The last time I spoke, because of gatherings in my head I told my son I must return home at once, although important meetings were before me in Brooklyn, N.Y. and Washington, D.C. I could scarcely hear my own voice and was so weak. I staggered as I walked. I went to my chamber and knelt to pray, when the whole room was lighted up with the presence of Jesus. I was lifted above all discouragement and was made all light in the Lord and praised Him aloud. This night many things were opened before me in regard to our institutions. The condition of conferences and churches were shown me and I immediately wrote out many things in my diary.

When I returned to Battle Creek, there was the Ministerial Institute and the Conference, wherein I labored exceedingly hard, then went to Petoskey to rest. But the college institute was nine miles from Petoskey at Harbor Springs. Here I labored for five weeks, then

returned to Battle Creek and attended the Michigan Conference, and then left for Colorado and California.

I had written some things to you while in Battle Creek, but could not find the matter in my tarry in Petoskey, and wrote you in May and mentioned the fact that I had a letter written but could not find it.

In the night season again were the Health Retreat matters opened before me. I had not received any communication from any one at the Health Retreat to arouse my fears, and Sister Ings always wrote encouragingly, spoke of you as being hard at work and feared that you would not be able to endure such constant labor. Nothing was said. Elder Fulton wrote that reports were out that you were designing to leave the Retreat, but said, "He has not mentioned the matter to me and I think that it is not true."

This is all the information I received from any source, but the things presented before me alarmed me.

I was carried back to the time of your connection with the Health Retreat. Everything at that time was not favorable for anyone connected with it because God was not made first and last and best in everything. There was need of persons closely connected with God who would, with humble hearts and well-balanced minds, show sound judgment in steering the ship through the breakers of difficulties; but no man was there sufficient for the occasion. Your experience was not of a correct order. You were not sanctified through the truth and made many grave blunders, and so did others.

The Lord sent you warnings through His servant from Europe, but you refused to hear. You tore yourself away and would not come into line. Will you read these warnings and see how closely you are acting them over the second time?

All these things might have been avoided if the love of God was in the heart and love of self was crucified. You left the institution and this was wrong. You set up your practice in St. Helena. This was not right, and now comes an experience which was very trying to you and to others. The worldlings formed around you, and you formed a close confederacy with them, and Satan laid his snare for your soul. The enemy exulted in the whole matter.

You arranged yourself on the enemy's side and strengthened the hands of the enemies of truth, and what hard work you made for those who were trying to do the work of God and stand to their post of duty. You were received back again, notwithstanding. The Lord permitted you to pass over the ground again and have a second trial.

The experience you needed you did not obtain. You have had the matter presented before you in distinct lines. Will you heed the light given? The impressions made on your mind in receiving so much praise and flattery, has marred and warped the accuracy of your religious experience. Your mind is confused, clouded. You do take glory to yourself and want to move

in your own independent judgment because you have come to think that judgment is sufficient and neither man nor God has any right to interfere with your ideas and course of action. These ideas must be changed and you learn as a little child of the Master, and your will and your way be under the control of the Lord's will and the Lord's way; and the Lord is now testing you to see if you will become as a little child and if you refuse reproof; if you will not be admonished, then you will not be led and controlled in heaven if you were there.

Now is your test, now is your day of opportunity. You have been lifted up and God calls upon you [to] humble yourself under the hand of God and He will lift you up. Let God do all the exalting, not man, who knows not Jesus Christ or the Father. You want spiritual life in Jesus Christ, to die to self, and unless you become as a little child, teachable, molded and fashioned after the divine model, you will never enter the mansions of bliss.

Lt 49, 1891

Jones, Charles

Battle Creek, Michigan

January 26, 1891

Dear Brother Charles Jones:

I have received a letter from you—I think two—which I have not answered. You wrote me that Brother Eldridge would talk with me in regard to my books. I have not had yet any talk with Captain Eldridge. As yet things stand very much as they have done, and I have been pressed as never before financially. It is a question with me whether I should not stop my workers and cease my book making. I think I know what Captain Eldridge will say after you have talked with him. He will talk as you talk, and take the same views of things as you have taken and come to the same decision you have come to; but not because they are just or right.

I ought to have just the price I have stated in my last letters to you that I must have, when you asked me to take twelve cents. There were conditions. You promised you would push the book and that the sales would be large. I consented on the strength of these promises, but against my reason and judgment. And as you failed to fulfill your part of the contract, how could you hold me to mine, even in the books that have been sold?

I say, in consideration of Volume Four not being handled, you ought to pay me the fifteen cents on Volume Four. This I shall stand for in the future without any wavering; and I also feel that I have less confidence in the ones in whom I should have confidence, than I have had in years in the past. I am sorry to say this. You have all managed to push me into very hard places, and now I shall not depend on any one of you to manage for me.

I know what my situation is. My brethren either do not know or else they do not evidence they care, if they do know. And I conceded to your importunities when you urged me (which I must say was unjust) to take only twelve and a half cents, after all my expense in publishing; and then you failed to do as you said. I am grieved at heart every time I think of it.

My brethren are binding my hands on every side. I saw the financial pressure. I sent to Healdsburg to sell some things. I had then to pay for things here for which I ran in debt.

I sent an appeal to Professor Grainger, telling him my situation and begging him to send me a draft without delay, but no draft came. I sent again. He answered that he sent to Pacific Press to send me a draft. Then it flashed on my mind that you might have done just as you did when I was in Europe, when I sold my furniture, my horse, my cow, to obtain money to help the men in deepest poverty who were trying to preach the truth under the most discouraging circumstances. But the people waited and waited for a response from me, having not a thought it was lodged at the Pacific Press, and went no farther. But the Lord favored me that I could hire four hundred dollars in England to help the empty treasury. When they found out I did not receive the money, they felt indignant and disgusted.

When I wrote to Professor Grainger on this last occasion, I begged of him to sell some of my things and send me the money, for I must have it even if my things were sold at a great sacrifice, but in no case to send for the Pacific Press to send me a draft, because I had overdrawn and I supposed that was the reason the draft I had worked every card I could to obtain, was lodged in its passage to me.

Professor Grainger sent me the draft direct after that. It is since reaching home that I learn from Zelinsky that you had given me credit for the draft that I was expecting.

How do you know how much is hanging when I send for money to be collected? Why should you do this? It seems that my brethren think—or do not think, I cannot tell—how I am to live. I have invested and invested and invested in books that are unsold. But what dependence can I put in my brethren as to their interest and care for me? Not much. I am forced now to speak plainly. I do it without any ill feelings toward anyone, but I am deeply grieved at the way I have been treated at both printing establishments. I must do that which I do not want to do, take my position, set my own prices on my royalty on books, because I know what they cost. It is just as much my duty to do this as it is your duty to set your prices on the publishing of the books you get out at the office.

If I let you manage for me, you will not manage for my interest because you do not understand it. I see selfishness on every side I look. My brethren know that I have no royalty on foreign books. All this I have dedicated to the necessities which may arise in other countries. This has amounted to thousands of dollars, but not one penny have I claimed for my own use. Will my brethren pursue a course to compel me to use the royalty on foreign

books for myself? If my brethren cannot perceive my case, then they must be enlightened. I do not want to be compelled to look on the things which are temporal, but on the things which are eternal; but if I have to take this additional burden in order to continue my work of publishing, God will strengthen me for this.

I was told when I came home from the last three months' tour, that I could not draw any more money from the office here at Battle Creek because their finances were low, and my finances were low through their own management of my books. This discipline to me is not pleasant, and I do not have the slightest confidence that it need be. I have spoken upon this subject to my brethren. They look at me saying, "I cannot do anything in the matter."

Oh, what loneliness of soul I have had! I have felt at times when the hands of my brethren touched me that they sent an icy chill of unsympathizing indifference to my heart. The words that I have spoken came back as though spoken to a wall. I feel something, as I have been shown was the case when the throng pressed about Christ, and the woman touched Him and was healed. Christ said, "Somebody hath touched me" [Luke 8:46], showing all this close pressing about Christ was not the contact of soul with soul, but only an outside pressure against His person. I feel that it is thus with me. The sense of my loneliness and helplessness comes over me and with such a sense of feeling alone. Alone, yet in the midst of my brethren who crowd and press me but who do not feel, who do not understand, and my soul feels at times that it will burst with agony.

I think of Elder James White, who was looked upon as a man who made some decided failures in character. As I now know his associate brethren, I know my husband was a noble man, excelling those among his brethren who could speak of his errors fluently. Their weakness, their folly, their defects are so much beyond those of my husband. That I am now alone, deprived of that help which would have been so valuable to me, seems at times unbearable. I meet with so little genuine sympathy. Nobody knows and nobody cares. The lessons that God will have me learn I hope I shall understand. I have for the last three months relied alone upon God. Alone, but not alone.

Oh, how I want daily to press close to Jesus, for He knows. The deep humanity of the soul of Christ was full of fine sensibilities. The human who stood in need of a friend and who needed his sympathy! Jesus felt a sense of solitude and loneliness at times, when He said, "I am not alone, the Father is with Me." [John 16:32.] These words express a struggle, an inward conflict and reasoning, a suggestion to His mind, hence the reply. He said, "You will leave Me alone." Those who understood Him best only did so partially. The disciples thought they knew the Lord. Jesus said, "Do ye now believe? Behold, the hour cometh that ye shall be scattered every man to his own, and shall leave Me alone." [Verses 31, 32.]

I have tasted of this loneliness. It seemed about as much as I could bear. I have had a somewhat bitter experience, but Jesus has been very precious to me. Oh, how I have longed for human sympathy! But I have felt as though I was alone. This must be, I think, my

position, that I shall not have any confidence in human help and put all my confidence in God.

Lt 50, 1891

Place, Dr.

Greenville, Michigan

April 27, 1891

Dear Doctor Place,

I have before me the testimony for you, which will be sent to you. I have spoken plainly; I cannot do otherwise. And yet I feel the deepest concern for your soul, for I know you will not enter the kingdom of heaven as you are. There is no place there for such, but the Lord is reaching out to you the scepter of mercy. Will you accept it?

I have hope in your case because I know that the Lord is chastening you for your good. Selfishness, to whatever extent it mingles with your motives, may not be discovered by human eyes, but you know it and it produces a sense of self-degradation, but it does not end here. It mingles with all your works and becomes a part of your character, marring, and debasing your mind, soul and body. You have made some vain struggles against this current of evil and yield to its slavish power. The virtue which comes from Christ alone can purify, refine and ennoble your life and your character.

You and other of the medical faculty have been thinking how you could best take care of yourselves. You have left conscience and God out of the question. A sincere Christian you have not been. You have not put on the Lord Jesus Christ, making no "provision for the flesh, to fulfil the lust thereof." [Romans 13:14.]

When you decide this kind of life and character building is not safe, but positively dangerous, and you fall on the Rock and are broken, then Jesus can make a new man of you. He can mold you into a vessel of honor. You will become a disciple of Christ. You will copy His works, possessing His love and a heart filled with gratitude. You will devote your entire life to Christ, who gave His life for you. You will work, you will suffer, you will deny self for His sake, even for Him who died and rose again and is making intercessions for you.

When you put on Christ, then is love made perfect. All this harassing, self-condemnation is at an end. You are a sinner saved by the blood of Christ. All low, selfish motives will be expelled from the soul, and you will be seeking how you can best glorify Christ Jesus. You will cease to do evil and learn to do well because you are a student in the school of Christ. You enter upon His life; you practice His virtues; the taint of worldly maxims is not corrupting your thoughts or woven into your character. Your model is Jesus Christ.

Gratitude, love, loyalty are the motives which survey all heaven. These attributes must dwell richly in every soul that will be a final overcomer.

Christ has provided all sufficient divine assistance for all temptations that will assail the soul, and He gives the Holy Spirit to help your infirmities, to assure your hopes, purify your hearts. If you put on the Lord Jesus Christ, He must and will become unto you wisdom and sanctification and righteousness and your redemption. We must individually wear the heavenly livery, and He will be your strong helper. But you must make no reservations. While you are not called upon to make confessions to men, but to God, it is highly essential you confess your sins to those you have injured and to those who will not make a bad use of your confession.

Oh, how anxious I am that you shall seek the Lord with all your heart and consent to follow Christ fully. No longer follow Christ's worst enemy. You cannot longer frame your own standard, make your own laws, retain as many indulgences as you deem possible, and make provision for pride, ambition, sensuality, and self-will. \_\_\_\_\_ is with you at this time. Do you wish to be made holy? Are you willing to cooperate with the Lord Jesus Christ that this work shall be done? Do you really care to know the only condition of salvation? Every selfish, worldly motive must be expelled and you repent and confess your sins and be converted.

Lt 51, 1891

Van Horn, Brother

Grand Rapids, Michigan

May 1, 1891

Brother Van Horn,

I am now at Brother Moore's. I see that he is about settled to change climate to go to California, where his daughter is now living. I do not think he should go until some suitable help is put here in Grand Rapids.

Have you given up Grand Rapids? Is it a place that it will not pay to be worked? Why has the mission nearly, entirely, been brought to an end? Why has the property of the mission been scattered to the four winds? Why are there missions started and after great expense and a beginning made, uprooted? Is this work right? I know that the city should have its Bible workers, its canvassers, and should have had this all the time that it has not had it. While there has been Brother Moore, a good worker, why have there not been laborers put into this field? They are at the expense of supporting Brother Moore here and the believers hire a good hall. Why not make the most of the situation?

I have been making inquiries, and it looks to me that there had been most unwise management. Brother Miller is blamed for it all, but what were you doing that you could not discern where his movements were unwise and what discouragement would be brought upon the church in this place as the result of these movements? What kind of good is supposed would come out of tearing up everything when the work had only been begun and started at great expense? All that I can see in these movements is Howard Miller feeling, I will be first, I will rule or ruin! But why did you sanction such movements? Now, for Christ's sake and for the sake of His cause, let everything be done that can be done to counteract the past wild movements, building up and tearing down. Workers should be in here all the time.

Dr. Kellogg has sent in several to work in his line, and why not select some workers to give Bible readings? Why not send in those women who have solidity and experience to work in this place? This ought to be done. Then in Ionia should be those who will go from house to house, giving Bible readings. Here are places at our very doors that should have work done among them, but nothing is being done. My heart aches. I am sick and sad to see so little being done in Michigan when there should be a much larger work done.

Michigan has been kept before me for the past ten years. Over and over has it been presented to me that there should be one hundredfold more being done than was being done. We must do more, far more, than we have yet done. The Lord means we shall be aggressive, that we shall push the work, and not, as now, have the work to push us.

Muskegon must be entered. Select workers should go there. Put Elder Corliss or some other man there with another laborer united with him. Elder Corliss, W. C. W. writes me, returned to Battle Creek with no place assigned him to labor. Now, we cannot afford to lose time. We want to move with alacrity. May the Lord revive and quicken us to decided action is my prayer. There is need of caution but much more need of promptitude of execution on your part and more keen foresight. God will do much for us if we have faith.

Here, I find, is a Brother Ross, who has been greatly discouraged because his case has been mismanaged, and I fear you do not move wisely. I fear you have such a desire to save means in some lines you will discourage those who have ability to work. If Brother Ross received the idea that you encouraged him that his expenses would be paid for his attending the Minister's school, why not do the thing he supposed you encouraged? In some of these matters I cannot see that you move wisely. I am much troubled over these matters. When we need workers so much, even if it is some expense to the conference, let them be fitted up, and placed in working order.

Where is Brother Palmerlee? Find out if you can. Has he not done all he could to confess his error in Battle Creek? Then why should not that confession be accepted? Why should not he be received into the confidence of the brethren? I like not the movements of these things. I want to see greater spiritual discernment. I heard Brother Palmerlee went away from

Greenville to find work on the railroad because he must do something for himself and his family. Find Brother Palmerlee, make inquiries in regard to him. Set him to work in some place, for there is enough for each and all to do. I believe Brother Palmerlee to be a Christian. If he has committed errors, that is no reason he should be dropped out or set aside. Look at the course Christ pursued. He did rebuke Peter; He did rebuke John; He did rebuke Judas; but He did not forsake them, but worked with them still until their characters were more thoroughly developed.

You need, Brother Van Horn, a man selected to work with you, as I said to you at Potterville, who will be quick and sharp to discern opportunities and openings, to strike quickly and at the right time, not heedlessly. But I think you fear too much of being blamed by the conference committee that you fail to do the very things you should do.

In regard to Palmerlee, I fear there is a mistake and [he] is left to drop out when he might be doing a good work in some places where it is best for him to go. Let him be encouraged, and let him be employed by the conference and work where he is best fitted to work. There is a great dearth of laborers, and while there may be some who do not labor wisely at all times, there may be a dropping [of] these out who could do much work necessary for someone to do. Seize every ability and set them at work. Do not think that Brother Moore has been complaining to me of you, for he thinks highly of you. I have asked him some questions and he has answered them the best he knows how. We must work economically, but it is not best to be a penny wise and a pound foolish. It is not best [to] leave undone things which ought to be done for fear of being blamed.

May the Lord give you understanding in all things is my most earnest prayer in your behalf, and in my own behalf, and in behalf of other laborers. I have much to say but cannot say more now on these points, I have the fullest confidence in you as a Christian, but I know there are defects in your management and wish that these could be removed.

With respect.

[P.S.] Please return this to me after reading it, as I cannot copy it.

Lt 52, 1891

Brother

Grand Rapids, Michigan

May 3, 1891

Dear Brother:

By earnest solicitation I had an interview with Brother G. E. Rose. I learned by questioning him that he was encouraged by the voice of the Conference to go to Chicago to attend the school conducted by Elder Matteson. He left his family in Grand Rapids consisting of his wife

and two little girls. He borrowed of the conference one hundred dollars supposing he would be able to pay it back.

“What is your business,” I asked.

Rose answered, “I am a molder by trade.”

“What wages were you receiving when you received the truth?”

“Three dollars per day when I began to keep the Sabbath. I was then forced to work only five days and they cut down my wages three dollars less per week. Then I received only two dollars and a half, but this did not give me the least trouble. I rejoiced in the truth and was thankful that the conference loaned me the money to go to [the] Chicago school, for I felt a great burden for my people, and I had much desire to be doing something to get the truth, so precious to me, before them. After this I was advised to attend a special course of studying at the college, where Bible lectures were being given, which I did. I attended the ministerial school winter before last.”

E. G. White. — “Were you advised to attend that school?”

Rose. — “I was, by the voice of the conference through Bro. Van Horn. I have received great light and precious instruction in the lessons then given.”

E. G. White. — “Did you receive encouragement that your wages would be allowed?”

Rose. — “I have a letter from Elder Van Horn that I should receive seven or eight dollars per week.”

E. G. White. — “Was this paid you?”

Rose. — “No. When the settlement was made they said they did not pay anyone attending school more than five dollars per week. Of course this was right; the Conference has been very good to me to do so much for me.”

E.G.W. — “Have you been in the field engaged in labor?”

Rose. — “In company with a Swede brother, I went into Muskegon and labored for my people.”

E.G.W. — “Did any receive the truth as the result of your labors?”

Rose. — “Yes, quite a number came out, but they were left without labor afterward, and only three are now remaining. I received a letter from Elder Van Horn that I was wanted to go again into labor. I notified my employer that I could work for him no longer. After I had separated, given up laboring with my hands, then word was sent to me again from Elder Van Horn [that] I was not wanted in the field, and had better keep on laboring at my trade; but I could not get a situation for my place was taken. If I would work on the Sabbath I could get

plenty of work at three dollars per day. After hearing the report of the Auditing Committee and found I was so much in debt to the Conference, I was almost discouraged. I told my wife that I should have to give up the idea of laboring among our people. For a time I could get no work and I began to be sorely tempted to work on the Sabbath. I kept waiting for an opening and finally I distrusted God. I thought He had not any use for me and no care for me.

“I went to my employer and told him I wanted work and would work any day and every day of the week. I was tempted to give up Sabbath religion and everything. He took me back and gave me work at two dollars and a half per week, but my trial was great all through the week and I had great distress of soul. When Friday came my mind was made up what to do. Break the Sabbath I never could, and so I told my employer that I could not work on Saturday, my conscience would not let me do this. I expected to be discharged, but Monday again I went to work and nothing was said to me and I have kept right at work ever since.

“Elder Van Horn said he would like me to go out to labor among my brethren when I was ready to go. I told him I would be able to clear a debt of seventy-five dollars owing for groceries, and could go the first of June. But I fear I cannot settle this bill and support my family, and will have to wait longer. If it is not the will of God for me [to] labor for my people, I am perfectly willing to labor with my hands. All I am anxious to know is that I am in the line of my duty. The Conference has been good to me. I make no complaints against anyone. If I would not honor God and be the means of saving souls, I do not wish to go out into the field. Oh, I so long to know what I ought to do, I am troubled and greatly burdened for my people.”

I have talked with Brother Moore in regard to Brother Rose. He says he is one of the superior, first-class workmen. He is a man he has heard preach several times to his people in his own language and he says he has the power of the Lord with him and the people are deeply affected under his labors. I learned why his employer took him back. Sister Gimmel's husband does not keep the Sabbath. He believes the truth, but he cannot see how he can support himself and family if he keeps the Sabbath, but he went to the man who employed Brother Rose and asked him why he would not give him work. Does he not do his work well? He said he is one [of] our best workers but we cannot employ a man who leaves his work Saturday. But Mr. Gimmel prevailed on the man to take back Brother Rose.

Now, these things as they have transpired have been a great stumbling block to the Swedes in Grand Rapids and to those unbelievers of our American people who know Brother Rose. They say, Why do the ministers in your Conference write so much about wanting ministers and having fasting seasons, praying for the Lord to raise up ministers, and then when He passes into their hands a man as valuable as we think Brother Rose to be in every respect, they will let him drop as though they did not care what would become of him or his family. If they have to help him to a little means to prepare him for the work, calling upon the churches for their tithes to be faithfully paid, which is the Lord's reserve fund, His own to be

used to support the men who preach the Word, then they turn away such men as Rose when they have a chance to secure him.

These men at Battle Creek are constantly making a mistake. They had better seek to answer their own prayers and do their appointed work to help men to get into the field in the place of blocking their way and putting up the bars lest they shall be at some expense to the Conference to support them in the field. They had better pay their ministers if they want them and not leave them with a begrudged salary, so short that they cannot support their families.

Now, I write you these things because it is my duty to do this, and I want you to put your own feelings aside and for a little time consider what course you design to pursue. I have been shown for years that the Lord is grieved with the work of partiality that has been done in our Conference in settlement with ministers. I do not refer especially to this case, but many others, who have little encouragement.

I cannot have confidence in the way things are being managed. God is displeased with the men working in our office of publication. They are gathering from the treasury the large wages every week, and then the necessity is created, and will be more so, for to cut down the wages of those who have just as much need [of] money, far greater need as far as family expenses are concerned as themselves. Those who have no homes, who pay rent, are allowed five, six and seven dollars for their labor per week. They have families to support from this limited sum and could earn double the wages working at their trade.

I cannot hold my peace. My spirit is stirred within me. If I had my diary here where I could get at it, I could copy [for] you from that the light which God has given me, the reproof for those who are in responsible places, who are acting anything but an unselfish, self-sacrificing part, who can with a ready voice limit the wages of another who needs more wages than he receives, with just as heavy expenses to bear as himself, while he grasps more wages for himself, which he does not earn and does not need, having no home, rent to pay, and small families, [and] whose conscience allows him to accept double and triple what that man receives who feels the burden and weight of the souls of his people, as himself has never carried.

There is a reason that Michigan is destitute of laborers. For fifteen years I have been shown there have been men completely discouraged from entering the ministry, for they see the way that is practiced in dealing with the men who labor in the cause of God. These methods, I have been shown, would bring about this state of things [here] and in other conferences [that adhere] to the same course and bring about a similar condition of things. You must, none of you, think that in exalting your own selves, in estimating the value of your own labors, you are elevating the standard of truth. The standard of truth is elevated in constantly seeking heavenly wisdom in practical godliness representing the character of

Jesus Christ. "Learn of me," said Christ, "for I am meek and lowly in heart; and ye shall find rest unto your souls." Matthew 11:29.

Jesus allowed nothing to come into the numerous doors open to divert Him from the work which He came to our world to do. He came to bring to view the knowledge of God, representing the Father in His own character. Not the least inconsistency existed between His instruction and His character. Every one that is of the truth, said He, heareth My voice. [John 18:37.] He was unfolding truth of the highest order, the words of eternal life.

There is now kept before the people, You must give of your means, you must economize in your expenditures. Here is Brother Moore standing in this city holding the fort. He receives twelve dollars per week, has been paying thirteen dollars house rent per month. His twelve dollars per week he has faithfully tithed. Then came the various minor offerings, which he feels it his duty to be prompt in paying every week, [and] the tithes and various smaller sums to contribute. Any one can reckon the sum left to support his family, and he loves to entertain brethren passing through. He must be hospitable. Then his clothing cannot be of a cheap, rough order. [He must] be dressed in a wholesome, decent manner. His house is frequently a hotel, but he would feel pained beyond measure to appear niggardly and not open his doors to his brethren. And as far as economy is concerned, he lives very, very close. He has no luxuries upon his table, no luxuries in his house in the line of furniture. Then if sickness comes, accidents occur, what has the man to sustain him that he shall be shielded without a worry or care?

I present this case to represent many who have less wages and larger families. Now I plead for equality; not a monopoly, but an equality. God looks at our works and sees beneath the surface, the true motive. Shall one man estimate his labor worth a large amount, while he demerits his brother laborer who had to do much more work than himself? This [is] selfishness, which the Lord cannot endorse, to accept for one week's labor in his Master's vineyard nearly three times the sum another man receives for his labor in another line of work in the vineyard of the Lord. All are under a weight of responsibility and not any one man is to pass his judgment on his own work as being [of] so much more value than laborers in other branches of the work. All is important. They are only the human agencies. Says Christ, "Without Me ye can do nothing." [John 15:5.]

Every work is of value as God puts His estimate upon it, and not after human finite measurement. The work in every branch, every department, is valued by the piety, and purity of principle, the sanctified ability brought into the work of God. If that work is done with a self-sufficiency, if pride, if self-esteem is woven into the work, it possesses but little real merit with God. If all his work for the Master is done in the Spirit of Christ in meekness, in lowliness of mind, with an eye single to the glory of God, with willing integrity, then there is value, durability and perfection in the work, for it bears the divine credentials. And shall man have any part of the glory? Shall man be exalted? Shall man be honored? Said the apostle Paul, "Ye are laborers together with God." [1 Corinthians 3:9.]

“Without Me,” says Christ, “ye can do nothing.” [John 15:5.] Christ adopts our nature into a personal subsistence with His own divinity if man will accept this vital relationship. He is the center of attraction. He lived our example. He denied self. He lifted the cross for us. What are we individually doing in the same line? One man is not to be lifted up and exalted in his line of work and another depressed, and placed at another man’s footstool. For everything in this line of work done in a selfish, grasping spirit, in our institutions is an offense to God. He will not put His signature upon it. The men in power must be acting without partiality. All ye are brethren; there is no caste with God. All must perform their work with equity; without partiality to themselves or to others and without hypocrisy.

To every man is given his work and Christ identifies His interest with all His believing children. Just as we treat those who are connected with Jesus Christ, high or low, rich or poor, so will Christ treat us. We must be faithful sentinels and not allow an order of things to come into our institutions. The Word of God will not sustain [injustice] but condemns [it] The ministers who hold office in our institutions should be daily converted men, to be pure in principle, full of tenderness and compassion and love and sympathy, uncorrupted, [and fair] with their fellow workers, as was Christ toward all. They commit sin when they are sharp, close, in dealing with their brethren, pressing them into close places, while they do well with themselves.

These to whom are entrusted power of dictation and power of decisions concerning their brethren are not to move blindly, not to receive the testimonies of one person or two in reference to one under consideration and size him up from their own judgment in a hasty, off-hand style, for Satan will work with them if they will give him a chance, and they may give them impressions which may balance their decisions, which will turn a worker for God from his rights and discourage a soul, drive him to Satan’s battle ground and open a door of temptation that he cannot afterwards close. The Lord estimates these things from a higher standpoint than man. The economy of the plan of saving souls is the mediatorial scheme of recovery, not destruction.

No one is to sound a trumpet before them and exalt the great things which they are doing while they demerit men in other branches, fully as essential as God regards it. The church of God in all its workings must cooperate with the universe of heaven. Both heaven and earth are cooperating. The same principle that controls in heaven must run through every department of the work on earth. There have been many seasons of fasting and prayer appointed for the Lord to raise up laborers to go into the fields all white for the harvest, and justice is not being done with those already in the field. They have not the love of Christ controlling their hearts.

My guide has shown me that fasting and the prayers will not come up before God in acceptance and receive His favor until things are set in order in institutions and in our churches.

Read (Isaiah 58) carefully. It is the voice of God to all His instrumentalities which are at the present time surely being turned from the purposes for which they were established and ordained. [They are] serving selfish purposes, and unconverted, because elements are brought into our institutions that do not work as Christ worked. They have not a single eye to the glory of God and their whole body is becoming full of darkness.

As a church let every instrumentality be sanctified, working decidedly as God has spoken to them in Isaiah, fifty-eighth chapter. There is something to do in setting things in order, something to do beside fasting and praying. Were Christ Jesus in person to address us, He would prescribe just such a work to be done as is found in this chapter as described by Isaiah. The health of our institutions demand a revolution in principles which are now buried up under the rubbish of false ideas and selfish principles that have no connection with God. Would they listen to the words of Christ speaking to His people, "Go, stand and speak all the words of this life" [Acts 5:20], and would [they] put the workers in possession of means to go?

All who are brought as co-laborers in order and harmony with the work going forward in heaven, will be divested of selfishness. They would live not to please, to benefit or glorify themselves, but their whole life is one of self-sacrifice that they may add others to their numbers as agents for Christ. They are manifesting devotedness to His service. Every being from the loftiest angels in heaven to the lowliest soul on earth has his place appointed, his work assigned him, and it is to be all done under the supervision of One who says, "I know thy works." [Revelation 3:15.] You have come to an innumerable company of angels. They will plan for you if you will take hold of the work devotedly in love for souls as the work of God with self hid in Christ Jesus, with solemnity, with fear and trembling as you view its sacredness and its importance, saying, Who is sufficient for all these things? Seeking God for a deep spirituality, fervent piety, thus you may be lively stones in the spiritual building of God.

The repulsing [of] sin in the act of the human agent himself and this work, must be done through Jesus Christ. The only way this can be done is [that] the finite will must become one with the will of God. Entire subjection of the heart to Jesus Christ produces the fruit of a regenerated character. There are altogether too many Christless decisions, and Christless execution of them transpiring in the business transactions of our institutions.

Now, those who have read their Bible with a discerning spirit need not work in darkness. They will do right simply because it is right. Nothing is overlooked by our Lord as of no consequence. Men are on trial, choosing the principles that control life and action. He who claims to believe the oracles of God, wherein are revealed distinctly [the] rules of action, the whole duty of man, is without vestige of excuse if he sets aside the Word and does his own way. He who might know His Lord's will and is not particular to do His will, will be without the semblance of an excuse. They will be beaten with many stripes. And he who knew not and yet committed things worthy of stripes will be beaten with few stripes. Those who

make their boast of being entrusted with superior ability of mind to plan and devise and execute, commanding, they say, high wages, should be very humble and circumspect, knowing the number of talents received will determine the returns which each should have made to bring to the Master.

It will not be decided in the measurement of the balances of the heavenly sanctuary whether a man is merely innocent or guilty, but a question of how guilty. Every man will find himself not judged by his signing up of himself as to merit or guilt, but the just judgment of man's work will be proportionate to the light given him of God, the circumstances surrounding him in comparison with those who, though their opportunities and religious advantages were far less than his, appropriated these advantages, laying hold on eternal life, [and sought] every help he could obtain that he might form a character that will place him among the blessed.

The Saviour declares the men of Sodom and Gomorrah, of Tyre and Sidon, and of Nineveh, will rise up in judgment and condemn those in that generation who had presented to them light in the Word of God and through His delegated messengers, but did not give heed because this light did not coincide with their own temperament, disposition, ideas, appetites and character. [Matthew 12:41.] When the Lord presented their errors and wrongs before them, they did not put them away and reform. They said in heart and mind, if not in speech, They do not understand me, they do not know how good I am. I will have my own independent judgment. I will not be controlled by any man's mind or ideas, saying, "I will not have this man Jesus to rule over me." [Luke 19:14.] Mercies are misused, warnings rejected, entreaties despised because natural temperament and inclinations are predominate. They do not keep the way of the Lord to do justice and judgment.

The universe of heaven will move in a strait line on every principle of impartiality and justice [so] that those who have misused their opportunities and privileges of grace [in] hearing the gospel, and hearing its clear statements before them, but [who] pass on in independent self-confidence, choosing their own way and not the ways of truth, equity and righteousness, shall not escape judgment, [but it] shall go forth against them proportionate to the talents entrusted, which are made to some their own selfish purposes, diverting them from the true channel irrespective of consequences, irrespective of the example given them of the world's Redeemer.

The majesty of heaven clothed His divinity with humanity and lived not to please Himself. His voice is heard saying, He that will come after Me, let him deny self, take up the cross I have given him and follow Me, so shall he be My disciple.

The day of judgment is appointed for those who have had the plainly revealed will of God in His holy Word. Not one of these are passed by, for they are the ones to [be] abundantly rewarded if they have been faithful in the trading upon their Lord's goods, for upon this work discharged with fidelity in this life, determining their position and reward in the future

life. Impenitence, selfishness, self-serving, covetousness, are sins that cannot be passed by, for they take the ranks of the highest order of guilt.

The hearers of the gospel are to be brought into judgment with every secret, hidden sin standing open before Him who shall judge every man. Any thought, any work brought into the mind and before the understanding, and the duty of a moral quality left undischarged, the whole universe passes judgment against that omission for it affects God's plan. Some of God's creatures are made to suffer for this omission. Nothing will be made light of as men now venture to do. Heaven takes account of the widow's two mites; not that the sum was worthy of notice, but it was the heart principle worked out to keep strictly the way of the Lord, and not careless of God's expressed requirements. She chose God's way, she practiced God's will, and did not take herself into the question [of] making God's purposes.

Those who are subservient to their own selfish plans and desires and lax principles will reap that which they have sown. The cup of cold water is mentioned. The act was prompted by a sympathetic heart that loved God and their brethren, and the same spirit that would do this had they larger opportunities and means to bestow in good works, would do these works unselfishly.

These little acts of sympathy, of kindness, omitted, reveal that were they in positions where they could exercise their power, the heavy hand of selfishness would gather to themselves, benefit themselves, and please themselves. If they did not directly oppress [they] would take no notice if others abused and oppressed, but pass by unheeded, saying with Cain, "Am I my brother's keeper?" [Genesis 4:9.] The idle, thoughtless words that misjudge and misrepresent in regard to those cases who need help in words, and the tenderest compassion opened to them in relieving their necessity as they can, even to their own disadvantage, is weighed in the balances of the Sanctuary. The cherishing of evil thoughts, the unchaste look, the deed of darkness in secret, all are brought into judgment. Isaiah speaks of the putting forth of the finger and the speaking of vanity. [Isaiah 58:9.] Let every man and woman study to avoid this. It means oppression and wrong to someone.

In the natural world every substance has its comparative value and weight. So is it in the moral world. Nothing is insignificant in our world which sin has touched with the principles of hell in the slightest degree. We as Christians should guard every word that savors of selfish exaltation or vanity, while looks [and] expressions contrast yourself in an exalted light of comparison to others. God will not pass by these things as unimportant. No one has a right to bruise the soul of brother or friend by indifference, by word, by look, by gestures, or abuse. "There is nothing covered, that shall not be revealed, and hid, that shall not be known." [Matthew 10:26.]

That which seems very small in the estimation of man when placed in the light reflected from the cross of Calvary, which is divine light like the atom in the rays of the sun, is

observed and noted, for in these very so-called small actions are embodied the principles of Christ's character and works, or Satan's spirit, character and works.

The characters in God's pronounced sight, good into righteousness or evil into impenitence, selfishness and covetousness, are judged always in proportion and comparison with privileges, circumstances. The guilt or innocence is measured according [to] every privilege, opportunities for instruction, light and knowledge.

Those who have the Word of God brought home to their minds and conscience occupy no neutral ground. They are either living by every word that proceedeth out of the mouth of God and [are] entitled to all the treasures of heaven, or they are only hearers and not doers and the storm and tempest of temptation swept away their foundation, for it is sliding sand. They are the most guilty according to their proportion of light and knowledge which they did not practice. They are regarded of the Lord as most dangerous for their careless disregard of the life and character of the life and works of Christ. Their examples lead men out of the path of obedience and faith and rectitude. One man in office who is not in works a doer of the Word does incalculable evil, and the judgment shall sit and the books be opened.

This day will be invested with awful solemnity, such as has never [been] beheld before. When the man entrusted with large talents has misled others by his self-serving, blinded the minds of his associates to do after his manner, and the purposes and will of God are turned aside by the hearer of the Word who did not consider that it was important for him [to] imitate the example of Christ, and he was not a doer of the Word, the solemnity of the scene becomes inexpressibly solemn while the aggravation of his actions and their result on human minds is laid open the lax morality, the spiritual deadness, the unfeeling, unkind words, the bruising of the human soul, with all its train of influence on heart and characters of others, shows the magnitude of the guilt the universe of heaven, the congregated world looks on with bated breath and intense interest and the solemn voice of the Judge pronounces sentence, "Depart from Me, I never knew you." [Matthew 7:23.] Every man will see, every man will know that this is altogether a just sentence for those who will be saints in heaven must first be saints below.

The trial and test of every character is to be during probationary time, for there is to be no second probation. The judgment must and will be perfect according to the well understood great moral standard of righteousness. The laws of God that man is required to obey here in this life, are the exact rules he must obey in heaven to be [a] safe subject of the kingdom of God. It is the law of God's standard by which every man will be judged, and which is so plainly revealed that none need to plead ignorance.

Our works, conformity or nonconformity, with heaven's principles, which will rule the redeemed and all the intelligences of heaven, will balance the eternal interest of every soul. "By thy words thou shalt be justified, and by thy words, thou shalt be condemned."

Matthew 12:37. The sentence will be in accordance with what a man has done, and that

which he has not done. Inasmuch as ye did it and inasmuch as he did it not, will be the character of the reward. Looking into the smallest seed is seen that which develops into the flower or the fruit. So God will look into the heart, the mind, the character of the principles that have controlled the actions of the life. By these seeds He will determine what we are, and what we will be, by what we have been under the light and knowledge given us of God.

The last day will be the triumph of law. Then the scales will fall from all eyes. That which seemed of little importance in spiritual and eternal things is in the mind of Omnipotence of vast consequence, and that which now seems to claim the mind, heart and affections, viewed by finite beings as of unmeasurable consequence, is estimated of God as an atom. The controlling power of appearances and professions will be seen as it is. The law of God is spoken of, argued, controverted, but O, sad to say, is not obeyed. [There is] profession and semblance of right but the law [is] disregarded, disobeyed with a carelessness that is painful. God calls for works, for character.

But when the judgment shall sit, a man's profession weighs nothing with God. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." Matthew 25:31-33. "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:29. Here is specified the line of separation of the two classes.

Those who have suffered themselves to be deluded and deceived by their own ideas and their own low estimate of what constitutes character after the divine model, find they are poisoned with Satan's sophistry. The deadly draught of Satan which they have received may not develop the sure results at once, but the last great day, when character is weighed, then all would be correctly estimated. The angels shall come forth and sever the wicked from the just. The highest order of heavenly instrumentalities and the whole trial and test will be conducted under the immediate eye of God. As the separation takes place the reward is apportioned. "Then shall the King say unto them on His right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.

O what language to be addressed to men and women fallen. Every word is full of benevolence, gracious, compassionate. "Then shall the King say unto them (the blessed) Come," and the arms of infinite love are opened to them, appointing them heirs of God and joint heirs with Jesus Christ, blending them with His own nature. Blessed, irreversibly blessed! How unlike the breath of human applause. All the opinions and ideas of the world are nothing. Then if God blesses, who can curse? The world's favor, applause or hatred, and curse are nothing. "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.

How distinctly are the words of Christ brought home to their minds. "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." John 14:1, 2, 3.

And here is granted them a kingdom more than a mansion. Heaven is yours; its unbounded resources are at your demand. While on earth you laid upon the foundation of gold, silver and precious stones. You went forward heavenward as overcomers. You showed to the world you obeyed, you revered the principles of My government. You cultivated the noblest principles and you have run the race with patience striving carefully to win the crown, eternal life.

O, what inexpressible love is poured forth from the overflowing heart of Christ to all those who believed in Him. What fullness of joy, what fragrance. His words are like ravishing music. Joy, joy, inexpressible joy, that will know no end, bestowed upon them who have believed with a faith that works by love and purifies the soul. Less than fullness of joy would not satisfy our Lord. All the treasures of heaven are bestowed, and then will the world's Redeemer be satisfied. They shall then see eye to eye, without a dimming veil between.

"Then shall He say also unto them on the left hand, 'Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.'" Matthew 25:41. Who can imagine so terrible, so awful a thing as a curse uttered by God, by the lips of Him whose words were so full of love so fragrant, now the reverse. A curse uttered by God is a terrible thing. It was His delight to bless. But the glory of His character as revealed to Moses, a portion of it is to by no means clear the guilty. Every word is loaded with such terrible benediction. Then will the ungodly know what is meant by punishment when God, the mighty God, is their avowed enemy. They outlawed themselves and God now [has] outlawed them, by His direct retribution pronounced curse, His irrevocable sentence, "Depart."

Lt 53, 1891

Fulton, John

Petoskey, Michigan

June 2, 1891

Dear Brother Fulton:

I received your letter with deeds today, and your putting of things in the way you do is confusion and perplexity to my mind. [I will do nothing] until I can see things more clearly and have a better presentation to give you than you have given me. Please to let matters stand as they are until I can see the right of justice and equity in your propositions, which I utterly fail to discern now. If I can discern righteousness in your business arrangement, then

I will soon let you know. If I decide not to sell my place but to keep it, I will pay you the bills for what you have done on the place.

Please tell me who has the benefit of the work done on the orchard. If it is the Health Retreat, then the profits of the orchard pays the bills for you. If I have the bills to pay, the proceeds of the orchard pays the bills for me, as last year. I have no manner of benefit of the work done on what was supposed to be your own place. If you consider this matter in the correct light as I view it, you would never have written me as you have done. But as Willie is not here, I must take time to consider all this business transaction.

If I have the Lockwood place, the rent on the place will pay for the interest of the money sent to him and me for the place and the principal shall be passed in just as soon as I can decide what is the best thing for me to do. I certainly shall not sign any paper to deed away my place under existing circumstances until I understand matters better than I do.

If I want to make a donation to the Health Retreat, I will make it and understand it to be this. If we are dealing in business relations, then we will look at it from a business standpoint, and I am not now where I can counsel with anyone. I do not intend to deal unrighteously with you; neither do I consider you would deal unrighteously with me. I want a clear understanding of matters.

I wish to make a statement Elder Loughborough wrote me while in Europe, which statement may be, or ought to be, found on the books that the Health Retreat would pay me fifteen dollars per month for my cottage, keep up all repairs, keep the house painted and pay the taxes. After laying out much more expenses, building an addition costing one hundred and eighteen dollars, I wrote that I must have twenty dollars rent in order to pay interest on money that I was hiring. The word came to me that it was fair to do this, but they said nothing to me of any change in their agreement to pay taxes and keep up repairs. I found out that I had to pay the taxes and keep up the repairs. I have mentioned this to Elder Loughborough and to you. He claims to know nothing about it.

Will you tell me who does know anything about it? Who arranged that matter so that the taxes were turned to me without having any understanding agreement with me to this effect? All I want is to know how these matters are managed and who did the managing after the plain statement was made to me by Elder Loughborough.

When I thought I should have increase of rent for additional room, who made this arrangement in the business to have the rent stand as it was, by shouldering onto me the taxes and repairs? I want this matter straight, and as you mention these things now—repairs and taxes—I want to understand these things, and know who changed the order of things. But I will say no more on this subject. If Elder Loughborough, who was the manager, arranged this, I merely want to know this.

For whom have you been doing the work in the orchard? You wrote me you would take this property. Was the work done for me or for yourselves. Seems to me things are mixed. If I pay for it, then I shall have to make that which the orchard produces pay its own bill, as I did last year. The bargain was made for the property, but by the law had not passed into your hands and therefore I paid the interest on the Cordivant note and I stated that the rent money would be paid to me. I may be so cloudy or dull of comprehension as not to see the matter clearly, but certainly I do not. You have not told me what was paid for the work on the orchard. You have not told me what the taxes were, but offset one against the other, putting taxes and charges of the orchard upon me.

There is forty dollars which was to come to me from the notes of Sister Snook. Sister Ings will tell you all about this, but you make no mention of the matter. I have written several times in reference to it. Probably it has passed your mind, and then I thought you might possibly have paid her the interest. She sold my cow and used the money, and said the interest on money at the Health Retreat would settle the bill. I have waited one year for the forty dollars and have not received it yet. Please tell me about this interest on the money of Sister Snook's.

Talk with Sister Ings, for she knows all about this matter.

You made the statement in regard to furniture. The bedstead, lounge, and several chairs in Brother Lockwood's house are mine. I had more than two bedsteads in my house of my own, lounge, bed-lounge, one cheap bureau and chairs, wash-stands, tables, and I cannot tell all the items.

[P.S.] I thought the matter of taxes and repairs I would not mention again, but it hurt me and leaves a disagreeable impression on my mind that someone has done me wrong. If they did not accept my proposition of rent, why did they not say as much. Who went away from and discarded the agreement made with me by Elder Loughborough? Did he do this, or someone [else] do it, who did not have an understanding of the agreement between us? It was with regret I sold my place, or thought I sold it, on the hillside and do not feel that I am very anxious to get rid of the property. If you think you are doing a great favor to Sister White in buying it, then you need not take it. I am determined to make haste slowly. I shall be at California this fall. If it is not possible for us to come to a right understanding, we will wait until fall when we can see each other face to face and can communicate so much better than with pen and ink.

Much love to your wife and dear ones.

Lt 54, 1891

Jones, Charles

Petoskey, Michigan

July 7, 1891

Dear Brother Charles Jones:

I received printed letter last evening which I read with much interest. I have felt very sad. Every time I have taken the Signs in my hands I have laid it down with disappointment, for it contained so little, and it seemed to me going backward in the place of going forward. I have not the assurance that the voice that was heard in the arrangement for the belittling of the Signs was the voice of God. By far better be cramped in your buildings and save expense in that line, but never, never lower your light, or let it shine more dimly, or not emit one-half of its illumination in the messages which come from the press which shall go to all parts of the world. "Ye are the light of the world." [Matthew 5:14.] May the Lord help you to cut down in something else, rather than the paper He has established on the Pacific Coast. Let those working in the office each make some little sacrifice in point of wages. If necessary, let the cutting be in other lines rather than Signs of the Times. Bring it back again, brethren, with earnest zeal and heartiness, and never say ensmall the paper again when it shall bear its original size.

It has seemed to me that the Spirit of the Lord was grieved at this movement made. I was shown that such a paper was needed on the Pacific Coast to give character to the work of God, establishing many souls in the truth. It must be kept in its true elevated character as the beacon light in the lighthouse to warn souls and to guide souls to the haven of truth. The contrast between the Signs and the Review and Herald is made decided and it ought not to be thus. The Signs has been belittled, its patronage lessened, when it ought to be constantly increasing and deepening in its influence. But I am not very well and must close.

Lt 55, 1891

Burke, Dr.

Healdsburg, California

September 29, 1891

Dear Brother Burke:

I am about to say some things to you which I know are important to you and to others. There is not the best condition of things existing at the Health Retreat. I am fully aware, and I am as fully convinced, and that [which] is needed is more of Jesus and less of self.

You spoke of changes that must be made in the Health Retreat and mentioned the matron. Now, my brother, if you have seen things and heard words spoken yourself by Sister Ings that you could not tolerate as spoken to sick patients, then you have a work to do, to go directly to her, talk with her frankly as a Christian should talk to a Christian. But do not talk

with others until you have done your whole duty to the one whom you think has erred; but show wisdom in all your words, in your purposes and actions.

Are you not standing under great responsibilities? Should not you give to all with whom you are associated a firm steady light in influence, which will be a blessing to the world?

I have been shown my brother, you need to overcome some defects in your character. You listen to that which others say and form your opinions altogether too hastily from hearsay, and you judge unjustly sometimes. You need to act with much consideration. You need to consider that the church militant is not the church triumphant. Earth is not yet heaven. The church is composed of imperfect, erring men and women. The training, disciplining process is to be carried on throughout the entire period of probation, and the work of Christians is not to keep silent in regard to the defects and mistakes and errors of those who are seeking to do the will of God.

But there is a cross to be lifted not easy to the natural heart. Speak with the one supposed to be in error. We are constantly to bring into exercise the words of the Apostle, "Examine yourselves, whether ye be in the faith" (2 Corinthians 13:5), and when we discover things that are wrong in our ways, we are not safe an instant if we do not put them away and take God's way.

There will be in the true Christian constant growth in exercise of charity one for another, helping each other, strengthening, forbearance, and in the many Christian virtues. Every soul who is associated in the work of God needs a daily consecration to God.

There will be false brethren in the work, but this should not stumble or surprise us, but if there is a neglect on the part of yourself or Elder Fulton, or anyone who are laborers together in the Health Retreat, to kindly point out the mistakes and errors that you think you discover, then unfaithfulness stands written against you. There is no special evidence that you love with a sincere, Christlike love unless you feel you cannot suffer wrong upon a brother. Our prayers should be, Help us to help each other, Lord. The temptations of Satan come to every soul, assailing their weak points of character. Your great peril is the love of praise and flattery. You are liable to be deceived by this lip service and meet with loss because of this defect. Again, you will, unless guarded, be led into false paths by receiving and acting upon what someone tells you, when it is your duty to make every effort to find out whether these reports coming to you are correct or through the failing of your brethren or sisters to keep the way of the Lord.

They do not obey God's Word. They do not go directly to the one in error and thus show true Christian love and show them where they err. This is a cross they do not care to lift; but if it were lifted every time according [to] the direction of Christ, what a change would be in our institutions! What a change in the church! But it is shunning the cross that will make men and women disregard the words of Christ, and there is partiality and hypocrisy

practised by some constantly. They will talk over the errors and mistakes of those they have every reason to believe sincerely love God and love the truth and love the souls for whom Christ has died, as much as they love themselves. The want of frankness and sincerity leads to numerous sins—sins of prevarication and deception.

The love of Jesus in the heart never leads one to flatter or praise or glorify another, and never leads to harshness, to impatience. The words of Christ are applicable to every one of us. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And 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 eye?" etc. [Matthew 7:1-4.]

Is it not time we were Bible Christians, that we are doers of the Word and not hearers only? We are in an enemy's land. "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." Ephesians 6:12.

Then let us be exceedingly jealous of our own spirit and attributes that we be not found warring against one another, and weakening one another because we imagine evil things. There is no respect of persons with God, high or low, rich or poor, learned or ignorant. "We are brethren." [Matthew 23:8.] Then let us guard the interest of one another, doing in every case as we would be pleased to be done by.

We must individually make straight paths for our feet lest the lame be turned out of the way. Satan has his bribes for every soul and they will come in temptation to every soul, and unless we have self hid in Christ, unless we are as humble as little children, having an eye single to the glory of God, Satan will deceive and destroy us. Satan sees, my brother, every weak point of character in you. I know your case has been so presented before me that you are in great peril of making wrong moves and walking in the sparks of your own kindling, in plans which appear to be right, but I lift the voice of warning, Watch and pray, else you will become the helpless prey of the powers of darkness. Listen only to the voice of the true Shepherd.

I dare not withhold the light God has given me. For I tell you the enemy is counseling you to do those things that will entangle you. You have a desire for more power, you want to handle large responsibilities because you do not really know your own weakness on some points.

Never flatter any man and never be gratified with flattery yourself from any man. It is all hell born; it deceives, it blinds the eyes. It turns the eyes from God to poor human creatures.

God has placed us in this world to say to the sinner, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] There are so many false maxims, so many things of which we are to be afraid, because the Spoiler of souls is upon our track.

In the hands of God you can be made a vessel unto honor. The molding and fashioning under the hand of Christ will make you just the vessel the Lord wants you to be. But let no hand but Christ engage in this work and the agencies He has ordained. God will make you a man of moral power, steadfast to principle, firm as a rock to resist everything that will tarnish Christian fidelity.

God has a special work for everyone to do, as He had for Saul. It is the wisdom and glory of everyone's life to do the very work given Him by God and then it can be said of Him "Ye are laborers together with God." [1 Corinthians 3:9.]

The world will be glad to make a place for you, the world will extol you, the world will voice the words and spirit of Satan and make you think that a broader sphere of action would be more in keeping with your ability. But temptations are lurking in your path. If you lose heaven, you lose everything. It were better that you had never ... [Remainder missing.]

Lt 56, 1891

Ings, Sister

Healdsburg, California

September 30, 1891

Dear Sister Ings:

I had hoped to have a talk with you, a long talk, but you went away so quickly I did not get an opportunity. I have been from time to time brought into the Health Retreat, and I have seen and heard many things that were not as they should be.

Your words, your attitude toward the sick patients were not marked with that tender sympathy which the Lord has often shown me should be cultivated by exercise for the sick. You see them unreasonable and exacting and changeable, and a sort of disgust comes to you because of their murmuring and complaining. And when you have spoken shortly or have not manifested sympathy, they have felt hurt and have talked of it to others, and those others have given undue credence and sympathy to these complaints, and all the words and style of speaking have been to much savoring of a galvanic energy and want of tender consideration for all.

One in the position of matron will have many trials and temptations, but God alone is their refuge. In no case will the Lord justify a loss of patience and kindness in the matron or any worker in the Health Retreat. All duties that are performed must be done with kindness and sympathy and tenderness for the disagreeable as well as the agreeable.

You have long been a believer and had experience in the truth. You have not a hard spirit nor a hard heart, but you do sometimes speak hastily and the tones of your voice carry a reproof which stings. You do not consider this.

Your associates in the Health Retreat have taken an exaggerated view of these things and have thought matters could be much improved if they had one of a different temperament or different way of speaking and treating the patients.

We cannot be too guarded; we cannot be too watchful. You found no fault with anyone at the Retreat, but there are things that need to be changed, and this will not be done by simply putting in a matron there. There is not that care to secure the proper religious element as educator, as how to give treatment.

I would commence the work of reformation where the leavening of evil commences. I would weed out, whatever their position and education, those who are not rooted and grounded in the truth. The fact that there is [an] unconverted element there makes the necessity greater on your part to be circumspect as an experienced Christian. "Be ye not unequally yoked together with unbelievers" has a bearing on the ones employed in treating the sick. 2 Corinthians 6:14-18.

Lt 57, 1891

Children; Olsen, Brother and Sister

St. Helena, California

October 12, 1891

Dear children, Bro. and Sister Olsen:

I have been waiting, hoping that I should hear something certain from Sawyer, but am disappointed. I think something may have come to Healdsburg and we will get it today if they send it over.

May Walling and I came here last Friday. I was getting so weak and my head so dizzy and confused, I was alarmed about myself. We just gathered up our things, got [a] young, steady horse and undertook the journey. Will was in Oakland and he left word that he would meet me in St. Helena if I thought best to go over. I thought I must arouse myself and do something and I endured the journey better than I expected. Slept well that night. Was very weak Sabbath, but I had told them I would speak, and I did speak, and the Lord gave me strength and power. The chapel was full and all seemed much gratified. Many patients were out to hear.

That night I slept little and yesterday again was very weak, but not as dizzy. Took general bath and massage, May treating me. Rode to the farm, but it tired me.

I gave out an appointment to speak last night and the Lord strengthened me. The chapel was full. If this is the way I am to recover my health I shall not object. But I am weak, very weak, and it keeps on me so long. I am considering, Can it be my duty to go to Australia? Shall I not meet the same objections in the Sanctuary line in Australia that I met in Switzerland? What can I do? I am presenting the case before the Lord, and I believe He will guide me.

This wicked work of W. B. Walling has tolled wonderfully upon my strength physically and upon my courage. I thought I had enough to bear in the attitude of our own managers at Battle Creek. This has been a constant grief to my soul, and then the course of W. B. Walling, without one shadow of cause, has led me to feel that this is of the same piece of some other things I have met among those at Battle Creek who make great profession of believing that God has given me a special work. Everything seems combined to strip me bare of every earthly treasure. Perhaps this is the last great trial to come to me. Not the loss of earthly things is a trial, but the revealing of hearts. If they would deal with me in this way, what will they do with others?

The Lord will give me rest, as He gave my husband rest. I can say I am encompassed on every side. I would just as soon fall into the hands of those who know not and fear not God as into the hands of those who claim to be righteous, who are not what they claim to be, who think they are governed by principle, but who have not that connection with God that they know His mind and can discern His will. It can be said of their selfish movement, Justice has fallen in the street and equity cannot enter. I want no dealing with them if I can possibly avoid it.

The Lord must and will cleanse the Board of some who are not fit to be there, as He cleansed the temple of the lawyers and the sellers. There has come in a hard spirit, an unchristianlike spirit, a sharpness in dealing. God calls it dishonesty and they would make me the subject as soon as any other one; but it is wrong from beginning to end, from the first to the last.

This matter has been opened before me so many times that I know what I am talking about. I am sorry that they are acting over the very same things for which Aldrich was reproved, his son set in darkness, and unless there are men in responsible positions who have a right spirit in their management, the Lord will permit the ones who will not reform to go on until they reveal the spirit that controls in their management.

Well, I am sorry to write these things. There will be desperate efforts made for apparent success, but if the right spirit is not controlling the heart, there will be many things interwoven into the work that are an offense to God. The inward consecration is not there. The divine must mingle with the human in order to bear the image and superscription of the heavenly.

I do so long for peace and rest. Look at the character of my work since I left Europe—constant conflict, constantly to meet and battle with unseen and undiscerned evils, and I am tired. I long for rest. If I could see you, I would read to you some things that undesignedly I brought with me that were written in May 1881, a few months prior to my husband's death. But I have no strength to copy the matter.

Willie came from Oakland last night. I have borne a very straight, decided testimony here and to same effect.

Dr. Burke is feeling more deeply than he has done before that he is not wise enough to be the one controlling power here in St. Helena. He now sees that a Board of Directors is a good thing, and one man's mind and one man's judgment are not sufficient to control everything.

I had to speak and had to write in my sickness here, laying out God's revealed will in plain lines before this institution, and Brother Burke is seeing things in altogether a different light.

Much love.

Lt 58, 1891

Kellogg, J. H.

Healdsburg, California

November 5, 1891

Dr. Kellogg:

I have been having much burden since I came to California. I found matters at the Health Retreat in a very sad state.

I had while at Petoskey written a letter of warning to Dr. Burke. From the light given me of the Lord there was an under-current working with him which was kept from Elder Fulton and from the Board. There was pleasantness with all as far as the externals were concerned, but everything was kept with great secrecy with all parties.

The institution was presented to me as under a cloud. The power of God was not manifest because of wrong doing.

I wrote to Dr. Burke. I had not received any intelligence from the Retreat. All spoke encouragingly of the Institute, of Dr. Burke, and everything was reported as moving on smoothly. Nevertheless, I was compelled to write to Dr. Burke.

When I arrived in California I was very sick, yet I would not give up, for I knew important work was to be done. Dr. Burke called at Brother Miles, where I was making my home, and

stated his wish [that] I should come to Rural Health Retreat and help to remove the matron. He stated complaints had been made that she was not kind to the patients, did not sympathize with them and accommodate all their wishes. I asked Dr. Burke, Who have you to take her place? He stated that was not settled. I told him that there was not perfection in any one person, that the church militant was not the church triumphant. I tried to ascertain the nature of Sister Ings' wrong. He stated he had personally seen nothing, nor heard anything, but it was wholly the statement of others that he was acting upon.

I told him that it would be difficult to find a person who possessed the qualifications that Sister Ings had and he was running a risk of getting some one who possessed far less ability.

Lt 61, 1891

Bangs, Lizzie

Battle Creek, Michigan

February 21, 1891

Dear Sister Lizzie [Bangs]:

I have just received and read your letter. I will say with those you mention, I cannot see how you can write with such a crippled hand, and I feel very sad over your condition of helplessness.

For about two years it has been a time of financial pressure with me. Willie's family was a great anxiety to me. Mary, dear Mary, was precious, very precious to me. How I loved her. She had a bright intellect and was a thorough general in home and in every place. Never was there a word passed between us that was unpleasant; never a thought to be confessed by either of us on her deathbed. I felt so sorry for her. I sent her one hundred and ten dollars in money to get her an easy phaeton to ride in. She drove the horse herself and when she came to Denver, where we were attending a camp meeting a few months before she died, she drove the horse all around the city. I felt that I could not have her want for anything. Then after her death I furnished Willie three hundred dollars to get the family to Battle Creek, where they now reside in a home of their own. The three hundred was a loan, which he will repay soon.

I furnished a house for Mary Chase, my husband's sister, and paid five dollars per week for a woman to take care of her, and supported two women beside Mary Chase until within two weeks of her death. Then my workers have to receive seven dollars and a half per week and board themselves.

I am getting out a number of books, which requires money to get them published and bound. When they are finished I receive a royalty. On the temperance book sent you, I have ten cents per copy. Have I sent you Patriarchs and Prophets? If not, I will send it to you. For

that book I receive fifteen cents per copy; on Volume 4, Spirit of Prophecy, twelve and one-half cents per copy. But these books have but just begun to be pushed in their sale, and I expect to be able to settle my debts and then stop interest on ten thousand dollars.

I have real estate but cannot sell it at present without great sacrifice. I am praying to my heavenly Father to open the way for me that I can dispose of property which is only a care and perplexity to me, and I have that confidence in God that I believe He will hear my prayer and will bring me out of all my perplexities. But I shall not forget you, Lizzie; whatever pressure I am in I shall try to do something—not as much as I desire to do, but I shall not forget you in your affliction.

I have had another ill turn since I wrote to you. For a little time—twenty-four hours—my life hung in the balance. I was completely exhausted. We have been having for six months a ministerial institute where the Bible is being carefully studied, and two hundred ministers are in attendance. Our meetings have been highly profitable and from this meeting the ministers will go all over the world to preach the gospel. I am earnestly solicited to give them a talk every day, but this I cannot do and still do my writings. I tried to answer their requests and overdid, and the result was nervous prostration. I am now, through the mercy of God, climbing the hill again and am learning to say No to the many requests for me to speak to them.

My only helper is the Lord. When I get into these hard, suffering times I try to be quiet in God and trust fully in Him, asking His forgiveness for my imprudence. I love to speak of Jesus and His matchless love and my whole soul is in this work. I have not one doubt of the love of God and His care and His mercy and ability to save to the utmost all who come unto Him. That which I have seen of His precious love is a reality to me. The doubts expressed by those who know not the Lord Jesus Christ have no effect on me. God so loved the world that He gave His only beloved Son that whosoever believeth on Him should not perish but have everlasting life.

Don't you believe on Jesus, Lizzie? Do you not believe He is your Saviour? That He has evidenced His love for you in giving His own precious life that you might be saved? All that is required of you is to take Jesus as your own precious Saviour. I pray most earnestly that the Lord Jesus shall reveal Himself to you and to Reuben. Your life in this world is not one of pleasure but of pain; and if you will not doubt Jesus but believe that He died to save you, if you will come to Him just as you are, and give yourself to Jesus and grasp His promises by living faith, He will be to you all that you can desire.

To everyone inquiring, "What must I do to be saved?" I answer, Believe on the Lord Jesus Christ. Do not doubt for a moment but that He wants to save you just as you are. He says to the Jews, "Ye will not come unto Me that ye might have life." [John 5:40.] Let not this be said of Reuben and you, and your helper in your household. Jesus wants to save you, to give you peace and rest and assurance while you live, and eternal life in His kingdom at last. No

one will be compelled to be saved. The Lord Jesus forces the will of none. He says to all, Choose ye this day whom ye will serve. The mind and heart given to Jesus Christ will find rest in His love.

Let us think of the sufferings endured by the Son of God. Behold Him dying upon the cross amid the deepest gloom. The darkened heavens and the convulsed earth, the rent rocks, give but a faint emblem of the state of His mind as He cried, "My God, My God, why hast Thou forsaken Me?" [Matthew 27:46.] How can this be explained? Did the Father forsake His Son, whom He calls His only-begotten Son? His well-beloved Son of whom He said, "This is My beloved Son in whom I am well pleased"? [Matthew 3:17.] Oh, the reason was that Jesus was the sinner's substitute and surety. He took the penalty which the sinner deserved upon Himself in order to give the sinner another trial, another chance, to prove his loyalty to God and keep His commandments. There are only two classes in the whole universe: Those who believe on Jesus Christ and those who will not believe.

When our transgressions were laid upon Jesus, He was numbered among the unholy because the sins of the whole world were laid upon Him. The curse of sin Christ bore for us that we should not perish. He was treated as a transgressor in order that the sinner might have His righteousness. He was condemned for our sins in which He had no share that we might be justified by His righteousness in which we had no share. And whether we refuse to accept of Jesus Christ and to stand up for Jesus or not, He has evidenced His love for us and stood up for us that the billows of the wrath of God shall not pass over us and drown us in perdition. When He was under condemnation and the cruel sentence of death was passed upon Him by wicked, unreasonable, unjust accusers at Pilate's bar, Jesus answered them not a word. Why was He silent? The Majesty of heaven was answering the prophetic past. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isaiah 53:7.

Jesus the compassionate Saviour was never silent at the sight of human woe. When He had the poor sinner inquiring the way to life, He instructed him. But when at Pilate's bar they condemned Him to the cruelest, the most ignominious and shameful of deaths, He had not a word to say. His silence was not because He was guilty. He was the embodiment of purity and holiness. He could have spoken with power when the spies came to take Him in the Garden of Gethsemane. A few words from His lips sent that murderous throng reeling and falling to the earth as if smitten by a bolt of the wrath of God. The reason of His silence was that He had voluntarily given His life for the life of men. He was not compelled to do it, but "the Lord laid on Him the iniquity of us all." [Verse 6.] As the wages of sin is death He had not a word to say, for He had freely offered to bear the sins of the guilty sinner.

Then you, my dear sister, Reuben, and your attendant, have reason to hope in His mercy and to believe on Jesus Christ, that He can save you. Why? Because you are guiltless? No; because you are sinners, and Jesus says, "I came not to call the righteous but sinners to repentance." [Mark 2:17.] When the devil whispers to you, There is no hope, tell him you

know there is, for "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] What more could God do for you, more than He has done, to make you love Him? Lizzie, believe, simply believe that Jesus means just what He says. Take Him at His word and hang your helpless soul on Jesus Christ.

Dear sister, it is no wonderful thing that you have to do. You feel poor, suffering, and afflicted, and Jesus invites all of this class to come to Him. "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.] Do not cast away such rich promises as these. The hands that were nailed to the cross for you are stretched out to save you. You need not fear as you lie on a bed of sickness and death. Friends may feel sorrowful, but they cannot save you. Your physician cannot save you. But there is One who died that you might live through eternal ages. Just believe that Jesus will hear your confession, receive your penitence, and forgive every sin and make you children of God. Jesus pleads in your behalf. Will you give yourself in trusting faith to Jesus? I long to take you in my arms and lay you on the bosom of Jesus Christ.

I am praying for you all, that you might melt your hearts in view of the love of Jesus and accept His love and have His peace and joy and righteousness. You need the hope which Christ will give you to bear your severe affliction. With Jesus as your blessed Friend you need not fear to die, for it will be to you like closing your eyes here and opening them in heaven. Then we shall meet never more to part. You must accept of Jesus. He longs to give you His peace and the light of His countenance. Lizzie, my heart longs to see you trusting in Jesus, for He can give you His grace to bear all your acute sufferings. He loves you. He wants to save you.

Well, Lizzie, I expect to see you this summer. I had thought to go to California, but my children will not hear a word in regard to this. I shall go to Petoskey, Northern Michigan, and write. Then if the Lord will, shall be at the eastern camp meetings and will come and see you, my dear sister. There are several pulling me East to the Maine meeting, and they say that they cannot be refused, so there is some hope. I send you a draft for five dollars. I wish I could make it twenty.

Your sister.

Lt 62, 1891

White, W. C.

Greenville, Michigan

April 20, 1891

Dear Son Willie:

There seems to be quite an outside interest here and it is thought advisable for me to remain here over another Sabbath, notwithstanding I feel anxious to get to Petoskey and get to my writing. Yet, I would not rush away if I can do any good to help any souls to see the truth.

There is a place, Muskegon, that someone should go. Brother Edgar has just returned from attending a funeral of one of the sisters who died there, and he says that there are a few keeping the Sabbath there, and there are outsiders who are favorable to the truth. One very wealthy man, Elder Corliss tells me, is interested. He is worth a large amount of money, large interest money, that he is giving to churches now. If something could be done, just now, in Muskegon, it would, if sanctioned of the Lord, bring into the cause of God quite a revenue at this time when means are needed so much.

I also learn that there is one and another who are becoming old and they have considerable property but have as yet made no arrangement to secure the same to the cause of God.

I learn Brother Maynard has fallen heir, I understand, to eleven thousand dollars. Now someone who is just the right one should approach him and seek to obtain something for the cause of God. I shall visit Brother Maynard and shall present several things before him.

This is an important time here and there will be important results from this meeting.

I shall remain here until next Wednesday or Thursday, then Brother and Sister Starr will go with me to Grand Rapids.

Now, whenever it is thought best to go to Petoskey, go along if I do not come at once.

Sara, send at once my wrapper pattern and sacque pattern.

Mother.

Lt 63, 1891

White, W. C.

Greenville, Michigan

April 22, 1891

Willie:

This letter has been just received. You see how it is. The lot is secured, the deed made, and they are in a big hurry for us to be on the ground, but Grand Rapids must not be disappointed.

Brother Fargo goes up to Petoskey at once. I cannot feel just right about Willie going with the horse. I fear you will be delayed and it will worry you. If so, get someone to go in your place and I will pay his fare back, and you come with the party as soon as possible.

I know not just when I can leave here. I expect the Methodist or Congregational Church will invite me to speak on temperance under auspices of W.C.T.U. If this does not come off, may go to Grand Rapids tomorrow, and remain over Sabbath. But when you get ready to go, go right along, and I will come as soon as I can.

There has never been so great an interest in Greenville as now, and we dare not rush away. Well, we will do what we think is duty.

Mother.

Lt 64, 1891

White, W. C.

Greenville, Michigan

April 25, 1891

Dear Son Willie:

I received your letter yesterday and we felt very anxious to go to Petoskey and get settled ready for work. I have not felt well any time since I have been here. My head was very tired when I left Battle Creek and it does not get settled and rested as I would like. I do not sleep nights good. I am feverish and tossing about and I fear malaria will cut me down again. Just as soon as we are through at Grand Rapids we shall go to Petoskey and the work will commence at once in the canvassing line. Brother Starr is anxious to go and I think we may have made a mistake in dallying along as we have been doing, but we are in for it and as I have the privilege of going in to Brother Salisbury's cottage, if ours is not done, I shall do this and shall take food enough along to keep me until the rest come. I cannot do anything anyway as it ought to be done, unsettled as I am.

Mrs. Johnson and Mrs. Moore saw all the trustees in reference to my speaking in the Methodist church and all gave their consent, but the Methodist minister objected, so that fell through. We had a very excellent meeting yesterday. After speaking to those assembled, I asked those to come forward who wished to seek the Lord for His Holy Spirit and also for backsliders to come forward. About six seats were quickly filled; there was deep feeling in the meeting. Several confessed their backslidings and many excellent testimonies were borne. I speak again this afternoon, three o'clock p.m.

Well, I am so sleepy I can scarcely keep my eyes open. I could wish that the goods and my workers could move on this week and I would follow as soon as possible.

Brother Starr is in for Grand Rapids and Brother Van Horn is there last Sabbath and today. He will return Monday. But I feel that I must have perfect rest for a time, and not be called out to visit or to give counsel or to work. If I feel that I cannot go to Grand Rapids, I shall go on the morrow with Brother Fargo. He has just left here and did not leave as I supposed. I can take treatment at Dr. Douse's institute, and, I am informed, can have a room there. I do not feel easy about this constant pain at the base of the brain.

Now in regard to Sara. If she cannot well leave before the time you mention, all right. I shall not wait for her. I shall go right along with Brother and Sister Starr to Grand Rapids if able, if I do not go with Brother Fargo tomorrow.

In regard to house purchased of Henry Miller. Have you heard a word from him since he left? How can we give deed?

Then tell Sister Emery I will comply with her terms with the exception of interest. I pay seven per cent and will have to require the same as I have to pay Brother Miller and others. If they want the house on the terms mentioned, will sell to them. Henry Miller will sell for this price and no less. So whether he makes the trade with me or not, he wants to sell, and the trade must be made in price and interest money in reference to this.

I am glad the office is rented, and my dwelling house. Love [to] the children and Mary.

Yours in love,

Mother.

Willie, will it be any advantage to ship some eatables in the car that your ministerial campers would need when you get here? Brother Starr says he is authorized to purchase stove of me for mission, so put it on the car for Petoskey. Store in Miller house.

Mother.

Lt 65, 1891

White, W. C.

Greenville, Michigan

April 27, 1891

Dear Son Willie:

Although I felt much exhausted yesterday, yet I could not see how I could evade my appointment to speak Sunday afternoon. I did speak and I was especially helped of the Lord, for which I praise His holy name. There was a large attendance of outsiders and they listened with earnest interest, judging from appearance.

This is a beautiful morning. I long to be in Petoskey and feel almost conscience-smitten in losing so much time. I do not know but that we will give up Grand Rapids and go on to Petoskey. Elder Van Horn spent last Sabbath and first day with them in Grand Rapids. He returns today; then if he thinks there is no great call to Grand Rapids, we shall all move on tomorrow to Petoskey. I have spoken five times in this place and hope it will be seed sown in good soil.

Oh, I see so much inefficient, superficial work everywhere that I sometimes lose heart and courage. But Jesus lives and He says, "Lo, I am with you alway, even unto the end of the world." Matthew 28:20. With Jesus by our side, we may do large things in His name. We will conquer. But I see so much want of strict purity, so much that is carnal, revealed in men and women professing godliness, sold unto sin, practicing adultery, making our world like a second Sodom and Gomorrah.

Well, I have had a good night's rest, the first I have had since I left home. Rheumatism and feverish malarious symptoms have been with me all the time. Where I made the mistake, I think, was in consenting to remain here a second Sabbath and first-day. I must seek the Lord more earnestly and not heed importunities. But I leave all with the Lord. I shall not worry over the matter now. I do not ask you to rush away from your work and your duty, but I think someone could be found to accompany the car some day this week with our goods to Petoskey. If not, the family can wait for them or you to get ready to come, but if they were now on the ground, I believe it would be far better. But the Lord direct in all things is my prayer.

Mother.

Lt 66, 1891

White, W. C.

Greenville, Michigan

April 27, 1891

Dear Son Willie:

Elder Van Horn has returned from Grand Rapids. He says that there is no backing out from Grand Rapids. The Good Templars have published notices for me to speak in the Good Templars' Hall Sunday afternoon at three p.m. They have gone broadcast and it has been published that I will speak Sabbath at ten a.m. in some hall. So we leave here for Grand Rapids tomorrow noon. There is a waiting at Ionia two hours, and an appointment was solicited by them at Ionia for a meeting. Van Horn left an appointment, so we are in for it. Will write you again soon after we get to Grand Rapids.

I am feeling better today but my head cannot endure the heat of stoves. We have had a very strong wind today. The dust has been flying like a cloud. It has been a very strong wind.

Brother and Sister Starr have made some important acquaintances and have made quite a stir. I am glad they are going to Petoskey, for I think they will be the right ones in the right place.

I took dinner at Brother Maynard's. They are just as kind and good and true as ever. George makes no profession of religion. Joseph loves the truth.

Brother Fargo went to Petoskey today. He very much wanted we should be there on the ground [so] that we could consult together. I shall pray the Lord to guide them in Petoskey, and to guide me and strengthen me to do His holy will.

Shall be glad to meet you again and talk with you.

Mother.

Lt 67, 1891

McEnterfer, Sara

Grand Rapids, Michigan

May 4, 1891

Dear Sister Sara:

I leave here in company with Brother and Sister Starr this morning. You have all kept wonderfully reticent in regard to your plans. I have not failed to write to you faithfully, but think I will never do it again. You leave me in the dark in regard to your movements. W. C. White wrote he could not leave before the sixth of May and he may change his time to the next week. I cannot tell anything and not the slightest response is made to my letters, and I am going this morning. Trunk has gone and we follow in one hour.

Now, you can come when you please. Elder Fargo is waiting in Petoskey for us. He has been there since last Tuesday. What you are doing I am as ignorant of as though I was in the Old World. I can make no excuse for you, for you do not deserve any excuse.

Mother.

Lt 68, 1891

White, W. C.

Grand Rapids, Michigan

May 4, 1891

Dear Son Willie:

We are about ready to take the train for Petoskey. I spoke Sabbath to a good congregation with much freedom. Spoke Sunday afternoon under the auspices of the Good Templars. We had an excellent audience and words were spoken in the highest commendation of the words spoken upon temperance from a Christian's standpoint.

One of the prominent men stated there had been an essay passed in to be read, but he said he decided to pass it over for next meeting. The most solemn words spoken he wished them to take home with them and not forget them. Nothing could be added to improve the impression made.

All here are greatly encouraged and cannot express their gratitude so fully as they desire. Brother Moore says the lecture given in the Good Templar's Hall will be the most wonderful help to the church here and give it a standing it has not had before, for everybody was highly pleased with what was said.

I am thankful I can now rest and take it easier. I believe sincerely the camp meeting held in this place would do more good than if held in Lansing. There is no special interest there. Here there is considerable interest. [At] the last camp meeting held, Canright was putting in his lies, and what was done had [been] through much hard labor. Now it would be different. Canright can have no particular influence.

Elder Starr has spoken several times. I have spoken twice. Elder Starr is much appreciated, for he feeds the hungry sheep and lambs. I am glad he will be in Petoskey. He is so cheerful, he has a cheerful influence.

I sent lots of matter back to Battle Creek last Thursday and Friday. I shall now seek to get settled in our own home and then will write if possible.

I shall not ask any of you to write me. If you are too busy to write then I would not want to overtax anyone.

Mother.

We are having lovely weather.

W.C.W.: There has been furniture sent from Grand Rapids Mission to Battle Creek, stored in the basement of Tabernacle. If some of this could be sent for mission at Petoskey it will save them from buying. Bro. Starr mentions bedsteads, chairs, tables, all these will be needed, and if there is room in the car had better be sent. Send Miller stove, for they want it at Petoskey. Will pay me for the stove. If there is not room in car then let it go. I am rather nervous packing and my letter is not very connected. Excuse all mistakes.

Mother.

Lt 69, 1891

White, W. C.

Petoskey, Michigan

May 19, 1891

Dear Son Willie:

After you left I felt very lonesome. Sara and I started out to find the bowl factory to get the pieces of wood. We went to one factory in the village, but they used all that they made for their fires. We then went one mile and a quarter out, found the very best kind of wood in little hard chunks all prepared, about less than one quarter of a yard in length, fifty cents a load. We might put just all we could get on a load.

We asked Mr. Miles what he would draw a day for us. He said, Three dollars and a half. Paying fifty cents per load would be rather high. Brother Starr went to the livery and hired one horse to put by the side of Jessie, and they furnished a lumber wagon. This team drew two loads. Then it was, we thought, hard on Jessie. The livery stable horse was poor and did not pull with Jessie. She wanted to take the whole load and we got another from the livery.

Elder Starr has drawn two wagon loads for us and one for himself, and has gone for the fourth load; so he will have two and we two. There is no splitting to be done. All prepared for the stove except large flat pieces from logs that we can make for steps in the embankment, all that we will need. We feel pleased over this matter. My wood, two wagon loads, more than a cord on each load costs me fifty cents a load. Then the team will cost another two dollars. The girls, Ida, Edna and Sarah Robinson were at the mill to help load, so it is, we think, the best thing we can do. After we get these hard, large slabs of maple, then the cutting and sawing them, makes them come to certainly two dollars per cord. I have certainly two cords and a half, and maybe three cords, which will not cost me over two dollars, and they are so clean and nice and solid that I am more than pleased, for all our burden is over in regard to preparing wood. It is all ready for any kind of a stove. I may get a load of chunks to make this go as far as possible in the stoves which will not take long wood.

This has taken the whole day. It will be seven o'clock before Brother Starr gets home with his load. I have had taken off the surrey canopy top, and the top to the phaeton, so both carriages are dismantled and will be safer and run easier.

Today I have been writing on the life of Christ, Matthew 7 chapter. I have put in good time today, as Sara has been ready and Marian and I [had] to have some exercise in unloading the wood. They were big loads I assure you.

Mrs. Brown came over this morning and said her husband could do nothing to [the] chimney this week and maybe he could not do it next week. It has been quite warm today. Have had

no need of fires only in early morning. The carpenters have not come to work yesterday nor today, so everything stands just as when you left it. I do not feel in any rush. I shall try to do some writing every day, if my head will permit of it. Have had no particular trouble today.

Edna has been very much employed in the wood line, also Sarah and Ida, and now my worriment is over, for this pile will last us, I think, all the time we shall be here.

I hope you will not be imprudent in working nights. You will surely lose ground physically, as well as spiritually, if you keep doing as you have done. Please show a little good sense, and remember that in order to do healthful, wholesome work, you must move more intelligently and take time to rest your mind. I hope you will be prudent for this is your duty.

Much love to yourself and my little grandchildren, and Mary and Addie. I would be pleased to visit you all, but many miles separate us. We can pray for one another, and this is a comfort.

Mother.

Lt 70, 1891

White, W. C.

Petoskey, Michigan

May 1891

Fragment. [W. C. White]:

[First four pages missing.] Today I am not feeling very well because I am tired, but I enjoy the air here very much. I must tell you there is a wonderful sight of noise going on below. Brother and Sister Salisbury, Sarah and Edna went down street and purchased a large nest of dry goods boxes. Sarah had seven and Brother Salisbury half a dozen I think, and Sarah is now sawing her shelves and preparing her calligraph boxes for use. These will compose our bureau, washstands, sideboards, and many necessary things. We can hire a cookstove as long as we wish, and a small parlor stove, for four dollars brought to the house and taken back again. Wire, woven cots are as cheap here as in Battle Creek.

Our trunks did not come through yesterday. I think we will get them today. We want a tent. Have sent for it to Brother Cornell. We must be by ourselves in table fare and the house is good and convenient, for which we are very grateful. We think we will do well. Dr. Lay was in to see us today. He is so glad we have come. We may have some meetings but I have no time to write more.

May the Lord put His Spirit upon you is my prayer.

Mother

Lt 71, 1891

White, W. C.

Petoskey, Michigan

May 26, 1891

Dear Willie:

We had a precious meeting yesterday. About thirty were present. Sister Edmonds worked discreetly and got out three outsiders. They were much pleased with the meeting. I was much blessed in speaking less than one hour to the little company assembled, and there were many good testimonies borne. The father of Brother Pierce was present. He is a fine looking man. This meeting has done our family lots of good. Marian especially. The Spirit of the Lord rested upon me. Dr. Douse spoke short and right to the point, the best I have ever heard her.

I have just had a talk with Sarah Maynard. She feels relieved and pleased to let me have her money. Her father made them still another donation of five hundred more to each of his children, and they will be glad to get two more per cent than they are now receiving.

I had a very decided talk with Marian. I told her there were just two things that must be done: Either she must practice much more self-control and not make such frantic demonstrations if everything does not harmonize with her ideas or there is a delay in getting the mail, or the next thing to be done was for her to go back to Battle Creek where she would be closely connected with the office.

Last Thursday and Friday were trying days to me, for the summer prospect was not very pleasant to contemplate. She assured me it should not be so again. I was so weak and so distressed, considering the future with such elements around me, that I could not write. I trembled all over. I had come here, I told Marian, for quietude and rest, and if she was going to give way to such uncontrollable feelings, I cared not to pursue our work any longer, for I could not do it in faith that we should have the inspiration of the Spirit of God in our work, which we must have if anything was accomplished.

Yesterday, Sabbath, I was so greatly blessed that I feel of better courage. Marian is as mild and gentle now as a lamb. Now, I cannot see why she need feel it her privilege, if everything does not come in exact order, to lose all control of herself, gesticulate, and smite her hands together. Why, Willie, I almost wanted to die; I felt so hopelessly discouraged I thought I would drop the whole business of the effort to write. I am so glad the Lord helped me and blessed me and encouraged me. But the pain is in my heart still. I have decided that it is not my duty to be connected here with Marian unless she feels it her duty to act as a Christian, and I have decided it is not my duty to let these things transpire. When they occur again we will separate, for my life is in danger. I want peace, not a storm.

We had a three weeks' washing to do, and we took the gasoline stove down to the house—just moved—took tubs and washing machine and there was cistern water, and Thursday Edna, Sarah, and Ida all worked all day and Friday put them out to dry. This was a rare chance for us for which I am thankful.

I wish you could sit down to our good baked trout today. We had a fish last week, nicely stuffed. It was the nicest I have ever eaten. We have another today.

Brother Fargo is here. Will leave in a day or so to be gone a few days. Will you please write to Burnett and ask him in regard to the matter of the rent of the place? If he will give Miller possession, then I will pay him in reducing the rent he was to pay me. I am willing to do anything reasonable to have the Burrough Valley place off my hands.

Mother.

[P.S.] Willie, please send me packages of envelopes with your address.

Mother.

Lt 72, 1891

White, W. C.

Petoskey, Michigan

May 26, 1891

Dear Willie:

It is about sundown. Elder Fargo and Elder Starr, Sister Boyd and I started in the surrey to go to Harbor Springs. We got to the railroad crossing just before reaching Bayview. Brother Starr drove very gently over the crossing when the same crunch was heard and the new wheel broke all to bits. The hub was into kindling wood. We sank gently down. None of us were thrown out. The horse stood perfectly still, and here we have again escaped by the watchcare of our Lord's heavenly messengers.

Brother Starr went back and brought a wagon, heavy for two horses, with a heavy top very much like mine which I sold to the Institute. They took the pole from it and put in fills, then came up to load four into such a carriage. I told Brother Starr I could not consent to go to Harbor Springs and my horse draw such a load. The carriage itself was enough without one person in it. So they went back while I called on Sister Esterman. Sara came with phaeton and has just brought me home. How glad I am I have the phaeton. Dr. Douse has just come in, asking me if I will speak on temperance next Sunday at W.C.T.U. hall. I have consented to speak.

Mother.

Lt 73, 1891

White, W. C.

Petoskey, Michigan

May 26, 1891

Dear Son Willie:

Brethren Fargo and Starr are now convinced they have found the place for the encampment. They went to Harbor Springs yesterday afternoon and struck the place. They say they will write you today about it, so I will say no more. I did not go with them.

I am trying to write, and have some success in the matter. The weather is cold and clear; we had heavy frost last night.

I think I told you the house built before it was raised cost me two hundred dollars. No, this was a mistake. It cost, cellar and all, just one hundred dollars. The last job cost one hundred and fourteen dollars. The figures given by Paxton for frontage and piazza on three sides of the home, best lumber put in to it, will cost me one hundred and fifty. Elder Fargo has been calculating the matter. He says he should have it done if he was in my place. The setting up of brace poles would hurt the sale of house. If I had front put on, I should then build [a] chimney in the open space between planks in the cellar and the siding, or let it come outside the siding to serve for both 16 x 16 rooms that would be put on.

If it were not for the doors in the rooms above the cellar to the sitting room and parlor, the chimney could be built there any way now. If at any future time I had addition, it will be able to carry all the pipes running into it. The chimney [is] 16 x 10 inches, thirty-six feet high. Mr. Brown will build [it] for thirty-two dollars; commence Thursday. The back door kitchen arrangements are all right, nice and convenient.

If Marian is troubled now about sleeping in the house because of the racket, we can for the present accommodate her with bed in the bathroom, a little stove, and let her have her room above to write in. She then cannot hear every word and movement to keep her awake.

I shall be pleased to hear from you as soon as possible. If you think it advisable to put on the frontage, please say so. They say they can complete the thing with three hands. He shall put [it] on in one week, and if he loses any time by rain, about ten days.

Yours with love,

Mother.

Lt 74, 1891

White, W. C.

Petoskey, Michigan

May 28, 1891

Dear Son Willie:

We went to the blacksmith's yesterday to see in regard to cover of stove. He says he has received nothing and heard nothing about the matter. Will you please tell me if you have done anything about this? Now, as our chimney is nearly done, I feel anxious to have the stove ready. We have Mr. Brown to build the chimney. He is so particular and nice. It will, all think, be an ornament rather than an unsightly affair. We are much pleased with it. It is put upon the outside between the two doors, so when the front is put on it is all right for the whole establishment.

We do not know just what to do about frontage. Brother Fargo says, "Have it up at once by all means, if you ever design to sell it. You can," he says, "have the use of it, and then it will be salable any time; when the people come in, if you want to sell, you can."

Dr. Lay has written to his brother to see what he will charge me for wheels to my surrey. Will hear from him in a few days.

All well as usual, but we want so much sleep. Marian says she feels that she wants to sleep a month. I found lost letter I had written to Miller. I sent it yesterday. M. J. Church has talked with Miller and others and I think he will drop his trade. I shall not worry any more about it. I send you the letter. I hope you are all well and happy.

I wish that Mary and children could spend the summer with us here in Petoskey. We have plenty of room for them.

Mother.

We want abstract of this place from Salisbury. Please send it.

Lt 75, 1891

White, W. C.

Petoskey, Michigan

May 29, 1891

Dear Son Willie:

Received your letter last night. We have the chimney up from the basement to the top of my room. Will be all done tomorrow noon. Mr. Paxton puts on the frontage commencing next week, Monday, and keeping at it until done. Now I shall have no particular anxiety in

regard to Marian, for she can select the room she chooses, where is the least noise, and with these additional rooms we will do nicely.

Elder Fargo will not be here until the last of next week, but we will get along all right. The back part of the house is well balanced up; now balance up the front and we shall have a convenient and respectable house in every way.

In regard to the Miller property and our trade, I shall not let it worry me. In regard to St. Helena property, I shall not worry about that. I have done all that I can do there. Sent them the deed. I shall not worry at all about that. I want someone—Brother McClure—to look into the matter, for it needs to be arranged. Rent is due me and the price of a cow, forty dollars. I shall write to them today. I have not heard from Brother Maynard. I have written to him. Expect a letter every day. I want now the money on temperance book from sanitarium. Shall write them, unless you draw it and send it to me. I shall have bills to pay here, and living expenses. I do not feel that it pays for me to keep up a constant anxiety after I have done all in my power to get rid of a property. I have written Sister Gotzian about my Healdsburg place, asking her to take it off my hands. It is not time for me to hear from her yet.

Marian is in Salisbury cottage, but she is sleeping. I am sleepy; can hardly hold my eyes open. No rain yet. Last night there must have been a fire, for the sky to the west and Steward's house and all our premises were light as day. I have not heard about it yet. It is early, about six o'clock. The smoke makes our eyes smart and may have something to do with our sleepiness. In regard to Edna, you need have no trouble. I shall charge nothing for board until she gets to work. She has thrown her interest in with us in settling.

Mother.

Lt 76, 1891

White, W. C.

Petoskey, Michigan

May 31, 1891

Dear Son Willie:

Received your letter evening after the Sabbath. Felt very sad to hear the dreadful decision in regard to Edwin Jones. Poor soul! I will write to him soon as I can. Today have written to Dr. Burke.

Friday Sara and I went to Harbor Springs and Bro. Starr met us. He went on the boat. We looked at the place he and Bro. Fargo think is an excellent place for encampment. I do not think it could be much better. It is upon the top of that high hill where we see houses located. Every advantage can be gained as far as retirement; and excellent shade trees, and

city water can be brought up there. The ground is free. Sara and I went to Brother Palmer's and stayed overnight. We had a little meeting on the hill top under the trees. It was a precious season, in the afternoon.

I cannot write much now. There is no rain here yet. There is much smoke. We cannot see the lake. We eat like hungry folks; sleep well.

The chimney is all done but the comb. It is a good, honest job that Brown has done for us. We put the stoves in tomorrow. The building will go up. Start in tomorrow. Have got to build a cheap barn. My horse came near being ruined. Her feet [and] ankles swollen. They fed her shorts too much. Her stomach was sour and she could scarcely be gotten out of a walk. I have felt bad enough about it. Shall just put up a cheap affair and trust no livery stable to keep her. She may get over this with care, but my fears were not groundless how it would be.

This must go into the office right away so I will say good night. Love to you and the dear children, Mary, Addie and May Walling. I want to hear from my girls, Addie and May. I will write again tomorrow.

Mother.

Please send me good sized envelopes. I can use the ones I have [for] Review and Herald if you think best.

Mother.

Lt 77, 1891

White, W. C.

Petoskey, Michigan

June 1, 1891

Dear Willie:

The trouble was with the wheel. The hub was one much larger and was of elm wood. The carriage was going moderately over the railroad track and the hub broke into splinters. Men who saw the wheel said we ought to prosecute the man who made it, for it was no good. The material was worthless. The man refuses to refund the money. That ends all our business with him. If good material had been put into the wheels in the first place, there would have been no breakage. We will send the wheels, as directed, back to Battle Creek. The doctor has written to his brother asking what he will furnish wheels for. I know not as he has had any answer yet.

Mother.

Afternoon: This did not go to the office this morning so will add a few lines. Bro. Starr has just come from Harbor Springs. He has the free grant of a large tract of land; water brought up the hill. There will [be] a hydrant put in for the special benefit of the campers, and two families on the hill will take advantage of the laid pipes and pay for the water privileges. Two other hydrants will be in so there will be three hydrants to use. Willie, it is the most beautiful place I think we could find. All the shade trees we want. Now, I want Mary and your children to come up, and if Addie can come and May, [I will be] glad to see them and have them make us a visit. Willie, do make arrangements to have Mary and the children come up here. We can go over to Harbor Springs and back for twelve cents. Then I have our team to ride when you choose. Why, the children would be so happy on the hilltop, for there is a large tract of land that is a grove, [with] beautiful and abundant shade trees.

We have had no rain as yet. The smoke has disappeared and the water looks like diamonds. We enjoy looking upon it so much.

Eld. Starr has laid in with a grocer to whom he is giving Bible readings for all goods at wholesale prices. Fresh strawberries now ten cents a box, gooseberries ten cents a box, and we get things much cheaper than by retail. All comes from Chicago.

Chimney up. It is tip top. Cost \$31.05. It is a massive affair and a solid, good, thoroughly done job. Dr. Lay is again out and improving. I am so glad for him. It is so hard for him to be still. Will you come up with the children?

Mother.

The doctor says his brother will furnish first-class wheels to me for wholesale price, and Dr. is to write, if I want him to do this, to Lane at Kalamazoo. I have not the price. Will you write if you think it best for him to furnish the wheels? If the wheels are already ordered, then all right.

Mother.

Lt 78, 1891

White, W. C.

Petoskey, Michigan

June 2, 1891

Dear son Willie:

I have just received a line from Brother Maynard containing three drafts; each draft value, eight hundred.

Now if I can pay up the Smouse note bearing interest of seven per cent, I will do it. Shall I send you the drafts? I will send two with this. I shall want some of the third draft for living expenses. I must build a barn for I am in constant anxiety about my Jessie.

I now want the money from sanitarium for temperance book. I had one dozen books that will come out of the note. They wrote to me that there were two hundred and eighty, something I cannot remember, to my account. I now want the money. Will you draw it and send draft to me?

I have received a letter from Elder Fulton which is a perplexity to me. I told him as I paid the interest on Cordivant's note, I should expect the rent of the house would be paid me. He says he has pruned the orchard and plowed it and charges the same to me. Now, if this is so, then I shall have to use the fruit the orchard bears to settle its own bill. I send you the letter, and the deeds are here. I am perplexed about this matter. What the man means, I cannot determine. I wrote to them in reference to the bargain being completed but their answer was, They must have the note for the property where the barn stands. But that could not be found.

St. Helena property is good property but what they mean about this statement, I cannot tell.

Now I shall not urge or appear anxious to sell to them. They may buy or let it alone. St. Helena place is a delightful place to me, but I never had any chance to stay there when I had any strength to enjoy it. All worn out, I have been there a few times, a short stay at a time.

Well, I send this to you. The deeds are here. No use to send them, for before they return I shall, if I feel clear, sign them. If not, shall wait till I do. That is good property, and I do not enter into your fears and feel the hurry that you do that I would meet with loss in closing the trade. I have a beautiful, paying orchard. I put in new trees last year.

Mother.

Lt 79, 1891

White, W. C.

Petoskey, Michigan

June 5, 1891

Dear Son Willie:

We have a beautiful day. The sun shone yesterday but it was rather cool. This morning reveals a heavy frost last night but the weather is moderate.

The barn is being done. Cannot get lumber for the house until next Monday. Paxton says they will have several hands put on then and drive it through.

In regard to Miller, I have written to him. You can send this letter if you think it best or not; just as you deem it best.

We waited for the iron for cover to soapstone stove and finally we had the foundry man come up and let [the] mill cast a cover for stove. The wheels we have not sent yet. Will, I think, today, if we can get Bro. Starr to look after it. We want to know if any wheels are coming from Mason, because I want to order from George Lay if none are coming. We want to use our carriage. We shall take the horse from stable, I hope tonight.

All well as usual. I have looked for a line from you but none comes. Shall I sign the deed of St. Helena property on their own terms, which do not look to be fair? But what is best in the end is the question.

Love to the children and all the household. Tell May and Addie I want to hear from them very much; especially I want to know how May Walling is getting along.

Mother.

Lt 80, 1891

White, J. E.; White, Emma

Petoskey, Michigan

June 16, 1891

Dear son Edson and daughter Emma:

I received your letter and was glad to hear from you. My mind is relieved.

We have not been settled since we came here and we do not expect to be really settled for one week more. Could not [get] lumber for frontage of the house and had to wait. Then we had to put up a cheap barn.

We paid three dollars and half for [the horse] to be stabled and cared for. There were a lot of youngsters who had charge of the horses. Shorts was given her freely and we soon saw she was not right. She had to be urged if she was made to go out for a walk, and she was in a bad condition. Her ankles were swollen badly. She had the scratches and we feared she was a ruined horse.

We gave orders to feed her oats, and we put up a small barn and took her here where Sara can have charge of her. She takes great pains with the horse. She is all right now but her ankles are not just natural. I do not know what we would do without the horse, and what we would do without the barn.

We could have hired a barn at one dollar per week, but only the horse could be stabled. The carriages would have no place, and we decided we might as well build a stable first as last [rather than] to trust my horse to the care of boys. I did not dare to do it, and since she has been in the livery stable she seems to be adverse to having a man around her and to fairly detest boys.

Now we know what she eats, and how she is treated. The stable is easy of access and it is much handier for us. Sara has the entire charge of her and she does her work well. The horse again is full of life, but Sara has complete control of her.

She was left, as she had been many times, with a long rope attached to her, but free. She had never left the premises before, but all at once she kicked up her heels and ran. Emma knows [the place], away up to the very top of the highest point on the hill east, Sara after her. She came racing back on a mad gallop. Sara called to her, "Jessie, stop! What do you mean!" Jessie came toward her and Sara caught her. Since that, we thought it best not to risk letting her have so much liberty. So she has been shut up in the barn because we could not spend time to watch her. But the horse is now in good order.

The workmen are hammering [and] sawing, adjoining my room. This does not disturb me as I supposed it would.

Yesterday, in early morning, it commenced raining. We had a light shower once before since we came here. Before noon it had ceased to rain, but if we could have a few days rain, it would be of great advantage to Petoskey and its surroundings.

The foundation for the basement of meeting house is about done. The house will soon go up now. The family of the mission have moved in the house on the meeting house lot. It is convenient and they have many advantages, but not the lake view nor the nice view of the green foliage of the trees in ravine. These we prize highly, and our home here will be very convenient and very sightly. The basement is as convenient as any part of the house. I wish [during] this hot weather you were both up here.

The blackberry bushes are in full bloom. The raspberries are out of bloom mostly and set for fruit. If we can have rain, we shall have an abundant crop.

We have secured a beautiful place for the minister's school over on that high point of land, Emma, where we saw some houses built as we went to Brother Palmer's. I visited them a few days since. They appeared glad to see Sara and me. She had never been there before.

I was in the bank to get some business done and was in the attorney's office. A tall man called to me through the open window, "Mrs. White, I met you thirty years ago in Wright, Michigan."

"Your name, please?"

He answered, "Lawton, I used to attend your meetings and have heard you speak several times." I asked if he was living in Petoskey. He said that he was, and he had a son connected with the bank. You see I cannot go anywhere but I find someone who knows me. I suppose Emma knows Mr. Lawton.

Sara received a letter from Harry. He says they have cut down his wages at the sanitarium and [he] shall leave there the middle of July. They did give him fifteen dollars but only give him thirteen now. I mention him to you; perhaps you might find something for him to do in your line. I just mention it. He is a hard working boy and faithful to attend to his business. Perhaps you can teach him how to work. He is no novice. Sara has not suggested this matter, but I thought it would do no harm to mention it to you. Has Hattie gone to Colorado yet?

June 17

Rise at 4 o'clock a.m. Would be pleased to see you this morning. The Stewards came yesterday morning. Mary will board with us. I am surprised to see how poor and wall-eyed she looks. We have had them [for] breakfast and dinner with us. She says she has paid her mother one dollar and a half for her board, but we cannot board her here [for] less than two dollars per week. She may think this too much, but it cannot be done for less.

I received a letter from Henry Miller but he has not made any settlement yet. We hope this matter will be settled soon.

I wish you both could see the beautiful sunsets we have here, but Emma knows what they are. I must send this off this morning.

If it is possible, I want you both to have a portion of the minister's school. I think it will be for your present good, freshen up the mind, and get the mind upon the spiritual and not feed upon the temporal altogether. The selection of the spot is good, just what is needed. Water is brought in hydrant from an ever-flowing spring of the very purest water.

Emma, suppose you write to Aunt Lizzie? Must I do all the writing to her? Will you ask Addie and May to write something? Ask Addie to collect the remaining due me from Fred Walling and send it to Aunt Lizzie. They have in their affliction hard times to get along, but I hope to have something I can send them ere long. I sent recently five dollars, but she needs more. Ought to have sent her ten.

If anyone comes up here [that] you know of, get a little basket and get from sanitarium China asters and send them up to me. There was a box, came full of foliage plants, geraniums and such like. Set out my dahlias two days ago. They are doing nicely. I want some of the large marigold seeds and will plant them. They make a show.

Much love,

Mother.

P.S. Emma, I have a silk sacque cut out, rolled up in a snug little roll and Emma [Sara?] thinks she put it in the box or trunk with remnants of new pieces of goods. If you would take the trouble to find it and send it when someone comes, it would accommodate me much.

Lt 81, 1891

White, Willie

Petoskey, Michigan

June 23, 1891

Dear Son Willie:

I have just read your letter. I have received one letter from Henry Miller, but nothing since we sent the letter you changed in some things and sent to me. I have sent the deed to Eld. Fulton; supposed to be duly executed. I have written quite a number of letters to different ones who seemed to be in trouble. I have under consideration now a letter from Bro. Craig soliciting advice in regard to confessing a sin committed before he embraced the truth or made any profession of religion. I think it is a matter where he should have some counsel. Just what I should advise is questionable. It is an important point. Confessed, he says, only to one man—Elder Kilgore.

I have an important letter from Brother Hollenbeck and it contains pitiful statements. I hardly know how to answer this letter. I would that I could help the man by advice to do the things he knows God would have him do.

The work here goes on about the same. The basement of the church—the mason work—is done. Now the building! But carpenters are so fully employed that it is difficult to get workmen. Our house is not completed yet. The floors are to be laid. It [has] to be painted and the piazza floors laid. One side of the floor to piazza is laid. There is so much lumber called for that the mills cannot furnish it. Everything is going forward marvelously in the building line in Petoskey. Every old house is being added to and sidewalks torn up. New plank walks laid. Every house that can be added to and improved seems to be doing [it] now.

There is a desire I shall be at the camp meeting. I have about decided to go. Van Horn said he would write me but I have not received a line yet. I may not go. Brethren Starr and Lay talk of going. I did speak under the auspices of the W.C.T.U. I learn that which I said was pleasing to those who heard. The question was asked Sister Douse if I would go to Mackinaw in July and speak there to the W.C.T.U. Convention. It was too far off to make any answer other than if other duties did not interfere I would be happy to comply with their request.

In regard to the wheels, I sent a letter to Edson Sunday night in regard to this matter. Wheels from here were sent as much as three weeks ago. We cannot use the surrey, but Dr. Douse is just as kind and accommodating as she can be. We use her surrey without top. We put in our phaeton to be painted two weeks since. Thought we would let it stay long enough to get thoroughly dried. Last Sunday Sara went for the phaeton and they said it was not all done yet. The lazy back was to be fixed. Sara told them we proposed to fix that. Then a boy piped up, "You cannot use the phaeton for it was only painted yesterday." So we will have to get along a while longer.

I am quite well healthwise. Some days I am so sleepy I cannot use my senses to write much. Then again, I am clear and can do good work. I cannot understand this sleepiness. I sleep well nights but awake at about half past three to four every morning. Retire at nine p.m. We have had two fogs and just a light shower, but you should see the blackberry bushes. They look like a snow ball. They are set from the blossoms to the berries for a large crop. Rains will be a great blessing. We have blackberry bushes in abundance surrounding us, full of the pure white blossoms.

Everything is moving pleasantly. Sabbaths there are outsiders in, several of them. I should state [that] the attorney did not charge me anything for his doing the business, and there seems to be a general kindly feeling among the business men to accommodate us and please us all they can.

One store is selling out. There is a piece of cloth, broadcloth width, for two dollars and thirty-eight cents per yard. Do you want enough for a suit of clothing? It seems to be a very nice piece. I will get it if you want. Telegraph or it may be gone. I will send you Craig's letter. Return it to me again after reading it. You can see and judge of its importance after you read. I wrote him a few lines—invited him to the minister's school to spend a short time, and I told him it would take me a little time to consider and pray over the matter. I think he ought to consult others in reference to this matter. I hardly know how to answer him.

Mother.

I have received word from Dr. Lay that Van Horn has a place—good accommodations in the house of the brother who owns the land. He is quite well off and his house is on the land (his farm). I think I will go.

Sara said you did not expect us to send the wheels, for you took the hub of the broken one with you and therefore she did not feel in a hurry. The wheels must have reached you ere this.

Mother.

Lt 83, 1891

White, W. C.

Petoskey, Michigan

July 3, 1891

Dear Son Willie:

Last evening Sara and I rode down to the office and found a letter from Miller, which we read while riding through town. I obtained an envelope from the Mission and enclosed it to you, so you must have received it today. I hasten to put in this morning's mail the lines I am now scribbling at 4 o'clock a.m. I suppose you will not be able to close up the business this week, but just as early as possible please to do this.

In regard to the Miller property, I cannot accept less than four thousand. I must not meet any more loss than I have already sustained. I am relieved that the Burrough Valley property is off my hands. But do not urge me to sell the Miller house for less than four thousand. I had rather hold it until I can realize this amount, which I have hope to do.

In regard to the two dollars per month to be returned to Sister Strong, all right, hand it to her. I should have mentioned this in my last letter but it passed my mind.

We are now closing up the work on my house. Today the carpenters will, I think, get out of it and then we can be pleasantly situated. Bathroom is now fitted for use. I took my first bath in it last night. We have now plenty of water, brought up on our railroad, in a large barrel. We attach hose to it and send it into a large barrel on the platform of kitchen and have all the water we wish to use without tugging it in pails up the hill. Jessie draws it up easily. The people round here wonder with amazement at this contrivance. It is a wonderful saving of strength. Sister Stewart and Paul Roth and ourselves are accommodated with this homemade railroad. Quite a number come to see it operating and think it a great scheme. The cost was five dollars.

Petoskey is wide-awake, preparing for July. There will be great doings here, but we go on Sabbath to Harbor Springs and hold our meeting away from the noise.

Brother and Sister Miller and Brother Hughes from college at Battle Creek are on the ground. Theodore Lewis is here waiting for the tents from Sherman. It will be a nice thing to go over to Harbor Springs.

A menagerie circus, and I cannot tell what all combined, will be [in town] July nine.

The builder of meeting house says that the first coat of plaster will be on the meeting house in two weeks. We see that the building of this church will be a telling thing for our faith and standing as a people. The people in Petoskey all show us great deference and respect.

My health is good. We are now having gentle rains, so I think the fires and the smoke are at an end. It rained here yesterday morning. Rained again last night. Is cloudy today.

Blackberries will be abundant, also raspberries. Wish the children and Mary could be here to pick the berries when they shall ripen.

Brother Fargo came last Monday night and returned Wednesday night. Will be here at the school. He is of excellent courage and seems better than I ever have seen him before.

Love to you all,

Mother.

I shall be pleased to see you, for I shall make no move until you come and we can arrange together what is best to be done. We will talk over the matter together. All want me to go to Harbor Springs and pitch my tent. I know not what is best—whether to keep open our home here or not. I do wish I had someone to counsel with. Emma is coming up here this week. Gage's people are coming up to stay some weeks. If we all go to Harbor Springs, they may want the home for a few weeks. Well, you ought to be here, it seems to me, at the very first. I am really perplexed about what is best to do. Prof. Prescott is desirous for me to be located on the ground. I want counsel.

In haste,

Mother.

Lt 84, 1891

White, W. C.

Petoskey, Michigan

July 13, 1891

Dear Son Willie:

Last Sabbath and Sunday I spent in Camby, about thirty miles from here. Brother Huitt has been having meetings for about five weeks and two members of the Methodist church have become fully persuaded to keep the Sabbath, and other members of the same church are nearly decided.

Bro. and Sister Matthews are worthy people who are about my age. They have children who are deeply convicted.

I spoke Sabbath afternoon with much freedom. Sunday afternoon the school house was crowded with intelligent men and women who listened with the deepest interest. I spoke thirty-five minutes Sunday evening to a houseful, and the prejudice that has existed is all gone.

Canright's books have been circulated freely and there has been much talk, falsehood has been flourishing freely. Methodists and Baptists have worked earnestly, warned and threatened their people not to go and hear the Adventists, that it was at the peril of their souls if they should go and hear them. But they came from six to ten miles and manifested great interest.

I am glad I went. The trip did me good and I am feeling much better since I returned. Found your letter had been received on my return, and have been to the same attorney and send you back deed signed, and all that is required. The lawyer refused to take anything except the twenty-five cents he paid for certificate.

I will not write all I would like to write. [On] the question you ask in reference to giving Miller possession, I do not now recollect what I had in mind. As nothing has been said to him about possession, I will not now say anything. Let him handle the matter as he chooses. I have no intentions that I know of; I have made no suggestions to Miller since the last agreement, which was that I would give him \$1300 difference in trade.

Lt 85, 1891

Starr, J. A.

Healdsburg, California

September 22, 1891, 3:00 a.m.

Dear Brother:

I cannot forbear writing to you. I knew your countenance as you were seated in the tent at my right hand on the Sabbath [Sept. 13, 1891] at Colorado Springs. The Lord has presented your case before me as one who was in need of that help which God alone could give you. I heard words of hopelessness and despair coming from your lips. I heard wicked words, blasphemous words. Said Jesus, as He looked upon you piteously, "These are not the words of the man, but the words of the spirit that has possessed him. God will heal him. He has gone far in resisting the Spirit of God, but Jesus is drawing him by the tender cords of His love. He has separated from God, but God has not separated from him. Through a train of circumstances he has lost confidence in himself, in his best friends, and turned from light to darkness, from truth to error, and has been left to feel his own weakness.

You were the very one I was shown who was under the power of demons. "When this young man gives himself to Christ, the victory is gained." Said the heavenly voice, "Break with the deceiver. He is deluding your soul to your ruin. He will not let you go; only the power of the Mighty Deliverer can save you." Charge not my precious loving Saviour with your unhappiness and your ruin. The storm of temptation has swayed you like a reed in the wind, and through these bitter and almost overwhelming storms you have clung to your mantle of pride, hugging it closer about you. Prostrated in the dust, you are apparently devoid of will

power, without strength to rise. No earthly friend is powerful enough to raise you. You still cling to your pride; you utter the words of Satan abiding in your heart. Said Christ, "It is not he but a demon that speaks. I will save him if he will trust in Me as a little child trusts in his father, his mother."

Lay your pride at the feet of One who owns you, who loves with a love that is infinite. Stand in your God-given manhood, in the strength of Him who can save to the uttermost all who come unto Him. Then your purposes will not be like ropes of sand. In His presence, standing under the shadow of the cross, His mercy, His love, His forgiveness, cover the blackest stains of sin. The Holy Spirit helpeth your infirmities. The Master has work for you to do, to speak words of hope, of comfort, of love, of Christ's forgiveness, pardon to the helpless, the wandering, the lost. You have no will that leads you to Jesus, but a will that leads you away from Him. With open arms He will receive you.

The Lord has made provision for your simple necessities. While you need not despise money, you will appreciate it in a different light than you have hitherto done. You will say, "It is all the Lord's. My skill, my aptness and ability, I have misapplied. I will now let Jesus elevate me by the golden chain of truth that will bind me to His eternal throne."

I ask you to work and walk out on my faith, if you cannot on your own. Answer the drawings of the Holy Spirit of God. Accept the prayers of the people of God in your behalf. Poor, tempest-tossed soul, only believe in Jesus' willingness to save you. Let not Satan be your spokesman any longer. Jesus has work for you to do. Satan will speak for you if you will let him, but tell him "No; let my lips utter only words of faith and hope and truth." Keep talking faith, rebuke the enemy, and the great black cloud of despair will arise and roll back and disappear.

You cannot make yourself any better; Jesus can do all this. When the Israelites were bitten by the fiery poisonous serpents whose sting was certain death, the brazen serpent was lifted up on a pole, and Jesus, enshrouded in the cloudy pillar, bade Moses tell them, "Look and live." [Numbers 21:8.] The same Jesus has bidden me tell you, Look and live. Do not climb the pole, but only look. I present Christ to you. Look and live. There is hope, comfort, and peace for you. There is even joy in the Holy Ghost for you. Now I bid you, in the name of Jesus, Look and live.

You may say, "Oh, I am a great sinner." I admit it; Jesus is well acquainted with all this, and He says, "I came not to call the righteous, but sinners to repentance" [Mark 2:17]. He has paid the ransom money for your soul, and the price was His own flesh and blood. The badness of your heart should not keep you away from Christ, but bring you closer to your only Hope, your only Helper. Will you allow Satan to triumph? He has unbalanced your mind, so that you are not able to reason calmly and sensibly. Oh, the marvels of the grace of Christ for you! Behold, how Jesus loves you! Satan is pleased to have you look upon God as a tyrant. There is no wrath in God except for the hateful character of sin. Lay your sin on

Jesus; leave it to Him; then do what He tells you to do, as a little child, irrespective of consequences.

Satan is playing the game of life for your soul. Shall he conquer? I say No, a thousand times No. God has a work for you to do, but all you have now to do is to look to Jesus, who was lifted up, and live.

It is the love of Christ for your soul that constrains me. Shall Christ have died for you in vain? You are unconsciously groping after the heavenly light. Satan shall not conquer; he shall be expelled through prayer and faith. When you come to Jesus, you find He comes to you and clasps you in His everlasting arms.

In the name of Jesus of Nazareth, I rebuke the foul and wicked spirit that has acted for you. Jesus is the conqueror. You may exert all your powers, were they not under the bewitching power of Satan and you echo his sentiments; but Christ will break his power for his work. He testifies [He] is to break every yoke and set the oppressed free. You have been bought with a price, even the precious blood of Christ. You feel and see only wrath and condemnation, that you may hate God and all who lead you to Jesus. In Christ you may find all you need. The loving Saviour is already drawing nigh to heal you.

Satan would have your soul; shall he have it? Say, No, never. It is Christ's property. Satan says, "Curse God and die." [Job 2:9.] Will you do it? He curses God for you, that you may repeat his wicked blasphemy. Will you do it? No, for Jesus has died; He has purchased your life. Your soul is His property, and He will take you by the hand; He will draw you away from perdition; He will make you, as John, His beloved disciple, to win the crown of eternal life. He bids you, through me, His humble servant, "Look and live." [Numbers 21:8.] He opens His loving heart to you that you may hide in the cleft of the Rock. Say not, "There is no hope for me." Satan triumphs every time you say it. Let these thoughts be in your heart, "Thou, O Lord, hast created me for Thyself." He has permitted you to live that you might become acquainted with Jesus and be willing to follow Him.

Lt 86, 1891

Olsen, O. A.

Battle Creek, Michigan

March 20, 1891

Dear Brother:

I have been thinking somewhat in regard to our conversation in regard to the advisability of Brother Dan Jones taking the Foreign Mission work, and I am sure he is not the man for such a place. He is so devoid of human sympathy. He has a rigid, iron kind of management which

will freeze up the channel with foreign correspondence. I am sure you will make a mistake in this arrangement.

Now I have been shown the inwardness of matters in the Office. Dan Jones is at the bottom of a dangerous plan of working. He will so manage that the management of things in that office shall become a controlling power. His head can devise and plan coolly, but to the swinging in wrong directions the work of God. If you wish to break up this ring at the office, you take Dan Jones away and send him to Walla Walla, Washington. They need just such an element there. He will do better than any man I can think of.

He will cause difficulty. He will be so set, so hard to be entreated, that the office needs no man of this cast, who is so blind in spiritual eyesight. I see no way for a reformation in the office unless that ring is broken up.

If you are not to be here in America, things should be left in as secure a situation as possible. They have, in their plans and councils, felt that W. C. White stood in their way from bringing about certain things, and they have talked the matter over to not open their matters to him because he is so closely connected with me.

Dan Jones, Eldridge, and A. R. Henry do not believe in the testimonies. I know whereof I speak. They have a power, but Dan Jones is the great instigator. I have heard him talk in reference to W.C.W. They think he informs me of things going on among them. Very hard speeches have been made in reference to my work, for I have been made to hear them. Now, if you can set Dan Jones for his health in Walla Walla, Washington, to look after the interest of the school, you will make a decided change in [the] Battle Creek office.

In regard to my talk with you in reference to W.C.W.'s giving his whole time to me, I think it not best for him to leave Battle Creek. When my writing on Life of Christ is pretty well advanced, as I mean it shall be, then he will be able to do a day's work or two days' work in examining the matter. Until my finances shall improve, I cannot pay anyone large wages, and W.C.W. has an interest in the work. He has a heart full of sympathy, and he brings tenderness into the letters which he writes, and he calls out letters of like character. But there is a determined effort on the part of this confederacy at the office to manage so that WCW's voice shall not have influence. He voices his mother's instructions from Heaven too closely to suit their ideas.

Since I heard the speech of Dan Jones, I see it is of just the same character as the Lord revealed to me that was at the foundation of their devising and planning in their councils. To give him the Foreign Mission work would give him a better opportunity to work out his own wisdom in plans that would appear very fair, but I have been shown [that] God would be left out of the council. To give him greater swing would be perilous indeed.

I can manage the coming year as I have done the past years, and will not call for W.C.W., for I know you need him. I have been shown [that] the design is to disconnect their work from

me, and they think they will then be untrammelled to work on according to their plans. God forbid! God forbid! is my prayer. Not one of the men—Dan Jones, Eldridge, Henry—have the love of Jesus abiding in their hearts. Not one of these feel as men should who are handling large responsibilities. They do not seek God for counsel. They trust in their own wisdom, and have no use for anyone who shall not accept and voice their suggestions. There is need for God to work, and He will work like a mighty working God. Heavenly intelligences will be in our assemblies, and there must be human agents who will have a discerning eye to discern the dangers and to avert them if possible.

Secure W.C.W. a good, efficient man to help him. He is devoted to the work. His heart and prayers and Christlike sympathies are interwoven with the work. And Satan is moving in a secret, underhanded manner to separate all who have connection with me and my work, from the great whole. They have no need of me. They think [that] if Sister White were only out of the way, they could do a wonderful thing. I write these things to you because you must know them and act in reference to them. The men in the office are not converted men.

If they do not carry their plans to completion this time, they do not give them up by any means. They will try again. I know these men, and I have no confidence in them until they gain a religious experience. Then, in God, they can be guardians of the cause and work of God. I now commit this to you. Consider what I write, and place no more responsibilities on Dan Jones unless you want his mold and superscription on the work.

Lt 87, 1891

Olsen, O. A.

Greenville, Michigan

April 21, 1891

Dear Brother Olsen:

I want you to see the response I made to the Board of the International Tract Society. Please call for the paper I sent to them. Brother Chadwick offered me \$15 per month for the whole upper rooms of the office and the whole lower rooms, with the exception of the attic. I told Brother Chadwick it was not right for me to rent that property for less than \$20, and I would furnish the rooms above with carpets, bedsteads, and other articles of furniture. I said my wages were raised to \$2 more per week. I could not conscientiously receive any more than I now was having, and I could not conscientiously accept \$15 per month for my office above and below. Now, I think \$20 is none too much for rent.

But Brother Chadwick's eyes snapped and he decided that the board would not accept it, and I think Chadwick is the board. Now I think the office will be a convenient, wholesome place, and they ought to have it.

Perhaps a word from you would help matters. They are ready to pinch me in almost every point, as though I must make every concession. They say Chadwick is determined, if he makes a proposition, to carry it through. I am the board, is his idea.

I leave this with you. I want they should take my place, because it is just what they need.

[P.S.] Marian will give you the answer I gave to the board. Ask her.

Lt 88, 1891

General Conference Committee

Harbor Springs, Michigan

August 11, 1891

I have a few words to say to the conference committee. You stated to me if, under the circumstances which are very perplexing to me, I felt clear to go to Australia, I should choose whoever I wished to go with me. I plainly stated I desired Brother and Sister Starr to go with me. I could work with them. Marian could read to them and let Brother Starr criticize, which is a great help to Marian. I decided I would not travel again without a man and his wife, for I have given up the hope of having either of my sons to stand by my side.

Sara McEnterfer has journeyed with me alone from place to place. She has stood by me, alone, when hanging between life and death, several times. My children have heard of this, but have never seen me in the terrible, apparently deathlike struggle, therefore they cannot judge of what I have passed through. And when I decided to give up Sara and to take a stranger to stand in her place, the day I told her this she accepted the situation, saying she thought it was best and she would rest during this winter, for the strain on her had been great.

But that night the past was urged upon my mind for a review of events and scenes, the journeys we had taken together, the care she had taken of me when these terrible life-and-death struggles came on, and day and night she has watched over me. Not a child could be at my side sometimes, as in Texas among comparative strangers.

This can be repeated by words, but the impressions of such scenes can never be realized. I decided I could not place myself in untried hands. They knew nothing of me, and what to do and what not to do. Willie would not know what to do, because he has never been with me.

Then, at my age, it is a great undertaking to go to Australia, requiring all the faith I am capable of exercising. I decided that I would not dare to go [on] such a journey without Sara, for I feel free to call upon her for anything. I could not feel free to ask a stranger to do things for me, for I am peculiarly sensitive upon this point of being waited upon.

In regard to Brother and Sister Starr, I have spoken my mind before Brother Olsen and Brother Jones and Willie.

I was very much surprised last night at what was said after your statements that the committee left me to choose the ones I desired to go with me, and then deliberately planned to take them away from me and thought I might trust in Brother Daniells to go with me in Australia. This is all an uncertainty. When I was so sick, in human agony at St. Helena, I there reviewed my past labors since coming from Europe, working beyond my strength, standing alone as I have had to do for the past three years, and now I was suffering. I saw I had been doing too much and submitted to answer the suggestions of others in going here and there, especially taking that long journey alone, with Sara, to the Pacific Coast while Willie was attending his sick and suffering wife. I prayed the Lord [that] if He would raise me from that sickness, I would not labor as imprudently as I had done in the past. The Lord helped me in St. Helena.

Now I am considering going [on] a long journey. While I must go by faith, I will justify my faith by my works. I will have those whom I know will be a help to me and to the cause of God in that new field.

I have asked the Lord to open the way if it was right for me to go, and close it if it was not right. I thought the matters would be adjusted here, and I not be kept in uncertainty, but I can but have impressions that the Lord would not have me take this journey. And if you have workers to send to Australia, let them go at once on the next steamer. Time is passing. The names should be sent in to secure berths, and do not make any calculation on me. I am more, far more, inclined to think, as matters have turned, that a Providence is in it, that my book must be completed before going.

It has seemed unreasonable to expect me [to] go according to your ideas and plans. I slept but little last night. Marian worked over my head at midnight, hoping to induce sleep, but it was a long night. I do not now wish you to take any more burden of this matter. I am more than ever convinced that you do not understand me or my necessities. You see me active, talking in meetings, writing, etc., and you judge me by appearance, but the physical conflicts I pass through you do not know, and I do not expect you to be at large expense to have me go to Australia. Neither have I means to be at large expense to go. I would have to pay Marian's fare there and back.

I was, I must say, rather burdened when Brother Prescott proposed I take a Sister Bramball, that I had never seen, that had been or was in the Chicago Mission, a woman who was afflicted with a withered limb. She was prayed for and is recovering the use of her limb, but she is otherwise a feeble woman, and she was proposed as my companion.

Now I want to say, do no more planning for me. I relieve you of this burden. And when the Lord opens the way that I can see I shall have helpers that will make my labors as light as

possible, I will go to Australia. I have no wish to be stubborn, but I have no special light in the matter. If I had light to go, I should feel just the same, to provide myself with the best working company possible, that the brunt and burdens should not fall as heavily upon me as they have done.

I have consented to go here and there alone, with Sara, and labored altogether too hard because there was not one to labor in the same line of my work; and if I had strength now, [I] would not refuse to do the same again. But I cannot command the strength. I belong to the Lord Jesus Christ, and to do His work, and am under obligation to God to place myself in as favorable a position as possible to do the best kind of labor. The Lord will not be pleased to have me venture as I have done.

I made a solemn promise to God, when suffering at St. Helena, that I would not expose myself and labor imprudently as I had done. I am afraid I have transgressed again and again. I have no will of my own in this matter, but everything looks dark and shut up and forbidding to me. I dare not trust my brethren to plan for me. Neither dare I trust Willie to plan for me, because I know that they are not acquainted with my worn state and scarcely know me. If I follow their planning, I shall be brought into strait places, as I have been, and be compelled to labor when it will be at the risk of my life. I have no more to say. I shall now let my mind rest on these matters, for I cannot feel it my duty to trust myself with strangers, even if Willie accompanies me to Australia.

If I should go there, I cannot carry the burdens I have done. I attended meetings with Brother and Sister Starr at Greenville, at Ionia, at Grand Rapids, at Petoskey, at Sherman camp meeting, and they were the most congenial help I have had. They have human sympathy, which I appreciate, for I have had so little sympathy and so few that had any appreciation of my burdens and could enter heartily with me in my work, and this is the reason, as I have told you, I wanted them.

But then I think, what is the use to write this all? I have committed the matter to the Lord and I am feeling that it will be best for me [to] take up my work on the Pacific Coast and speak and write as the Lord opens the way, until I am more certain of my duty to take the long journey to Australia.

Lt 89, 1891

Olsen, O. A.

Harbor Springs, Michigan

August 14, 1891

Dear Brother Olsen:

Your letter was handed to me in the meeting tent as I had just closed my hour, from quarter past ten to quarter past eleven. While Elder Waggoner is speaking, I have returned to my tent to write you a few lines. I consider that it is impossible for anyone to know the true discouragements that I am brought into because of the infirmities that press upon me, and yet I dare not yield to them.

I have felt at times that Sara, in some directions, was not the best one to be with me, and had fully made up my mind that I must have a change, but as no one seemed to be prepared for me, or found to take Sara's place, I have accepted the situation.

When the Lord impressed my mind in regard to Mary Steward, I wrote out the matter to her, that the Lord had signified to me that she was not the one to go with me. Then I rode out with Sara and she received the words spoken to her without trying to lay on me a burden making it hard for me. She began at once to plan as to the best one to go with me.

That night I had events passed before my mind of how I had been situated, and how many torturing hours of pain and distress I had passed through in journeying, and only Sara was my nurse and my [companion]. I went especially over the last journey from Battle Creek to California, by Chicago; St. Louis; Springdale, Arkansas; Plano, Texas; Fresno, California; Oakland, and Rural Health Retreat. She had a hard task, and when the invitation came to go to Yosemite, and we have given encouragement [that] we would go after I should gain strength to travel, a letter came from Willie stating the case of Mary. Sara cried like a child. Said she, "I cannot go to Yosemite, and I know Mary White is dying." Said she, "Let us start at once [for Colorado], trusting in God that He will strengthen you for the journey."

She went alone to Healdsburg to settle up my business, and soon we were on our way. Faithfully she cared for me when it was a question for the first three days whether I would go on or stop by the way in some strange place. But the Lord strengthened me to go on cheerfully. She stayed with Mary and watched over her day and night until she fell asleep.

And then the thought of these things made me ashamed [that] I had uttered one word of dissatisfaction, and I told Sara all about my feelings. Said she, "I love you as my own mother, and shall never leave you as long as you desire me to stay." Now, was it the working of the Lord that moved upon my mind in these matters, or was it the working of the enemy? I think it was the working of the Lord. It looks so to me.

Then, with my reflection came the thought, "Can I expect to get anyone who will be exactly a fit in every respect? Will they not have defects and be more perplexing to me than Sara has ever been?" I decided I would not go to a far country with a stranger, [even] if I should have months to test and prove one before accepting them as the very help I needed.

Now, in regard to the one who can report my discourses, if you can find a person to prepare matter for the printer, I know that if we give Sara time, she can take notes and report. Of course, if there is one fully qualified to take notes and prepare for the printer also, this

would be an excellent thing. But Sara says she can take notes and report if you cannot find someone to do this, and prepare for the printer too.

I had just about decided to take one year to finish my writing, but if it [is] your judgment that I go now, sufficiently prepared with help to make it as successful a work as it ought to be, I will go in accordance with the decision of the Conference Committee. I have not any special evidence that it is my duty to go at this time, but am willing to decide to go, and trusting in the Lord to make the way more plain as I advance.

I now will work to the point. We have had in our tent praying seasons, Brother and Sister Starr, Sara, Marian, and I—we had night before last a very precious season of prayer. Brother Starr said, “I can see no light in any direction but to go to Australia.” I had no special light last night. My mind was more settled to finish my writing in California. Today I say I am willing to go to Australia with the help I am sure should be provided. I have no charges to make against you, Elder Olsen, or Willie C. White. Both of you have been overwhelmed with work, and I have no assurance that W. C. White will not be just as fully occupied in Australia as he has been in America, and I have no flattering prospect of help from him.

I think I shall leave here for Battle Creek soon, for there is much to be done to get ready for our long journey. Our meetings have been excellent. Every time I read the manuscript I have written, there has been deep feeling. There was, this morning, much deep interest in the meeting.

I will now feel I am about through [with] this matter as far as I am concerned.

Much love to Sister Olsen and yourself.

Lt 90, 1891

Colcord, W. A.

Petoskey, Michigan

June 11, 1891

Dear Brother Colcord,

Your letter dated June 10 just received. I have read your letter, also your response to the attacks made. I would say, follow your best judgement and if you think best to republish the Word to the Little Flock, publish it by all means.

The last wonderful charge against me is, I have stated Christ was soon to come and it has been years and yet the Lord has not come. Christ the Alpha and Omega, the beginning and the end, [said,] “And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” (Revelation 22) verse 12. “Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book.” [Verse 7.] “And he saith unto me,

Seal not the [sayings of the] prophecy of this book: for the time is at hand." Revelation 22:10.

I can write no more for this must go in to the office.

Lt 91, 1891

Olsen, O. A.

Steamer Alameda

November 27, 1891

Dear Bro. Olsen:

We have reached Samoa Island, and here come the natives, five in number, bringing on board a pilot. We cannot bring the ship close into land, for there is no harbor. After bringing the ship as far as it is safe, then the heavy anchor is lowered into the sea and the anchor holds the ship. Now come the natives in all kinds of crafts, some very long and narrow, birch bark, canvas, and other boats of every variety, and there sits the man at the oars pulling for the ship. The natives are in all kinds of dress. Some are entirely naked with the exception of a couple of yards of calico pinned about their loins. Their limbs, arms, and body are elaborately tattooed. They are men of muscle, and live much in the water.

In the canoes are the tropical fruits they bring to dispose of to the ship's crew. There come boats with most beautiful white coral, and red coral. There are boats with melons and oranges green as grass. But remove the thick skin and the fruit within is a palatable orange. Abundance of bananas. And now comes up [a] broad boat, loaded with bags of coconut which have been purchased for the passengers and crew. Pineapples purchased cheap.

All our party went on shore but Marian and I. The natives brought their boats alongside the steamer, and rowed them on shore. I am not very strong. I am in a wash of sweat all night long, and this does not make me strong. I have up to this time been much better than I expected. This, I say is the expression of the whole company. It is noon. The boat signal has been blowing strongly twice to call passengers from land on board to dinner. All came back with fruit and ferns—strange kind of fruit; [I] never saw or heard of the kind before.

We have eaten our dinner—very poor chance for those who do not want flesh meats at every meal. I detest meat in every form, yet have been compelled to eat some little of this. They have tin-canned fruit, but I dare not taste it, for it poisons me. They have some oranges and apples and pears occasionally in their uncooked state. Rice I have eaten, a dish I never loved, but I must get down something.

Three o'clock P. M., anchor hoisted, and we are again in motion. We have been favored with a remarkably smooth passage. It was indeed a blessing that we did not go on the Monowai, for there was a menagerie and circus on board. Only think of it—to be four weeks on the

boat with tigers, bears, elephants, lions, and every fierce beast, and the character of the people who attended this terrible outfit! What a blessing that we were not able to get through to go on that boat!

All the officials from the captain down to the lowest worker are very kind, and do all they can to make us comfortable and happy. There are quite a number of ministers on board bound for New Zealand. There are some from Melbourne, a professor of the high school. Eld. Starr has talked only once. He came on board not very well, and he and his wife have been quite poorly. I have felt this is not the place for me to speak, and shall not unless requested to do so.

It is not a very nice place to keep the Sabbath on shipboard. But we could not occupy our staterooms, and on deck there are those who talk constantly, and children keep up a big noise. There is no repressing them, and I feel sad as we are so situated we cannot honor God as we desire to do. Two Sabbaths we have spent on shipboard. The third Sabbath is drawing on. We shall, I hope, be in a better condition on the morrow than we have been physically. Most of the time we have been favored with a cool breeze. Sitting on deck we have not suffered much. We passed the equator last Thursday morning.

Well, Eld. Olsen, I have read your letter—the last sent to W. C. and myself—with much interest. Be assured, with what power we have had to think we have thought of you, and, when unable to sleep nights, I have prayed earnestly that the Lord Jesus would help and bless His people. The greatest blessing He can give them is to exercise His power in setting things in order, for they are strangely mixed up of late years, and men are being tested and proved to see if they will be self-denying and self-sacrificing, men working upon the same pure principles as the world's Redeemer worked, if they have the disposition or piety and devotion to give to the work that God has ever required of those who were laborers together with God.

Character is being weighed. The spirit brought into the work determines the character of the work, and just what kind of spirit will be brought into the family of God above; and they will be sifted as in a sieve. If they are becoming more and more imbued with the spirit of the Master, they show they are sanctified through the truth, becoming more heavenly-minded. "I" will seem very small and unworthy; Jesus with fullness of joy, strength, beauty, loveliness. By beholding Him they will become more and more changed from glory to glory, from character to character, ever rising in reverence and awe of sacred and eternal things.

The heavenly voice has said to me again and again [that] every true follower of Jesus Christ will have the spirit of a martyr. He will be, if he is indeed Christ's, ready for any and every sacrifice, and will surrender life itself rather than surrender sacred and holy trust. Convictions must be deep wrought in the soul that heaven is so valuable a treasure you cannot afford to lose it. And looking to heaven to say, "I have set the Lord ever before me, because He is at my right hand, I shall not be moved." [Psalm 16:8.]

I have had quite an experience since I left Michigan. Never did I so fully see the spirit which attends unholy ambition as in the case of Dr. Burke at St. Helena. I hope you will make it a special matter of consideration—the health retreat, how it shall be managed. The spirit which has been working for the supremacy has lost all respect for God or sacred things. I have sent some things to Dr. Kellogg, which I wish you to see. Everything I have sent him I wish you to read, for I cannot rewrite them. Dr. Burke sent me a letter, of which I will try to send you a copy before this shall go, that speaks the spirit of the man.

He has been seeking to work out Eld. Fulton and wife, Sister Ings, and thus cut away from the retreat. He worked into the bathroom a Catholic girl to be head, or matron, of the bathroom. He has worked out one who has had long experience in the bathroom to give place to this Catholic. He is working into different positions unbelievers and these have a controlling influence. They would, after the Sabbath [began], order the girls to clean the floors and thus lead them to either to refuse to obey or to break the Sabbath. Then when Sabbath came they would work all day the sewing machine or in any work they chose in the rooms. Unbelieving patients would order chickens cooked on the Sabbath. Dr. Burke confided to these his plans that he would do this and that and the other, but the board was so narrow he was bound about so that he had no liberty to work.

The patients would make complaints about Sr. Ings or the bathroom girls, and Dr. Burke, without making one word of inquiry to see if these things were so and talk as a Christian should with these in the faith, would dismiss them without their knowing of what they were [accused], and place an unbeliever in the place of the one discharged. Satan was playing his game high.

Dr. Burke has concealed his spirit, and Sr. Gates has taken in everything he proposed. She has linked up with him so that words spoken by me to her to show her the wrong principle of action that was leavening the institution would surely demoralize it because it was in direct opposition to the words of Christ and His plainest injunction, [had no effect]. When I talked with her it was not the woman I had to meet, but it was Satan revealed in her. My words had no more effect on her than on Dr. Burke. She is completely transformed and what will save her remains to be seen. She went to Dr. Burke and accused me just as Satan accuses those who are doing the work of the Lord. So Dr. Burke refused to see me, and has written the productions you will see in these short letters to me. He is a man of falsehood.

He writes as though E. P. Daniels was about to institute a suit against me at once if I did not make, as he calls it, my wrongs right in publishing the pamphlet I did in regard to Eld. Daniels. My answer I send in this letter. You can see what obstructions were placed in my way to going to Australia. I moved along perfectly indifferent to them. We sent up to Stockholm Eld. Wilcox and Bro. Glen to hold a meeting with the church there and then make it in their way to call on E. P. Daniels, for he had lately written a letter to Eld. Wilcox pleading for sympathy.

In the conversation with E. P. Daniels he broached the subject of the suit Walling had instituted against me, and spoke of it as the most cruel business he ever heard of after I had done for the children as I had. The way was opened and Bro. Wilcox stated the reports he had heard (but did not mention Dr. Burke) that he was about to issue a suit against me before I should sail for Australia. Eld. Daniels said such a thing had not entered his mind, to institute a suit against Sr. White. And afterward Bro. Wilcox has the statement from him in writing. So you can see the dragon spirit, the accusing spirit, the lying spirit in Dr. Burke. How the institute will come out I know not. May the Lord work in behalf of the Retreat is my prayer. Well, this letter is long enough. I will envelop it and send it when we get to Auckland.

Now, Eld. Olsen, I have a few words to address to you. Be not over anxious, because this shows distrust, and you take the burden on your own soul that you must leave in assurance and faith with the great Manager, the Great I AM. I have worried too much. It does not pay. I will not trust in my own finite strength. If God says to bear a testimony to those who do evil, I will do it, and then leave the burden with the ones who should bear it. Whether they will hear or forbear, I must speak the words the Lord bids me, whether men will hear or whether they will forbear. Men did refuse to hear the words of Christ. He says, if they will not hear My words, neither will they hear your words; if they reject your words, they will reject My words also.

When men once open the door to doubt and unbelief, they are more inclined to repeat the same. Such is our constitution that repetition of doubt and resistance become habit. It is a regular practice to doubt, because sowing doubts we reap that which we sow. Men and women travel in the same beaten path. The elements of thought and action are worn deeper and deeper and broader. By the very process of existence we are constantly tending to fixedness of character. They breathe in the atmosphere of death. It springs to life in an instant. But as we see these things more and more, we will be inclined to feel them deeper and deeper.

Now, let us stop, Eld. Olsen. Do your level best and be cheerful and have peace—the peace of Christ. You nor I can't disappoint the enemy any better than to be determined Christ shall bear our burden. Be free in the Lord, talk hope, talk courage, and oh, how the enemy will be prostrated, how disappointed. Now, do not feel the load is on you. Do your best, and then do not try to do impossible things. Those things you cannot cure tell the Lord about. Roll it on Him; He will carry every load. He is close by your side to help you.

I see this is the only [way], Eld. Olsen. Do not over-weary yourself; just do that part which you know you can do, but do not venture to do impossible things; that is Christ's part of the work, not yours. Work in simplicity; work in Jesus Christ. Take Him with you everywhere. "Thy presence must go before me" [Exodus 33:15]; let it be your cry; and believe that Jesus is with you. Talk with Him as you would with a tender, sympathizing friend.

Do not think that you are good for nothing because you can't do everything. There are workers all around you, heavenly agencies to combine divine power with your human effort. Do not be afraid you will offend some one of these hard-set, ironsides men. Do your duty. Speak firmly what you know to be right and then do not worry about the outcome of the matters. Be true to God and you have the whole universe of heaven to cooperate with you.

Do not dwell on your weakness. You may feel it all you please, and, because you know it, trust in Jesus. Lean your whole weight upon His arm. That will ever bear your whole weight and every burden of your soul. But never let the enemy hear you speaking one discouraging word. Let him understand you are strong in the strength of the Mighty One, the Lord God of Hosts. Magnify Him, Eld. Olsen. Frame your mind to look upon Jesus at all times and in all places, and say "He is my Helper, my strong Tower, my Rock, and my Fortress." [Psalm 18:2.] The Lord Jesus will make you strong in His strength.

Jesus, precious Jesus; I recommend Him to you as a safe, infallible Counselor. He will give you wisdom. He will walk by your side, He will talk with you, He will shut you in with Himself. But don't feel that the burden of all reforms rests upon you. No, no. Just believe in Jesus as the great and successful Worker, and yourself an agent. And if your words apparently have no weight, don't, don't get despondent. Be cheerful and let everybody know that Christ is doing the work. Christ will not fail nor be discouraged. You just say, "Lord, now I have done my very best; Thou must do the work. I am not able." Will you hide your soul in perfect quietude in the peace of Christ? It is the worrying that kills, not the work. Lift up thine eyes to heaven and say, "There is my home. I have the heavenly intelligences to help me in my God-given responsibilities. I am but an atom. Jesus and all heaven is in the army. The work is the Lord's. The souls are His, purchased by His own blood. He will gird me for the conflict. I will not expend my strength needlessly. I will not talk of the giants in the way. I will talk of a mighty Savior."

You will have great perplexities. You will have a disposition at times to move rashly under the things which will develop. But, Eld. Olsen, the eyes of God never slumber nor sleep. Just work reasonably. Do not think it your duty to attend every camp meeting, one following another. God does not require this. You must have a reserve power to draw upon.

This has been spoken to me for my husband and again and again. I repeat it to you. You are not immortal. You have to care for the body. I charge you in the name of the Lord, do not undertake to do too much. Be wise, and do trust in Jesus to do these things you cannot do with your mortal strength. You must have time to commune with God. And trust Him just as a child trusts its parents. He loves you. He wants you to expand in Him, to go lifted up with Him. Do not talk of the terrible condition of things to anyone. Tell it to Jesus, and then, oh, then believe, trust, and be not discouraged. God will give you victory upon victory, if you believe.

Dec. 3, 1891

Auckland, New Zealand

Dear Bro. Olsen:

I left my letter unfinished. The water became very rough, as, after leaving Samoa, a few days I could not write. We arrived at Auckland at 2 P.M. today. Several Brn. living in N. Z. came on the boat to meet us. We have, in the home of Edward Hare, just taken a lunch of oranges, bananas, and delicious strawberries. The contrast to the fare on the boat is very refreshing. It was meat, meat, prepared in every form, [and] fruit canned in tin, which I cannot eat. And aside from this, it left me but very little I could eat. But my rolls, which I obtained from the Sanitarium when I left Battle Creek, although ancient are sweet and good, better than all the variety of meats that they can furnish us on the steamer. I have purposed, as did Daniel, I will not eat their meat nor drink of their wine. I was some sick for the last two days, but I have not yet thrown up or discharged my cargo once. Is not that good for a three-weeks sail upon the water?

They have an appointment out for me to speak this evening. Our boat leaves at 6 o'clock A. M. We have just received letters from Eld. Daniells making an urgent request for us to lay over two weeks at Sydney which we think we will do. Willie will remain here to see Bro. Gates who is expected to meet us here today, but he has not yet arrived. It is not finally settled whether we will go on to Sydney and leave him or he will go on with us to Sydney.

I must now go to meeting. I intended to write Edson from here but a ride was planned for us and I could not well decline. Be sure and let Edson see this letter if possible, for I cannot write him.

Much love to you and your family. Love to Edson, Emma, my grandchildren, and Mary.

Lt 92, 1891

To the General Conference

[1891]

Dear Brethren:

I have presented before you matters which the Lord has shown me, and I have a warning to give to this body now assembled in Battle Creek. You are in danger from the fact that plans may be formed, ways may be devised, propositions may be followed that mean, not success, but defeat. I dare not let this conference close and those assembled return to their homes without bidding you to consider carefully every proposition that has been presented. Look well to every plan that has been proposed, and give not your Yea and Amen hastily, as I have heard from the lips of some men whose understanding is beclouded and they know not what is the character of the sentiments and propositions they are saying Amen to. Be

not carried away with proposals that appear innocent, when their end is disaster and a forfeiture of the favor of God. There is danger, and I sound the signal trumpet of warning.

God calls upon you to humble yourselves under His mighty hand and to confess your sins and put them away, and He will lift you up. Draw nigh to God, and He will draw nigh to you. Ministers, high and low, you have no time now to complain of your unsuccessful labor. Flee to Jesus, take hold of Him by living faith, lay hold of His strength, and make peace with Him. You have too great a desire for the praise of men. "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not as your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [Isaiah 55:6-9.] "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy" (mark the words); "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.] "Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, my highways shall be exalted. Behold, these shall come from afar; and lo, these from the North and the West; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion saith, The Lord hath forsaken me, my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." [Isaiah 49:7-16.]

Let not men exalt themselves and seek to carry through their ideas without the co-operation and sanction of the people of God. Your strong spirit, your loud, contemptuous speeches are out of harmony with Christ and His ways. O, had you made your voice to be heard on high, God has seen you smiting with the fist of wickedness. You must bear the divine credentials before you make decided movements to shape the working of God's cause. As surely as we believe in Christ, and do His will, not exalting self but walking in all humility of mind, so surely will the Lord be with us. But He despises your fierce spirit; He is

grieved with the hardness of your heart. Pray that He will give you a heart of flesh, a heart that can feel the sorrows of others, that can be touched with human woe. Pray that He will give you a heart that will not permit you to turn a deaf ear to the widow or the fatherless. Pray that you may have bowels of mercy for the poor, the infirm, and the oppressed. Pray that you may love justice and hate robbery and make no difference in the bestowal of your favors, except to consider the cases of the needy and the unfortunate. Then the promises recorded in (Isaiah 58) will be fulfilled to you, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not." [Isaiah 58:10, 11.]

But you will need to make straight paths for your feet, lest the lame be turned out of the way. We are surrounded by the lame and halting in the faith, and you are to help them, not by halting yourselves, but by standing like men who have been tried and proven and are firm as a rock to principle. I know that a work must be done for the people, or many will not be prepared to receive the light of the angel sent down from heaven to lighten the whole earth with his glory. Do not think that you will be found as vessels unto honor in the time of the latter rain, to receive the glory of God, if you are lifting up your souls unto vanity, speaking perverse things, in secret cherishing roots of bitterness brought from the conference at Minneapolis. The frown of God will certainly be upon every soul who cherishes and nurtures these roots of dissension, and possesses a spirit so unlike the spirit of Christ.

There is a work to be wrought in the heart of each one, that you may not sow tares. When the lips of the watchman are touched with a live coal from off the altar by the Lord of hosts, the trumpet will give a certain sound, very different from the sound we have hitherto heard. God has a living testimony for the world. This tame, lifeless sermonizing is not after God's order. I appeal to you, men in responsible positions, do not seek to meet the world's standard, to catch the world's ideas. Do not speak smooth things, prophesying deceit. The Comforter, the Holy Spirit of God, whom "the Father shall send in my name," said Christ, "shall convince the world of sin, of righteousness, and of judgment." [John 14:26; 16:8.] The ministers of the Lord are to "reprove, rebuke, exhort, with all long-suffering and doctrine." [2 Timothy 4:2.]

We have a heaven to gain and a hell to shun. We are under obligation as those who have made solemn vows to God and who have been commissioned as the messengers of Christ, as stewards of the mysteries of the grace of God, to declare faithfully the whole counsel of God. Ever remember that we are surrounded, encompassed, with a great cloud of witnesses, for the heavenly intelligences are looking upon us as ambassadors of the King of kings and Lord of lords. We have a right to lift the standard high. He who understands the dignity of our calling, the sacredness of our work, commands that we declare the message

with unshrinking heart. We may well humble ourselves under the mighty hand of God, or He will humble us, but if we walk modestly and humbly before the Lord, He will accept us.

The Lord looks with disfavor upon those who would please the men of the world, while at the same time they accuse those whom God is using and manifest a satanic disrespect toward those whom they should highly regard. The tenderness of spirit, the kindness, the courtesy, the refinement of feeling, that characterizes those who are learning in the school of Christ has passed doubt of the heart and life of many who think that God is using them. The True Witness says, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:4, 5.] If there were far more repenting and confessing and forsaking of sin, and less self-sufficiency and less self-boasting, we should see spiritual things more clearly. God desires that you come into vital connection with Himself, and then Christ will abide in the heart, and a pure flame of devotion will be kindled in the soul.

There has been a departure from God among us, and the zealous work of repentance and returning to our first love essential to restoration to God and regeneration of heart has not yet been done. Infidelity to God has been making its inroads in our ranks, for it is the fashion to depart from Christ and give place to skepticism. The cry of the heart has been, "We will not have this man to reign over us." [Luke 19:14.] Baal, Baal, is the choice. The religion of many among us will be the religion of apostate Israel, because they love their own way and forsake the way of the Lord. The true religion, the only religion of the Bible, that teaches forgiveness through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed. It has been denounced as leading to enthusiasm and fanaticism. Take it back while it is not too late for wrongs to be righted, for you have sinned against God. But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message that ever fell from human lips. What kind of a future is before us if we shall fail to come into the unity of the faith. When we are united in the unity for which Christ prayed, this long controversy, which has been kept up through satanic agency, will end, and we shall not see men framing plans after the order of the world because they have not spiritual eyesight to discern spiritual things. They now see men as trees walking, and they need the divine touch that they may see as God sees and work as Christ worked. Then will Zion's watchmen sound the trumpet in clearer, louder notes, for they will see the sword coming and realize the danger in which the people of God are placed.

There is no time now to range ourselves on the side of the transgressors of God's law, to see with their eyes, to hear with their ears, and to understand with their perverted senses. We must press together. We must become a unit, to be holy in life and pure in character. Let us no longer bow down to the idol of men's opinions, no longer be slaves to any shameful lust,

no longer bring a polluted offering to the Lord, a sin-stained soul, which is represented by the offerings of the Moabites and Amorites.

O, shall not repentance take the place of unbelief and rebellion? or shall this state of impenitence and blindness continue until it shall be said unto us, as to the cities that spurned the offered mercies of Christ in the days of His ministry, "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.]