

Ellen G. White 1883 Letters

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Andrews, J. N.

Healdsburg, California

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Dear Brother Andrews:

I have heretofore written you several letters and never sent them, so I attempt to write you again. I know your temperament is peculiar, and I have felt that you were not able even to bear the truth if it conflicted with your ideas. I met Brother Gardner and anticipated a visit with him to learn something in regard to Europe but was forced away from Oakland, unable to bear the coast climate. I hear nothing from brother [S. N.] Haskell in regard to Europe. He will be on this coast in about three weeks.

You remember I wrote you from Texas to obtain a wife before you returned to Europe. Do you suppose I would have given you such advice if I had had no light upon the matter? Be assured, no such counsel would have been given you without good reason. I was shown [that] you follow your own judgment and your own ideas altogether too tenaciously. If you were more willing to be counseled by those you should confide in and trust less to your own feelings and impressions, the result for yourself and for the cause of God would be far better.

I was shown that you made a mistake in starting to Europe without a companion. If you had, before starting, selected you a godly woman who could have been a mother to your children, you would have done a wise thing, and your usefulness would have been tenfold to what it has been.

You are not a domestic man. You were in no way qualified to take charge of your children; you were unprepared to manage these children and fill the place of father and mother to them. The advice, the caution, the care a young growing girl needs, you are ignorant of; and the comforts and conveniences you could have had in your domestic arrangement, you did not think of. Your mind and your thoughts had been given to other things. You needed many things you did not have which you could have easily obtained if you had had any experience and if there had been one who had a right to tell you how to arrange your housekeeping, not after the European customs but after American conveniences.

You felt you were a martyr missionary, but it was not so. In your letters your words were of that character that the impressions received by your brethren called out their sorrow and their sympathies for you. They would have plucked out their eyes for you.

Now, my dear and much respected brother, this is a weakness in your character which is your birthright, which has been a grievous hindrance to you through all your religious experience. The association of the two families, Stevens and Andrews, fostered this evil. You were too much blinded to the detriment of both families, but the tendency was strengthened to crave for sympathy, to love to be pitied, to be

regarded as one suffering privations, and as a martyr. This spirit has been with you and grown in you. Any who viewed matters as you did, who accepted your views and ideas of matters, were cherished as your best friends, while you were not drawn toward those who, from a sense of duty, differ from you in plans and the execution of them. You did not see and understand the nature, the cause, and [the] result of this trait in your character. It has strengthened in you a disposition to dwell upon your own self, to talk of your trials and of your troubles, and every time you have spoken of them you have regarded them in an intense light and your craving for sympathy has increased.

God did not decree that you should die, but the course you have pursued in following your own judgment and dwelling on your own impressions has been a species of fanaticism. God was not in it; you have magnified your own afflictions. You have seemed to take satisfaction in enshrouding yourself in clouds of gloom and talking over and over where others have done you wrong and where you have suffered in consequence. The enemy has magnified these matters before you until molehills have been increased to the proportion of mountains, and these imaginative sufferings have been a reality to you.

While you were living at Sister Harris', you had the same complaints to make. You thought you were enduring great privations, and the sympathies of many were drawn out in your behalf. They came to me with the matter, and my sympathies were awakened, but when I had an opportunity to learn the facts, I knew that there was a deception on your mind [and] that these feelings had no foundation in facts. It was a vivid imagination that had been cultivated and strengthened by sympathy of your friends who were not wise, who did not possess sanctified judgment. Your sympathetic friends have been worse to you than your enemies in their pity and sympathy to you. I know whereof I write.

Now if you go down into the grave, I do not want you should go down in a deception. I advised you not to go back to Europe without a wife. This was not from my own mind. The Lord knew what was best for you. I have been shown more recently that errors and mistakes would have been avoided had you pursued this course.

Your family is not as it should be. I was shown one who it were better had she never connected with you—Sister Oyen. She is self-confident; she has a high opinion of herself, and she takes the position in reference to you in many respects as a wife. How much better would it be for you if you had a good wife to care for you and perform the duties of a wife. The matter as it now stands is not right. This is not the person to help you. She accepts all you say; she credits all your imagining; she sympathizes with all your conversation in regard to your trials.

Now, Brother Andrews, this is a species of selfishness to keep your mind dwelling upon yourself. It is not at all like the apostle Paul, who was a man of infirmities, yet himself was the last subject of his thoughts. He had trials such as you have never experienced nor ever will be called upon to endure, and yet he turns away from these; he does not dwell upon them, but magnifies the grace of God.

Your wife was the subject of disease and death. Your grief was just as intense as all your other troubles. You hugged the grief to your bosom, you loved to dwell upon it, and you allowed your mind and thoughts to be selfishly occupied with your grief, and as a consequence your health suffered. Then your daughter's death was indeed a sad blow, but others have passed through the same under more trying

circumstances. You allowed this affliction to unman you; you dwelt upon it, you talked of it, you aggravated your soul over a matter you could not change or help. It was a sin to take any of these afflictions as you have done.

I know whereof I speak. If the mind is permitted to be clouded with grief, the food is not digested, and as a result the system is not well nourished.

As we are not our own, as we are bought with a price, it is the duty of every one who professes to be a Christian to keep his thoughts under the control of reason and oblige himself to be cheerful and happy. However bitter may be the cause of his grief, he should cultivate a spirit of rest and quietude in God. The restfulness which is in Christ Jesus, the peace of Christ, how precious, how healing its influence, how soothing to the oppressed soul! However dark his prospects, let him cherish a spirit to hope for good. While nothing is gained by despondency, much is lost. While cheerfulness and a calm resignation and peace will make others happy and healthy, it will be of the greatest benefit to one's self. Sadness and talking of disagreeable things is encouraging the disagreeable scenes, bringing back upon one's self the disagreeable effect. God wants us to forget all these—not look down but up, up!

Sadness deadens the circulation in the blood vessels and nerves, and also retards the action of the liver. It hinders the process of digestion and of nutrition and has a tendency to dry up the marrow of the whole system. You are a dyspeptic. Mental depression causes dyspepsia, and this aggravates the mental disorder, and unless you can be induced through change of some kind to be attracted away from yourself and from your complaints, you will cut short your life, and while you do live, [you will] be unable to think healthfully and to work healthfully. Your imagination will play you tricks, your fancy will lead you to wrong conclusions, your imagination will be diseased; you take for reality impressions in which there is no truth and for which there is no foundation.

You have been alone too much and yet you choose this rather than to be connected with others. If you had now some very light physical employment it would divert your thoughts from yourself and be of great advantage to you. It would not have been any injustice to your children if you had taken a good wife, but it would have been justice and mercy to them.

If those around you are of that class who do not seek to turn your conversation and the current of your thoughts, if they sympathize with all your impressions as if they were a reality, the less you have of the society of this class, the better. They are not your friends but your worst enemies. The Lord would have you be cheerful.

You have buried dead friends; so have I; but I dare not ask, "Why hast Thou cast me into the furnace? Why have I been afflicted again and again?" The answer comes back to me down along the lines, "What I do thou knowest not now, but thou shalt know afterwards." [John 13:7.]

God's purposes are often veiled in mystery; they are incomprehensible to finite minds; but He who sees the end from beginning knows better than we. What we need is to cleanse us from earthliness, to perfect our Christian character that the robe of Christ's righteousness shall be put upon us.

It has been unfortunate for your children in some respects that they had not a different element brought into their education. You have succeeded in binding them to yourself, but there are chapters in their experience they have not had opened to them which were essential for the makeup and development of their character. In some things you have not an evenly balanced mind; to reproduce these defects in your children would not be the best for them. You have not been wise in giving your children your mold of character by education. They ought to have had one who by right could correct their errors and at the same time lead them onward and upward to a purer and more perfect development of character.

You have been very anxious [that] your children should come up free from vicious habits which characterize the youth of this age; in this you have been successful; but you had not the ability to carry them forward and upward to thorough development of the ability God had given them.

Your caution has kept your son back; you have not allowed him to take responsibilities; you have not prepared the way that he should know how to work and use his own mind, while you should guide that mind. You had not the qualities in you to place the right mold upon his character so that he would feel his individual responsibility. You have taught him to rely upon you in the smaller matters as well as [the] larger until he is the shadow of yourself. And now, when he is a man in years, he is but a child as far as individual independence is concerned. You have not seen the necessity of his perfecting his experience by practice. Of course he will make mistakes in learning, but he will never learn unless he is trusted to do things, to think and to act and [to] feel that he is a responsible agent.

From the very first of your commencing your work in Europe, you ought to have had one connected with you who would dare to differ with you in your plans and the execution of them, if he saw defects and errors in these plans. There should have been some one with whom you could consult about the work in your home and in the cause of God. One man's mind and one man's judgment should not be woven through the entire work. You have been engrossed in study and books and have not duly considered [that] the one great and important part of your work was to allow and teach others to work with you. Lay upon them the burdens and care of very many things you have done yourself which have been extra draughts upon your precious strength, that have used up your vitality so that you had not the strength to devote to duties far more important. This was the course my husband pursued in many things.

Now, my dear brother, many of your sorrows and trials have occurred because of defects in your character and [the] manner of labor [that] has been presented before your mind; and you are so constituted that you could not bear that your course of action should be questioned, and you have thought it a personal injury done to you which has been the cause of your physical weakness and mental gloom; but, my brother, this is not in all respects the true light in which you should view this matter.

You have been censured many times unjustly; you have been counseled and entreated for your good, which by you has been construed into reproof. You have been too often inclined to think your opinion infallible, and your early experience in connection with early associates has deepened this opinion; and it has let you in later years to treat others, wiser even than yourself, as children in knowledge, especially where yourself was concerned. This has been your infirmity.

There have been your near and dear associates in your early experience who have flattered you, petted you, and construed your defects into virtues. Now these needed no strengthening, but to be depressed, to be held in check, to be reformed, which would have saved you many hours of suffering of mind and increased your usefulness in a great degree in the work and cause of God. I would send away the deception which has for long years enveloped your mind in darkness. Oh that I could send away this impression that you are continually suffering through the wrong course others have pursued towards you! Oh that you look away yourself, cease to bemoan yourself, and trust yourself fully and entirely in the hands of Jesus! Think of His love! Talk of His goodness and His mercy!

My dear brother, you should have been working to the end to have all about you do all they can do. Very many things you have continued to retain, and have done [the things] your son should have done, [so] that if you should, in the providence of God, leave the work, he could take it and carry it forward. You should, as well as every responsible man, be urging responsibilities upon others, that as the work extends, others can work as well as you.

God never designed that you should mold your son or any other man to work according to your peculiar style, but according to their own ability which God has given them. You have held things in Europe from advancing because you wanted them to go according to your plans and your ideas, and you have thought they had better not go at all than not follow the exact channel you had marked out. You should have done less yourself and taught your son how to work, how to take responsibilities. If there are mistakes made, kindly and patiently teach him how to improve. This is the very way to educate and bring up helpers in the work and cause of God so that your son and your brethren may be growing all the while in talent by improving the talent God has given them.

The work will not advance in Europe until there shall be men of different minds to affect different individuals. You are keeping the work encircled in your own arms, which will never do. It will not grow as God has designed it should. You have peculiarities that are detrimental to the advancement and healthy growth of the work. Unless it shall go in the channel you have marked out, you would not have it go at all.

Your concentrativeness has been carried to great lengths, to settle down in one groove, to wish to remain there undisturbed, although changes could be made for the better; yet disease has had the effect to make you regard with great reluctance any change, even though it would be better in every respect. You had certain plans and ideas that you were hoping to accomplish, and you could not seem to get your mind upon anything else. Those whose minds had not been on the strain as yours could see where great improvements could be made; but their counsel has appeared to you calculated to injure you and injure the work. You have been exceedingly pained because you thought they did not understand the matter as well as you, and you have not been inclined to follow the plans or to be advised to make any change in your manner of living or in your location or in your plans of operation. This is partially owing to disease and to an erroneous imagination.

A formal routine is to be avoided by all laborers in the work and cause of God. There has ever been a drawback in your labors in writing and preaching because if you could not have all things move forward

with perfection you would not have them move at all. And while you are getting ready to do something, the opportunity has passed for doing anything you hoped to do that would have resulted in great good in the advancement in the work. While we are getting ready to do a great work, if we are not prompt, the opportunity for doing a small work passes; a good work, if not so thorough and perfect, passes by and nothing at all is done, waiting to do everything by rule.

Oh how much has been lost through ministers getting ready to do some great thing by and by and neglecting to improve present opportunities of doing something, although it may appear small and crude! The love of approbation and praise should not be in the hearts of God's workmen. Human applause amounts to more harm than good; reaching but for human sympathy is another dangerous indulgence. It flatters, it deceives, it ruins. And all laborers should not be too exacting, [should] not make self a theme of thought and dwell upon their suffering. You see errors in your brethren; but if you are not responsible for these errors, you should not enshroud your soul in gloom and despondency.

You have too often sacrificed your own happiness because your brethren did not come up to your ideas of duty. You cannot drive them by forever dwelling upon their delinquencies. Their combativeness and opposition is at once raised. Dwell upon the perfection of Christ's character, making no allusion to them, and if they really love Jesus, they will be softened and subdued and will of themselves come into the right position.

My dear brother, you reproduce your trials and past grievances by talking of them. Sister Oyen listens to all these recitals and encourages the conversation by her abundant sympathy. She does you no good in this. Someone should be with you who will call your attention from yourself and from unpleasant subjects and introduce matters of a cheerful character. I tell you, God is not glorified by any such themes of conversation. You magnify your trials; you magnify your self-sacrifice; and magnify the errors of your brethren. "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report ... think on these things." [Philippians 4:8.] Look away to Jesus, the eternal reward, the immortal inheritance. There is a safe channel for our thoughts. We may think all we please here and with perfect safety.

It was a mistake in permitting you to go into the field, the important missionary field, alone. One or two more should have stood with you engaged in the work, not [to] be under your supervision, not [to] follow your ideas, but for you to counsel together and move harmoniously, [so] that the weak traits in the character might not have a predominating power upon the work in Europe, that each should move in perfect harmony with the other. But left as you have been, almost alone, you have felt that any division from your ideas and your plans was a wrong done you. You have pursued that plan of labor that no one could connect with you for they were not men after your own mind.

If you could find one or two who should accept all your plans and who should sympathize fully with your grievances, in your judgment they would be just the men for the place, but they would not be the wise laborers whom God would choose, for this class would ruin the work in Switzerland. Man seeth not as God seeth. He would connect with you kindhearted, true, earnest workers who would in all kindness differ from your plans and from your opinions and feelings from a sense of duty when they saw the

cause of God demand it. There should have been men of experience at this time fully qualified to be entrusted with the work, and these men should have been sharing the responsibilities, learning how to bear them. Everything you can make others do will be giving them intelligence in the work.

You have not wanted men should come to Europe, fearing they would not do the work just after your plan, and you would not trust them. This is not right. God did not want it thus. You see that your brethren do not do as you wish them to do. After you have done what you think is your duty to them, then you should go forward, trusting in the Lord to touch their hearts. You should not allow your spirit to grieve over their imperfections. By so doing you disqualify yourself for doing them good. If you pass along, doing your work given you of God, showing that you rely upon the Mighty One, [being] a sunshiny Christian, showing that you are living in the light of the Sun of Righteousness, that you are walking in the light as He is in the light, [you will see that] the trials you bemoan were designed for your good. If you have not profited by them, if they have not proved an advantage to you in many respects, it is because you have not received these adversities in the right spirit. God designed all these trials, not to discourage, but to develop a class of Christian virtues which seldom are seen in the sunshine of prosperity.

Faith, patience, forbearance, heavenly-mindedness, trust in your wise heavenly Father are the perfect blossoms which mature amidst clouds and disappointments and bereavements. God designs you and I should both know the discipline of adversity. [You are] not to mourn and distress your soul over the providence of God, but say from the heart, "It is good for me that I have been afflicted" [Psalm 119:71]; that you could from the heart say, "I have been deprived of earthly dependence that I might trust more continually in my Saviour."

It may seem that invincible forces are arrayed against you, but dare you look at these adverse powers? Look away and cry out, "Greater is He that I love and whom I serve than all the powers of darkness!" It is faith, trusting faith, that you need. As long as you are true to yourself, no adverse powers of earth or hell will be able to destroy your peace or make you unhappy. Your unhappiness is of your own creating. If you fear God, you need fear nothing else. Oh my brother, nine-tenths of all your trials are born of your imagination. There are thousands who have had far greater real troubles and have not made themselves unhappy over them, but maintained a cheerfulness in God.

Did the great apostle to the Gentiles make any real sacrifice when he exchanged Pharisaism for the gospel of Christ? We answer, No! With decided purpose he turned away from wealth and from friends and social distinction, from public honor, and from his kinsmen whom he loved fervently and earnestly. He chose to link his name and his destiny with that of a people he had regarded as low and the offscouring of all things; but for the sake of Christ he suffered the loss of all things.

His labors were more abundant than any of the disciples, his stripes above measure. He was beaten with rods, stoned, shipwrecked, in deaths oft. He was in peril by land and sea, in the city and in the wilderness, from robbers and from his own countrymen. He prosecuted his mission under continual infirmities, in painfulness, in weariness, in watchings often, in cold, in nakedness. When he became Paul the aged, and the crown of martyrdom was to be his, he was left almost alone. When he answered the

bloodthirsty Nero, no man stood with him, but all men forsook him, leaving him alone. But did Paul devote his precious time to the relation of his grievous abuses? No, he called the attention from himself to Jesus. He did not live for his own happiness, yet he was happy. Amid all his conflicts, that which he felt the keenest were trials brought him in consequence of false brethren; yet he presents a cheerful front. "I am filled with comfort, I am exceeding joyful in all our tribulation." [2 Corinthians 7:4.] And in the last days of his life, with a martyr's death in full view, he exclaims with satisfaction: "I have fought a good fight, I have finished my course, I have kept the faith." And fixing his eye upon the immortal future, which had been the grand, inspiring motive of his whole career, he adds, in full assurance of 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 then this man who had lived for others forgets himself—"and not to me only, but unto all them also that love his appearing." [2 Timothy 4:7, 8.] Oh noble man of faith!

God did not design [that] you should walk a path of loneliness and suffer privation in any respect, amid plenty. When you first went to Europe, the people did not understand you, and you did not understand them. Had you then had a good wife who understood the wants and means essential for the comforts of domestic life, you would have avoided great evils; but your ideas and your plans were strictly carried out to your inconvenience, to the hindrance of the work. You have not understood yourself, and some of a different tendency of mind should have been connected with you who would have given a more cheerful, hopeful, encouraging feature to the work. In connection with you, such an element would have placed an altogether different stamp upon the work in Switzerland, while it has been managed and carried almost solely by yourself. Should you through sickness or any cause be removed from it, it would be difficult for one to take it where you left it and place a different mold upon it.

God designs that more minds than one shall engage in this work. This missionary field needs a different element woven into the progress of the cause. If any changes are suggested where improvements can be made, it produces a most painful impression upon your mind. I am aware of this as I write, and I scarcely dare open to you that which has been opened to me, but in your last letter you asked me to give any light I had for Europe. How would I be clear if I did not comply with this request?

You have shut yourself within yourself. You think you know just how the work shall go, and your brethren in Switzerland will not now cooperate with any effort that you do not lead out in, fearing it would be disrespect to you; and you have not had the faculty to engage them in taking responsibilities in connection with you. You have felt that these brethren were not giving you aid and sympathy as they should, and they have not; but why? Because they have not been educated to do this and have not been drilled to help financially. Had they been instructed as they should have been from the first, the cause would today be self-sustaining; but it is not. Switzerland has to be carried by the American brethren; and your feelings are deeply grieved because all the means you desired have not come from your American brethren. Your very necessity was sufficient excuse for you to press your demands upon your brethren in Switzerland which, had it been done wisely, it would have been the best thing for the mission and for those who were accepting the truth. These brethren investing the means in the cause and in the work would have felt a greater personal interest in the work from the very fact they had invested something in it.

You have been liberal with your own means to aid others when you were not called upon, neither was it the best to do this. This has brought you into strait places, and then have come feelings that in America they had neglected you, while at the same time you have not plainly expressed your wants and made known your situation. There has not been all that prompt attention given to the situation on every occasion that ought to have been, but there has been no design to cripple your efforts for the want of means. God lays no sin to their charge for there has not been any wilful neglect.

Knowing your peculiarities of character, it was not wise to permit you to go to Europe alone to engage in the work. You follow impressions too much; you think your impressions are as the voice of God, when your impressions were not always infallible and safe to follow. You have not discernment of character. You worship intellect. If a man has learning, you place high hopes upon him if he embraces the truth. You will dispense to him means and will give him every advantage in influence, when he may use both to work against the cause of present truth and connect with those who would do us harm. You could not see and understand that Brother Repton was one who was not united with us in heart and soul. This man was allowed to draw largely from the treasury until it was exhausted—for what purpose? To carry out his own plans, to fulfill his own purposes. But very little good did he do in the missionary work. He was united with us when means were wanted, but his influence was strengthening others who had no interest with our work much of the time. For this reason you should have [had] the help of other brethren to supply this deficiency in your character—[this] want of discernment.

Those who have sent you aid from America, those who have given to you most liberally are the ones who stand as possessing superior piety and spiritual perfection; those who have sympathized with you the most have been reckoned as your very best friends. Now God places no such estimate upon these very persons you esteem so highly. Some of these very ones will move impulsively and be wrought up to do great things for poor, suffering Brother Andrews, while they will do great injustice to the worthy objects, Christ's little ones, humble children of God right in their midst.

Your feelings must not be regarded as infallible, and your impressions need to be criticized by other and clearer minds. You have had a great dread of any one coming from America, fearing they would question your labors and present some changes that should be made, when you should have greeted any help that was brought to you from your brethren as a godsend. When any proposition has been made for improvement in the work, you have not cooperated with them, but met them with "You do not understand the people in Switzerland and the people in England and Norway."

More missionaries must enter these fields and learn the wants of these fields. It has not been in the order of the Lord, when you first entered the field, that you should have so few to cooperate with you. It was not in His order that you should stand alone for reasons already given. It has not been in His order that one man's mind should plan and devise and execute the work to be done in these different fields of labor. He would have the several laborers in Europe [hold] council meetings together oft, as the brethren in America [do], advising and counseling and laying open the plans for criticism and for improvement that the work should not be narrowed and circumscribed to certain limits to bear a certain mold of one man's education and character. There should be perfect agreement in the work, and if there is but one man in Switzerland who understands the people of Switzerland, the General Conference

should select men who have ability to go to Europe and put themselves in the way of knowing the people in Switzerland, in England, and in Norway, and take the position of knowing every field of labor and having a general oversight of all. Switzerland is only one part of the great field, and the workers there are shut up so closely to themselves, as though that were the whole world; so with England and with Norway. There has not one-tenth been done that could have been accomplished had the efforts been more general and more extended.

Your fears, my dear Brother Andrews, have led you to neglect to present before your brethren the necessity of their doing all that was in their power to do and not rely upon help from America. They should have been educated long ago to self-denying, beneficent effort to carry forward the work in their own country. You have been so fearful that someone would think you wanted their means, you have neglected to educate them. Many feel no spirit of self-sacrifice, no burden of labor, and no special interest in the work. If anyone has been at liberty to connect with you, you have not felt at liberty to connect with them. You thought one more would add to the expense, and much time has been lost when you could avail yourself of opportunities to secure help. You have not done so. You have thought it unnecessary.

Now my dear brother, no longer must you feel thus; no longer must it be left for you to say what help shall come to Switzerland. Your feebleness is sufficient excuse for you to lay off these responsibilities. While the means to run these missions has been drawn from America, it was the duty devolving upon the General Conference to have a voice in the matter [as to] who should work in Switzerland, in England, and Norway. Much time has been lost in consequence of these fields not being sufficiently manned.

Christ sent out His disciples two and two. He connected an impulsive, bold, ardent Peter with the more mild and loving John. These men were diverse in character; one would reach a class that the other could not; where John might be wanting in decision, Peter would supply the deficiency. When Peter was rash and impetuous, John's patience, forbearance, and love would have an influence to counteract this spirit, which would do harm if not modified. God did not design that Peter should mold John to his ideas and his style of character; and He did not design that John should take Peter in hand; but He designed [that] both should exert an influence for good on each other and work together in perfect harmony, each blending together in their labor, each having a correcting influence over the other; each was to preserve his individuality and each labor according to his several ability.

There is where Elder [J. N.] Loughborough has made a great failure. His plans are the plans to a minutia; no one must have any plans of his own, but all must accept and work after his plans and follow his judgment if they worked at all. There was left no chance for other minds to plan and to execute.

Elder Matteson makes a similar mistake. He encircles the work; he is the center around which everything must revolve. He must place his mold upon everything. Every one of these is working from a wrong principle, and are not giving the Lord a chance to work through other minds and other talents. God wants these men to not take so much burden on themselves and give Him place to work through whom He will.

Elder [D. T.] Bourdeau should be in Europe. He was not right when there first, but there is work that he can do, and the way should be open before him not to connect with Elder Andrews, but to labor in some part of the field. If he will learn the lessons God designs he should, he will be qualified to put his ability to good use among his countrymen. The Lord will soon come to reckon with His servants. The doings and trusts of all will be scrutinized.

The brethren in Switzerland are far behind. They have let worldly interests separate their affections from God; they have not done the work they ought to have done in advancing the truth. The order of providence in relation to His people is advancement, progression. Continual advancement is the way of holiness, rising higher and higher in the knowledge and love of God.

According to the faith and obedience of God's people will be the fulfillment of His promise. God is unchangeable—the same yesterday, today, and forever. Faith must be exercised in all our prayers, for it has not lost its power, nor humble obedience its reward. If our brethren, who profess to believe the truth, would show their faith by their works, they would honor God and be enabled to convince many souls that they have the truth, for according to their faith and their obedience will they realize the fulfillment of the promises of God and be endowed with power from on high.

God has chosen a people out of the world. They are peculiarly distinguished and favored of God and will work the works of God. Time is short and our efforts will not be needed long in bringing souls to repentance. God has committed to His servants in Switzerland sacred trusts or talents which have not been put out to the exchangers; and the day of reckoning is not far distant when every slothful servant will receive as his works have been.

We are all of us responsible agents from the lowest unto the greatest, and all are invested with the goods of heaven. Light and truth are not to be hid under a bushel but [are] to shine forth and be reflected to others. The varied trusts are proportioned to our several capabilities. He has given to every man his work. Now there are those who can labor for the Master who have not done what they could have done in warning the world. God does not expect of any one talents which they cannot give. There has not been with many, any disposition to use their ability unselfishly in the upbuilding of our Redeemer's kingdom. There is needed, with some deep, earnest heart work, a consecration by the surrendering of the soul to God. Unless the root be holy there can be no sound fruit. There are men whom God calls upon to give themselves to God. He wants you all to be workers.

I call upon you, my brethren in Switzerland, to awaken to your solemn obligations. Those whose means, opportunities, and abilities are greatest have the greatest responsibilities. God calls upon you to put the same tact and sharpness and diligence into your work for Him that you put into your temporal matters. You ought, many of you, to be now experienced men in working in God's cause. How little have many of you invested, how little have you been willing to sacrifice! God will hold you accountable for souls who are in the darkness of error. You who have seen the light of present truth, put out this talent to the exchangers; labor with your whole souls to convert others to the truth. Work, all work as best you can. He does not expect the lowly, uneducated Christian to fight like the champion of faith. He does not expect from poverty the alms it has not to give; nor from the feeble, sick, and suffering the active

energies of those blessed with health. But spend no time in mourning that you cannot glorify God by talents He never gave you and for which you are not responsible. Though you may be restricted to the one talent, use that one well, and God will accept your efforts according to what man hath, and not according to what he hath not. Let not one remain idle, aspiring after great things in order to do great service, but do what you can with earnest fidelity.

I call upon you, my brethren and sisters in Switzerland, do the work resting upon you now, although it may be small in your sight; awaken to a sense of your solemn responsibility for the right employment of all your talents entrusted to you by the Lord. The rill does not say, I need not pursue this narrow course because I am not a river. The humble shrub need not say, I will not try to grow because I am not a forest tree. The lamp does not say, I will not shine because I am not a star; nor the star, I need not shine because I am not a sun. Oh let every one do all he can in his sphere and God asks no more.

But the work was represented to me as almost standing still in Switzerland when it should be grandly triumphant. Jesus has been shedding His light upon us age after age. One generation after another has been receiving additional light and truth, and these hereditary trusts put into the hands of His apostles have descended to us with increased light appropriate for our time.

What are you doing with this truth, ye hired servants of Jesus Christ? What are you doing in the vineyard? The Lord Jesus has paid you the wages of His own blood and His own sufferings to secure your willing services. Do you sense you are not your own, that your time is not your own? Your property is not your own, that you are bought with a price? You belong to Jesus Christ to work for Him, to suffer for Him, to deny self for His sake. Do you feel that all you have is a loan from the Master? That you are stewards of His grace? The humblest service, the lowliest gift may become consecrated if performed with a willing heart. God help you arise from your deathlike stupor and work for the salvation of your countrymen.

D. T. Bourdeau is far from being a perfect man; but he has an individuality, and he must labor very much in his own harness or he can do nothing. Now the laborers in Europe, England, Norway, and Switzerland should be counseled and advise with one another. Elder Loughborough will never advance the work very far in England. His narrow plans, his limited ideas, his mind concentrated on little mountains so much, he gives the wrong mold to the work. Oh how hard it is to overcome the traits of character and education received in childhood! How difficult to work out and away from self! How hard to not make our own individual ideas and our own plans infallible. God help us all to learn of Him, to have mutual esteem for one another and work with perfect harmony to the one great end to disseminate light.

The work in every field opened in Europe has been made to bear the impress of the men who opened them. In a degree this is as it should be, if these minds are evenly balanced. If their defects are to be reproduced, it is an error and will greatly retard the important work. In the first place these missionaries called of God should wheel into the service every available help possible, for time is short. Had you, my brother, worked more through an interpreter in the place of studying so much to speak the language, you would have been working your way into the hearts of the people and into the language too, and kept up better courage all the time.

Now, Elder [B. L.] Whitney is coming to Switzerland. Do not mark out his way and make him feel that he must look to you in all his movements. He must not follow the track you have passed over.

He must be left to bear the mold of God. He will, if humble and waiting upon God, understand the divine will concerning his work and mission. You have been long sick and feeble; you have viewed many things in an intense light. Now we do not want that Elder Whitney should fall into the same error. You have excused in a great degree the brethren in Switzerland from doing what they ought to have done long ago to make the work self-sustaining in Switzerland. Now we do not want this error should be reproduced in Brother Whitney's labors. You have concentrated your efforts mostly in one locality. Now this must not be acted over by Brother Whitney. Time is short; the message is to be carried to all nations, tongues, and people. You are now in feeble health and cannot endure exposure. Elder Whitney is young. Leave him as free as possible to seek counsel of God and do his work according to the ability which God has given him, even if it does not exactly meet your ideas.

We are none of us infallible, and none of us should allow himself to become set and exacting. Let every soul lift the weight he can. Let them release you of every responsibility they can. Let other minds devise and execute plans. God does not mean we shall be stereotyped in our ways and ideas. While we must rivet our souls to the eternal Rock, we must be continually laying upon this foundation gold, silver, and precious stones—a variety of material. Let every man work who can work. The very best general is not the one who does the most work himself, but one who will obtain the greatest amount of labor from others. Such generalship is greatly needed in Europe in order to make the work a grand success.

Lt 2, 1883

Whitney, B. L.

Healdsburg, California

March 30, 1883

Dear Brother [B. L.] Whitney:

I have sent you a letter containing some things which the Lord has shown me in regard to Elder [J. N.] Andrews. You can see by reading this letter that our own people have made mistakes in regard to Elder Andrews. Much means has been sent to this mission that is controlled by Elder Andrews. I believe he is sincere but through disease views things in a perverted light. His imagination is at fault.

At an early date in our Advent experience after the passing of the time in '44, then Elder Andrews was greatly deceived. His imagination and impressions and feelings were his guide and nearly ruined him. Could I have an interview with you, I would talk in regard to some things I will not write. Now Elder Andrews I highly respect, but his feelings and his imaginations must not rule you. You must not go to Europe to have Elder Andrews' head control your movements. He imagines things which have no foundation and in which there is no truth.

He has given the impression of great sufferings when he has endured no more than ordinary laborers in their first experience in this work. Many things have been sent to him while there were those close by the donors who were overlooked and neglected, who needed means far more than Elder Andrews. But from his earliest years he has been drawing on others for sympathy and he has continued to the present time to be sustained by the sympathy of his brethren and all connected with him; he has a diseased imagination. Those who are prompt to send him means whenever he thinks he needs it are to him the elect—precious in the sight of the Lord, and those he imagines are not fully in sympathy with all his imaginations he regards are not favored of God. Now all the feelings are the product of a diseased mind.

Many have asked, “Will Brother Andrews die?” I answer, “I think he will; and I could not pray for his life, for I consider he has held and is still holding the work in Switzerland.” It is most difficult to correct him and to change his plans or his course of action in anything. Should you propose to do this, as you will most surely have to do if God sends you to Europe, he will not regard you as his friend. If you pet all his ideas and sympathize with all his feelings, then you are the beloved of God, right in all respects. I tell you these things I know.

But I would caution you, Do not confine yourself to Switzerland, neither settle down to learn the French language, but become acquainted first with the condition of the whole European mission. Do not consider you are to be dictated to by Elder Andrews, Elder [J. N.] Loughborough or Elder [J. G.] Matteson. You are God’s man of opportunity. You must look to God and trust in God and learn of God and obtain an experience in prayer and faith that you have not yet obtained. God will help you if you rely wholly upon Him. He is to be your Teacher and your Guide.

After you have ascertained the situation of the field, then you will understand better how to labor and make your efforts tell at every stroke. But do not settle down to be molded by Elder A., Elder L., or Elder M. Not one of these is laboring to the best advantage. They carry out their ways and their plans, and their own peculiar traits of character are being conformed and strengthened and defects being reproduced in those who believe them to be perfect men. I have kept all the things written in my lengthy epistle to myself, and this is for your eyes and your wife’s eyes to trace alone.

I would advise you not to go into Elder Andrews’ family. Your wife is not a strong woman and must have careful consideration if she keeps able to work and have the care of her family. You must see [that] more and extra care does not come upon her.

A sympathy has been awakened for Elder Andrews that is not called for. The very ones who would make so great an excitement over him will permit those who are just as worthy to pass along without sympathy or pity. God is not in this great attention paid to one man. When I saw how the work had been held and the mold placed upon it in Switzerland, my heart was filled with anguish. While it is our duty to love and care for Elder Andrews, it is not our duty to deify him. It is not those who sympathize with him the most who are his best friends. It is not those who would concede to every proposition he may make that are being led and guided of the Lord. His sufferings have been very much of his own creating through his own course which he was determined to pursue.

Now, Brother Whitney, no one knows of this but yourself and my Willie [White] and Brother and Sister I. I do not want Elder Andrews injured, neither do I want the cause of God to bear the hindrance and the mold of his diseased imagination. Move cautiously. Sister Oyen should have no connection with Elder Andrews. She is self-conceited, full of self-importance, and is no help to Elder Andrews.

May God bless you and yours on your long journey and in your most difficult mission.

Lt 3, 1883

Smith, Uriah

Healdsburg, California

July 31, 1883

Dear Brother Smith:

I have been very, very sad to learn of Brother [C. W.] Stone's untimely death. I feel deeply over this sad ending of his life, and I have no evidence that he was prepared. I fear he had not a spotless character. The last letter I wrote to him was very pointed. I feared if he did not heed the testimony of the Spirit of God which had appealed to him so many times, that the Lord would not protect him from Satan's devices. The news has made my heart like lead. And a great fear comes over me that the Lord will not protect others who have so manifestly slighted His warnings.

I fear for you, my brother. I have the tenderest feelings of pity and respect for you, while I know you are steadily going into darkness; and if the light that is in thee be darkness, how great is that darkness! I see the very workings of the enemy I have been shown for years would come.

I had hoped to complete my last book and get it before the people that they might be warned of important events, but I shall not be able to complete the book before I go East.

This makes me more earnest, more anxious, in regard to you. I know that you are under a deception, and unless you break away from William Gage and others in no better condition, the Lord will let you go with them to your certain ruin; and unless you all change your position you will be left in darkness. I know where you stand. I know your danger, and I feel the worth of your soul. I do not want you should lose your crown. I have felt reluctant to write. I know when one is in the position you are in, truth is turned to error and light to darkness.

I have been waiting to see what you would do in putting in the paper something to vindicate the right. You have had ample time. I ask you, Would you, if you stood in the light, allow such statements as have been made in regard to my husband being dishonest, without correcting the matter and setting it right? Where are you, Brother Smith? Have the rebels obtained your sympathy and your confidence? Why do you not do justice by my husband's name and reputation? And why do you keep entirely silent and let the dragon roar? For myself I care not. My peace is not disturbed, but I do care for the watchmen whom God has placed on the walls of Zion who ought to give the trumpet a certain sound. You certainly ought

to do something for your own sake, for Christ's sake, for the truth's sake. Why do you not let the right appear? Why do you remain as silent as the dead? Is this the way you defend the truth? Have we not a right to expect something better of you than this?

You may say Sister White is stirred. I am stirred with deep sorrow for you. Well might Joshua challenge you, "Art thou for us, or for our adversaries?" Joshua 5:13. Truth will triumph. I expect these raids will be made against me till Christ comes. There is not an opposer of our faith but that makes Mrs. White his text. They begin to oppose the truth and then make a raid on me. What have I done? If evil, then let them bear witness of the evil. We have men here on this coast that are in communion with men on that end of the line—Cassidy, Swinnerton, Torr. These are active as the devil could make them.

Cassidy was reprov'd in testimony, and his wife said it was all true of him. He said it was all true of his wife. But they began to find fault with the testimony, and after he had nearly crushed the life out of the church in Petaluma, he left them because they passed a vote of censure upon him. Since that time he has made all manner of statements accusing my husband of dishonesty.

When Torr came to Petaluma, he followed close after Cassidy. Mrs. White was his theme. The Lord sent me to Petaluma and gave me a testimony of great power to bear. Torr was convicted. I stayed at his house, and he said he had seen and heard me and he was settled now that all these reports and statements were false. He felt very tender. I saw that he did not have family prayer. I urged myself forward, prayed with them and pled with them to pray morning and night with their children. He had taken the position that social meetings were not in the order of God—that family prayer was a non-essential. But his heart was melted under the power of the Spirit of God, and he urged me with tears to come and speak to them at Petaluma as often as I could. He said, "Maybe you do not know, Sister White, how we prize these visits. They are of great value to us—beyond estimate."

Well, Long's book came out and Green's book—these most weak and contemptible productions. I waited for you and others to speak of these, as you stood in the responsible positions you do as watchmen on the walls of Zion and should warn the people. As editor of the paper you have every means within your reach.

Now Torr has changed. He did not take up his duties. He did not follow the light. He seemed to enjoy the suggestions and statements of these tracts, and sent them everywhere. Next he was without an anchor, and he began to read Tom Paine and has come out an infidel. He says there is no personal devil—no pre-existence of Christ, no prayer is called for. He is sowing his seeds of death.

Brother [W. M.] Healey has broken up his partnership with him, for he has given up the Sabbath and is running his mill upon the Sabbath. Cassidy is seen in drinking saloons on the streets in Petaluma. These are the men who are set on fire of hell to make me appear in the worst light possible; and I—what have I done? I have borne the testimony God has given me to bear, which they both had light [that it] was from God, for His Spirit witnessed to the testimony; and when they refused the light and evidence, the Spirit of the Lord left them.

The time has come when if light is not cherished it leaves the one who rejects it in very dense darkness, and strong and startling developments are made quickly. Things move rapidly now. We are nearing the end. Why, I ask, is all this zeal against me? I have attended to my business given me of God. I have injured no one. I have spoken to the erring the words God has given me. Of course I could not compel them to hear. Those who had the benefit of Christ's labors were just as enraged against Him as the enemies are against me.

I have done only my duty. I have spoken because compelled to speak. They have not rejected me but Him who sent me—Him who has given me my work.

But I do feel so sorry that you should be so entangled with a party who has the spirit of the dragon. I am watched; every word I write is criticized; every move I make is commented upon. I attended the Southern camp meeting and went to Los Angeles and to San Jose, and these watchers, vultures, report that I am out of Healdsburg because they had got enough of me there. The friends at Healdsburg are my warmest, kindest, and best friends—only too glad to have me with them. When I go East, I expect it will be conjectured I am obliged to leave for they made it too hot for me here. These are the words that pass from lip to lip.

Now I want you to look candidly at these things. How much courage you have infused into this element and given the enemies of the truth to arise and make the raid they have on me, I cannot determine; you may never know till the judgment. I leave my work and its results until we gather about the great white throne. Do you see the Spirit of Christ in this watching, in these suspicions, in these conjectures, these suppositions? What right have they to suppose, to conjecture, to misinterpret my words, to misstate me as they do?

But there will be a class who loves just this kind of food. They are scavengers, not looking candidly to see what good my writings and my testimonies have done, but like Satan, the accuser of the brethren, [they are] looking to see what evil they can find, what mischief they can work, what word they can twist and put their wicked construction upon to make me a false prophet.

Do you train in this company or are you noncommittal—standing on neutral ground? Do you love these men who are tearing and devouring the flock and unsettling the faith of our brethren and sending them adrift, and using your name and influence to do this baleful work? Do you hear the voice of God speaking through them? Do you discover precious fruit that they bear? I see the same satanic spirit, only more plainly developed, that has been manifested the past forty years.

The Lord has given me words of reproof for William Gage. It was truth but he would not accept it. You have made this man your counselor. You linked up with one whose course of life has not been devoted or spiritual; in short, who never has known what the influence of the Spirit of God was upon the heart. And I warned you, because the Lord bade me do this. But you refused to hear—not my words but the Lord's words. You have chosen your way, and as the result you are in darkness. I know this to be the case. I sense your peril; I warn you again. Turn ye, turn ye, for why will ye die? Will you give sanction to the enemy? Will you prove an unfaithful sentinel and let the enemy into the camp? Will you prove untrue, or will you show yourself to be a man of God, fully on the Lord's side?

Suppose you and William Gage and the Marion party and Green and McLearn all unite your best efforts in seeking to make my testimonies of none effect. Suppose you try to make the people believe them to be untrue, and you do tear them out of the hearts of the people. What have you gained? What great good have you achieved? Will the people be more zealous, more circumspect? Will they be less worldly-minded? Will they be less licentious? Will they be more earnest in the faith?

You have seen the result of those who have tried this. You see that God has connected the testimonies with the work from its very rise. Tear them from the work and you tear the faith of God's people to pieces. Do you want to meet your work in the judgment? You may all do your utmost, and you will not prevail. If this work be of God, it will live and survive all the raids, all the Korah, Dathan, and Abiram disaffections, all the Jannes and Jambres assaults and resistance and apostasies. I grieve that such men as you give themselves to this work of the devil; that you should be found giving encouragement to this satanic dragon- spirit is too sad for me to contemplate.

I believe you will wrench yourself from this snare of Satan. But oh, for Christ's sake, cut loose from William Gage! Not that I think his case hopeless, but I know you darken counsel by words; you strengthen one another, for God has shown this to me. He is to you an agent of Satan. He has led your mind in a channel of doubt. He is at work under the cover and disguise. He has influenced you. You will deny this, but that makes no difference. That which the Lord has shown me I know is correct. You are in darkness and you and he are not light-bearers now in the office. Your influence is for evil. You are scattering from Christ and from the truth. Remember it is all written in the book, and you will meet the record of all these started doubts, this unbelief which is having a demoralizing influence in the office and everywhere, in a harvest you will not care to reap.

I wish you would come to the camp meetings. I know that it would be a blessing to you. If you follow the pattern you have started upon, you are as surely separating from God as others who have pursued the same course; but you are so blinded you cannot see it. Jesus loves you! All heaven is interested in your welfare.

You say you were willing Milton should come out to California where he would have a better opportunity to start again and take up Christian duties. Just as long as you remain where you are there is no hope for Milton. When his father comes to the light and takes his position squarely on the right side, then I have not a doubt but your son will have a strength to take his stand. But until this is done, I have no hope that anything we can do will move him. He knows just where you stand, and he is waiting to see what course his father is going to take.

Never was Satan working with greater zeal than now. He is an accuser of the brethren. He deludes. He casts his bewitching power upon minds and they seem mesmerized. Oh, that you could see! Oh, that you could understand and make your way at once to the light!

I feel an intense interest for you, that Satan shall not triumph over you. I want you to triumph over Satan. Oh, now break the fetters of the enemy. I tell you, in the fear of God, you are in imminent danger. You are preparing for yourself a harvest that you will not wish to reap. I want to say there is not a shade of dishonor that should rest upon my husband's name, and you know it. He scorned to do a dishonest

action. Lies may be sent afloat, now that he is dead, and you may stand by and see his name covered with reproach and blackness and make no effort to vindicate him who stood by your side for more than a score of years.

Is this as Christ would have it? You know that my husband was strictly, conscientiously honest. You certainly know this; then why do you keep silent and let the vultures tear his reputation to pieces, when you stand as editor of the Review, and have every means in your hands to vindicate his honor against the insinuations and the suggestions of these satanic agents? You could show a remarkable zeal to defend McLearn—of whose reputation you knew nothing—one who had done nothing for the cause of God and had made no sacrifices for the truth. But when my husband's lips are palsied by death, when he cannot answer for himself, when his brethren should vindicate his character, you are voiceless; you have nothing to say. Why cannot you speak, you who were associated with him in his work? Why do such men as Green and McLearn enlist your sympathy, unless the bewitching power of Satan through these agents has so bewildered you that you cannot discern between righteousness and truth, and error and deception?

I present this sharply as it is. I already have about one hundred pages prepared, and if no one moves, I shall do my duty and leave you to answer to God for the neglect of yours. Do you know, my dear brother, that the Lord wanted to save you from the very position you are in today, and that is the reason He sent you warnings and reproofs? The great light you have had, and the experience you have had in the work only make Satan more determined to delude and ensnare you and then drive you where he will. He knows that many love you and have confidence in you and will be brought into great perplexity and doubt and may, through your example, make shipwreck of faith. This is why I was so burdened.

The Lord gave me no rest day nor night until I wrote you at Battle Creek the warnings which you would not accept; that Gage treated in the frivolous, irreverent manner he did, which cast off all its solemn influence on many minds. And these very men, McLearn and Green, would never have ventured as they have but for the influence of William Gage and yourself. William Gage has worked under cover, in disguise. He is not a man who has ever had the fear of God strongly before him. And when you linked with him, you separated from God.

We have had several rebellions—Stephenson and Hall; Brinkerhoff and Snook and Carver—and now we have another of like character doing precisely as his former brethren have done. And we shall have just such disaffection to meet, just such rebellion, until the close of time. Some will go with these elements who have had great light and rich experiences, but who, because they did not follow the light, came to follow darkness and perished. I cannot endure the thought that Satan will succeed in overcoming you. The end is near. Will you break this power that has held you spellbound? Will you recover yourself out of the snare of Satan? Will you fall upon the Rock, Christ Jesus, and be broken? You must consider your position. You must change your course of action for you are separating farther and farther from God. God calls you to come up on higher and holier ground.

When you bind yourself in holy covenant to God, you will separate from idols and things unclean. The light you have had, the blessings you have received, the high and holy calling you have had, all forbid

that you should be in your present position, in bondage to unholy, unsanctified elements of the world or in friendship with the enemies of God. You are required to come out, to be separate and to maintain a holy character as a son of God. When you obey God you will have no fellowship with the unfruitful works of darkness. I feel deeply in earnest. I again appeal to you to take your stand on the side of Christ and humiliate your soul and disappoint the enemy. The people now who believe must know where you stand—what side you are on. Sacred obligations are resting upon you. How will you meet these claims? Again I entreat, break the chains of Satan. Be again a free man.

In love.

Lt 3a, 1883

Smith, Uriah

Healdsburg, California

July 31, 1883

Dear Brother Smith:

The very sad news of Elder [C. W.] Stone's sudden death has reached me today. It so overcame me I was unable to sit up much of any through the day. A terrible conviction forced itself upon me that he was not prepared; he had not washed his robes of character and made them white in the blood of the Lamb. But we leave him with the Lord who will judge righteously.

It is not wise to defer the preparation for eternity one day, no not an hour. This calamity speaks decidedly to every one of us to not neglect a vital connection with God. Satan is watching his chances to secure souls to himself, and unless we have God's protection, he will break forth in violence, and his angels will be set at work to do some marked mischief. The terrible tornadoes, the railroad disasters, the calamities at sea are because of Satan's wrath. The Lord does not work a miracle to protect those who are constantly working against Himself and strengthening the powers of darkness.

And this is only the beginning. Their hearts will not repent because they are fully set in them to do evil and that continually. These disasters, which should make men afraid, are now regarded only by those who fear for their own personal safety, themselves and those connected with them.

[Unfinished?]

Lt 5, 1883

Brethren

Battle Creek, Michigan

November 1883

Brethren:

Brethren, we are far behind in our missionary work, both at home and in foreign countries. We are a people who claim to believe solemn and sacred truth, and our works in proclaiming the truth should correspond to our profession. Great trouble will soon arise among the nations which will not cease until Jesus comes. The world is becoming more and more lawless. The churches are united in their efforts to restrict religious liberty. What are we as a people doing in this crisis? Are we purifying our souls by obedience to Christ's words? Are we humbling our hearts before God and confessing our sins? Are we seeking with earnestness and contrition of soul Him who is the source of our strength? Are we claiming the promises, believing that Jesus pardons our transgressions and forgives our sins? Are we educating ourselves to overcome all temptation to murmur and complain?

Brethren, as never before we need to press together, unitedly following with calm faith and confidence Him who has prepared His throne in the heavens and whose kingdom ruleth over all. God has not forsaken His people, and our strength lies in not forsaking Him. Christ died to redeem us. By the infinite price with which He ransomed us He has shown His love for us. He is not willing that any should perish, but that all should believe in Him and have eternal life.

With pity and compassion, with tender yearning, the Lord is looking upon His tempted and tried people. For a time the oppressors will be permitted to triumph over those who know God's holy commandments. All are given the same opportunity that was granted to the first great rebel to demonstrate the spirit that moves them to action. It is God's purpose that every one shall be tested and proved to see whether he will be loyal or disloyal to the laws which govern the kingdom of heaven. To the last, God permits Satan to reveal his character as a liar, an accuser, and a murderer. Thus the final [triumph] of his people is made more marked, more glorious, more full and complete. The words of the prophet will then be fulfilled, "The day of vengeance is in my heart, and the year of my redeemed is come." [Isaiah 63:4.] The song of God's people will be, "The Lord reigneth; let the people tremble: he sitteth between the cherubims, let the earth be moved. The Lord is great in Zion; he is high above his people." [Psalm 99:1, 2.]

Now and onward to the close of time the people of God should be wide-awake, not trusting in their own wisdom, but wholly in the wisdom of their Leader. They should set aside days for fasting and prayer. Entire abstinence from food should not be required, but they should deny themselves the food they usually enjoy and partake of [a] plain, simple diet. No one should lift up his soul unto vanity, walking in self-indulgence and pride, for this is a time that demands genuine humiliation and most earnest prayer. We are nearing the most important crisis that has ever come upon the world. If we are not wide-awake and watching, it will steal upon us as a thief. Satan is preparing to work through his human agencies in secrecy.

There is in our churches a decided want of love for Christ and for one another. Christlike simplicity is looked upon as weakness. There is little clear spiritual discernment. Wrongs remain unconfessed. The transgression condemned in the law of God is on the increase in our borders. Sin is cherished, and the result is hardness of heart. Because those who are handling sacred things do not walk in the light, that light is becoming darkness to them, and how great is that darkness. They are making strange mistakes in reading character. Men who do not possess moral worth are exalted, while those who are endeavoring

to seek the Lord and walk in His steps are not appreciated. This danger will become more and more apparent. We must awake to the perils that are opening around us. All Pharisaism, all self-righteousness must be separated from the soul. Then we shall realize that we need Christ's righteousness, and we shall accept it by faith.

In our conferences it is revealed that the brethren do not see eye to eye in understanding the Word of God. There is among us a manifest want of searching the Scriptures. We must know the reasons of our faith. The importance and solemnity of the scenes opening before us demand this, and on no account must the spirit of complaining be encouraged. Are you in danger of cherishing malice, bitterness, and wrath if plans are introduced that do not harmonize with your ideas? Is not this indulging a war spirit rather than a spirit of meekness and humility? Might you not better search the Scriptures together, with earnest prayer?

Ever we need to manifest kindness and true courtesy. We may have to plead most earnestly before legislative councils for the right to exercise independent judgment, to worship God according to the dictates of our conscience.

Thus in His providence God has designed that the claims of His Holy law shall be brought before men in the highest authority. But as we do all we can as men and women who are not ignorant of Satan's devices, we are to manifest no bitterness of feeling. Constantly we are to offer prayer for divine aid. It is God alone who can hold the four winds until the angels shall seal the servants of God in their foreheads.

The Lord will do a great work in the earth. Satan makes a determined effort to divide and scatter His people. He brings up side issues to divert minds from the important subjects which should engage our attention. Individually we are to feel the importance of uniting in the firm bonds of Christian fellowship. With one heart and mind we are to prepare for the conflict, with faith laying our petitions before the mercy seat. The throne of God is arched by the bow of promise, and the prayers offered in simplicity and faith will be heard. It is God's glory to answer the supplications of His people.

I have been instructed in regard to the danger of drawing apart. Let us leave to Satan and his agents the cruel world of accusing and faultfinding. Our work is to repent before God because of our unbelief and want of love for Him who died for us and for one another. The gold of love and faith is wanting in our ranks. Christ declares, "Nevertheless, I have somewhat against thee, because thou hast left thy first love." [Revelation 2:4.]

Many are holding the truth only with the tips of their fingers. They have had great light and many privileges. Like Capernaum they have been exalted to heaven in this respect. In the time of test and trial that is approaching, they will become apostates unless they put away their pride and self-confidence, unless they have an entire transformation of character.

Lt 6, 1883

Andrews, R. F.

1883

Dear Brother:

The conversation we had has left a disagreeable impression upon my mind. Do not think me severe in my remarks in regard to the Chicago mission. You spoke with great satisfaction about the way the mission was carried forward: that Brother Thompson and those connected with him were willing to do any way to get along; that they had a little bit of a room in a loft, and there they were preparing their food and were doing a good work in the most economical way.

Your ideas are not correct. The light which God has given us, precious above the price of silver and gold, is to go forth in a manner to give character to the work.

These brethren are not above the infirmities of humanity, and unless attention is given to the health of their bodies, their work must be greatly embarrassed. Those who stand at the head of the work and fill responsible positions should not permit such things to exist. They should educate the people to give of their means that no such pinched want should be experienced by the workers. As the stewards of God, the responsibility rests upon men to see that one or two do not have all the sacrificing to do, while others are ease-loving, eating, drinking, and dressing without thought of these sacred missions or of their own duty with reference to them.

I have been shown, Elder Andrews, that you do not take a right view of the work; you do not realize its importance. You have failed to bring the people up and to educate them in the true spirit of self-sacrifice and devotion. You have feared to urge duty upon wealthy men. And when you have made a feeble effort in the right direction, and they begin to make excuses and to find a little fault with some one in regard to the management of the work to cover their own selfishness, the impression is left upon your mind that perhaps it is so; and this subterfuge, which has worked in them the seeds of doubt and unbelief, has taken root in your own heart. Seeing this, they turned it to their account and learned just how to treat your efforts.

When they were encouraging doubt and unbelief in regard to the testimonies, you have not done what you should have done to uproot this. You should have shown them that Satan was always picking flaws and criticizing and accusing the brethren, questioning and laying reproach upon the brethren, and that it was unsafe to be in any such a position.

This same kind of work was carried on in Oregon and Washington Territory until the truth was quenched in many hearts. We should give this spirit no quarter for it is death to any church and death to any that indulge in it; and it makes Satan glad.

My brother, you have not taken a course to encourage men to give themselves to the ministry. In the place of bringing the work down to a low figure, it is your duty to bring up the minds of people to understand that the "laborer is worthy of his hire." [Luke 10:7.] And if these men feel the missionary spirit, they will economize in every way possible that they may have it in their power to help these missionaries.

The churches need to be impressed with the fact that the duty is resting upon them to give to the cause of God, to be true, and to deal honestly with God and not to be guilty of the worst kind of robbery, that of robbing God of tithes and offerings; and when settlements are made, not to force the workers to accept small remuneration because there is a want of money in the treasury. Many have been defrauded of their just dues in this way, and it is just as criminal before God as for one to keep back the wages of those who are employed in any other regular business.

There are many who want to go out and labor in our several conferences—who have ability, but no courage—because they must have means to support their families. It is the worst kind of generalship to allow conferences to stand still or to fail to settle their honest debts. There is a great deal of this done, and wherever it is done, God is displeased. If the president does his duty and the laborers do theirs, impressing upon the minds of the people in the various fields and churches where they labor the character of the crime of robbing God of tithes and offerings; and if these laborers have the true spirit of devotion and a burden for the work, God will make their labors a blessing to the people, and fruit will be seen as the results of their toils.

The ministers have failed greatly in their duty to so labor with the churches. They should have educated, trained, and disciplined the people to be workers in the cause of God. There is important work to be done aside from the work of preaching. It is to build up, elevate, and bring every member of the church into working order. Had this been done as God designed it should be, there would be many more in the field as laborers than there are now. And furthermore, if the ministers in the churches would do their duty to educate every church member, rich and poor, to accept and work after the Lord's plan to give of his substance as God has prospered him, there would be a full treasury to pay the honest debts of the workers. And this would greatly advance the missionary effort in all our borders.

God has shown me that many souls are in danger of eternal ruin through selfishness and worldliness. And the watchmen are guilty because of neglecting their duty; they do not watch for souls as they that must give account, and this Satan is exulting to see. How successfully he controls the minds of men! And how wonderfully he works through the very ones that think themselves devoted to the work of God, to cause them to neglect to warn, to reprove, to exhort with all longsuffering and doctrine! This is a branch of the work neglected by the ministers, and God will hold them responsible.

It is not God's order that someone should follow after those who do not do their duty and bind off their unfinished work. It is not the duty of the conference to be at the extra expense of employing other laborers to follow after and pick up the dropped stitches of these negligent workers. It is the duty of the president of the conference to have an oversight of the laborers and their work and to teach them to be faithful in these things, for no church can prosper that is robbing God.

The spiritual dearth in our churches is frequently the result of an alarming prevalence of selfishness in their midst; and for this cause their eyes cannot be single to the glory of God. Their selfish, worldly pursuits and schemes have interposed between them and their God. These are double-minded, clinging to the world, fearing if they should let it go, the Lord would cease to care any longer for them. And so they will take care for themselves—anxious, troubled, distressed for themselves, holding to their large

farms and adding more, robbing God in tithes and offerings so that God's work is crippled on every hand.

Such a showing in your conference testifies that you are not laboring as the apostle Paul labored: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Does the Word leave this mark in us? If not, then we do not bear the divine credentials. "Whom we preach, warning every man, and teaching every man, in all wisdom; that we may present every man perfect in Christ Jesus." Colossians 1:25-28.

Here is something that is of more importance than every earthly consideration. Men are to be educated; men are to be taught in all wisdom. Have these ministers that connection with God, that separation from the world and worldly ambition and worldly lust? Have they that close walk with their God that by faith they can give the right mold to the ones for whom they labor? "Whereunto," says Paul, "I also labor, striving according to his working, which worketh in me mightily." [Verse 29.]

This should be the experience of every minister of Jesus Christ. And for the want of this kind of labor the churches are destitute of the power and grace of God. The day of the Lord is coming on apace, and the people are not getting ready for it, to stand in the day of His appearing. It is in this day of His preparation that He will work a strange work upon the earth. The church has within its borders cold, worldly, sensual men and women. Where is our faith, what is our calling, what is the fruit of our labors? The presidents of our conferences are so fearful that some one else will be preferred before them [that] they bar the way against the introduction of other talents; and God's displeasure is kindled against this spirit.

Men who have the true missionary spirit, humbly engaged in their work, have to meet and labor against this condition of things resulting from the careless and half-hearted course of those ministers who preach but do not labor to keep the churches in order and to faithfully discharge those other duties which are not agreeable to do. They endure privation, hardships, and rebuffs, that the work may advance and prosper, while others seem to think that their faithfulness is an encroachment upon their labors, and they stand back and fold their hands and render no assistance. The converting power of God should come upon these ministers. Then there will be hope for the churches, and their labors will improve. Give humble men your support and encouragement if they consent to accept the work of picking up your dropped stitches. They will have their reward at last, though they receive no credit in this life.

Brother Sawyer made no complaint to me, but I told him not to present himself before the conference in clothes that were not at all decent. He told me that he had no money to buy clothes. I then investigated the case and drew out facts from him of the wages he had received. He was working fully as hard as yourself and in not near as agreeable [a] business, for his labors were more taxing and less appreciated; but these things were not taken into consideration in the settlement. Now I present this one case to

represent your true condition as it is and to impress you with the state of things as they are in your conference as they were presented to me.

You have neglected an important part of your work as a president of a conference. You have not educated the people to work with all their means and abilities, engaging all their earthly powers in the cause of God. You have been raising a family when you should have been bringing many sons and daughters to God. You have been hedging up your own way, as many of our ministers are doing, in which they show their great want of wisdom and the possession of that true missionary spirit to deny self, lift the cross, and push the work of the Master.

Should your ideas be narrowing instead of broadening and enlarging? Yet this has been the case. You have had secular interests which have taxed you both mentally and physically, exhausting those powers which should have been given without reserve to the work of God.

But what need have I to present this, and more than this, to you? Have I not presented this matter before you in the conference and urged it upon ministers and presidents? You have not been faithful in your conference; while you have tied men to yourself, you have not united them to the self-sacrificing Redeemer. You have not harnessed them to the car of progress. Your conference is in a deplorable condition, all for the want of a thorough-going, judicious minister who will bind off the edges that his work may not ravel out and present an unpolished appearance.

Yours is not the only conference that is in this condition. The condition of Iowa makes angels weep; Wisconsin is years behind; and Illinois, in some respects, is at loose ends. The ministers that ought to be encouraged in the field have no inducement. They cannot live upon the small wages allowed them. The Word of God declares, "The hire of your laborers are kept back by fraud." [James 5:4.] This is generally understood to apply to wealthy men who employ servants and do not pay them for their labor; but it means more than this; it applies with great force to those that are enlightened by the Spirit of God, who act out and work in any degree upon the same principle that these men do in hiring servants to do their work, and then grind them down to the lowest price.

There has been work you ought to have done that you have not done: to preach the truth everywhere just as it is, pleasant or unpleasant: to impress upon the churches and individuals their God-given responsibilities in tithes and offerings, in selling, and giving alms; impressing them that God had entrusted them with means that must be used to advance His work, that they were handling the Lord's money.

The question is asked, "Will a man rob God?" And the reply comes, just as it will come from the conference over which you have presided, "Wherein have we robbed thee?" The answer comes from God's messenger, "In tithes and offerings. Ye are cursed with a curse: ... even this whole nation." [Malachi 3:8, 9.] The same sacred obligation rests upon you and upon the people.

You have not done your duty as an overseer of the churches of God in Illinois. You have abilities, but home cares and home responsibilities have borne heavily upon you. These things hedge you about so that it makes it almost an impossibility for you to use your tact, your ability, and strength, to the great

work entrusted to you. Ministers who fill their houses with children take cares upon themselves which God never designed they should. The management of these self-imposed burdens detracts from their usefulness, their devotion, their time, and their duties in the service of God.

All this is because they do not feel the necessity of having their works correspond with their faith. The cause of the Lord does not stand before them as the all-important thing. They do not see that it demands the entire manhood. His work is not made the highest and holiest of all; self and selfish plans, and the execution of them, interpose between them and God's holy work. And the children come forth from your management showing deficiency in training and molding of character. The churches are suffering from the same management. Stitches are dropped all along the way and not carefully picked up and kept up.

Oh my brother, there is work for you to do. It is a solemn thing to die, but it is a far more solemn thing to live. Your ideas are not high, devoted, broad, and noble. The whole conference feels the want of an education that they do not possess. There are men that would come up to the help of the Lord if they only had someone to lead the way.

There are grumblers, murmurers, and skeptics, and your labors have not been of that character to produce a healthy state of things in the conference. Unbelief has not been suppressed and faith encouraged in the "Testimonies." A high state of spirituality has not existed, therefore spiritual things have not been discerned. There is a great want of spirituality, devotion, self-sacrifice, and self-consecration to the work for these times as they are. What can be done for the people? What can be done for the president? Under the present administration there will not be much change for the better; things will not be placed on a much better basis while murmurings in regard to the General Conference and excuses for the neglect of duty are encouraged rather than repressed. I mourn for you, a man possessing ability and yet so little advancement to show in your conference.

You have robbed the workers of their just dues by the small amount you have granted them. You have belittled the sacred work of God. The ministers have had to suffer in consequence of your not doing your duty to them and to the churches. You wanted to please and not incur displeasure. But you have incurred the displeasure of the Chief Shepherd for you have, both by precept and example, allowed the people to do wrong. What can be done in this matter? What can be done?

Will the ministers awake? Will the presidents take the "Testimonies" of mercy which God has given them? Will they do something, and do it now? Will they heed the prayer of Jesus, "I sanctify myself that they may be sanctified"? [John 17:19.] Generally, the people rise no higher than the minister or the president. If he is a devoted man, losing self and selfish interest in Jesus Christ, his example will have a telling power in that direction on the people.

There was neglect anciently on the part of Israel. God established them in the land of Canaan and said, "I will never leave thee nor forsake thee" [Hebrews 13:5], but there was to be an aggressive warfare carried on between them and the inhabitants of the land. His words to Joshua were, "And there remaineth yet very much land to be possessed." [Joshua 13:1.] This was a rebuke to them. God would have had this land filled with His own people who loved and feared Him, but to their shame the land was

not taken up, and the idolatrous Canaanites were permitted to come in and gain strength until God's name became less and less a power in their midst and His glory less and less manifested with them. This applies in one sense to Illinois, Iowa, Wisconsin, and many other states where there has been time enough and enough of opportunities to have extended the truth and to have made it a power to lead the churches up to God. He has entrusted you with capital, might, means, and intellect. He has given you opportunities and privileges, but these presidents have not had the devotion, the wisdom, courage, and unswerving fidelity to make the most of these blessings, to plant the cross of Christ in triumph in their conferences.

Had the president of Illinois Conference counselled, encouraged, and sustained the ministers there, and had they labored with wise generalship and devotion, souls might have been saved that are now in the ranks of Satan. They might have been keeping the Sabbath today. This is so in every conference to a greater or less degree, but it is especially so in the Illinois Conference. God pity the people, is my prayer.

The field is the world. There has been in several of these conferences a spirit of jealousy, a desire to stand ahead. And influences have been shut away from them that God would have blessed them with had they only prized them and put self and self-honor and love of supremacy out of their hearts and out of their borders.

Should the proposition be made either in the conference of Wisconsin or Illinois to change gifts, there would be a spirit that would spring into life among the churches and oppose it. They know that there needs to be a work done that has not been done. If the attitude of the president is an unsanctified one, if it is selfish and self-serving, then he will have an influence to gather sympathy and to excite [in the churches] the spirit of faultfinding and complaining about general decisions. [They will] make the matters just as hard for the conference as they can, giving the impression that the conference is unjust. A man can absorb a sympathy to himself that has not its origin in the love of Christ but in an unsanctified disposition to carry the matter through, as though injustice had been done to the president.

I was shown that had these men been consecrated manifestly to the work, had they been wise, sanctified workers for God, they would have had eyesight to discern the situation and to understand that there must come a different element into the conference that it might receive a different mold than that they were giving it. But the presidents and ministers who are standing as watchmen on the walls of Zion have not watched and [have not] been preparing with unswerving fidelity to give the warnings to the people. They have needed their own eyes anointed with eyesalve. The enemy has worked surprisingly in their midst; but they are as blind men and discern it not. Thus it has been with the conferences in Illinois, in Wisconsin, and in Iowa. Soothing powders have been given to the people, with a few exceptions. They are not aroused; they are not alarmed; they are not making ready for the day of the Lord; they are asleep, and the people are asleep. The day, the day of God's wrath is upon us.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." Isaiah 58:1.

Wake up, wake up, brethren; make decided moves for God! We are in the day of God's preparation, and yet you are asleep.

Elder Andrews, health reform is one branch of the work, and while you have stood indifferent to this point, you have been backsliding. You have a work to do to subdue your sensual passions and control your appetite. God has spoken on this point, and while you do as you do, you show to the people that the "Testimonies" have no influence upon you.

Lt 7, 1883

Kellogg, Henry W.

1883

H. W. Kellogg:

The Lord has been letting light shine upon His people. Brother Henry Kellogg, the Lord would have you occupy a different position. Take less responsibility and have less of larger things to attend to and cultivate habits of order, of neatness, looking after the littles, stopping the leaks.

But one point was shown me as a marked defect in your character. You are not kind and courteous to all employed, as one in your position should be. Those who deal with minds should ever be kind. You have almost completely weaned yourself from the workers in the office because you are not kind and courteous as God would have you to be. Some will not love you if you pursue a straightforward course and do not justify their wrongs; but if this integrity with an eye single to God's glory is pursued, you will have enemies, while at the same time you will have strong friends.

The apostle Paul exhorts, be gentle unto all men. [2 Timothy 2:24.] The outsiders must not see in you sharp traits of character which will leave a reproach upon your holy faith. In your position you are giving sermons daily. Your character should be after the divine Model, manifesting a spirit of kindness and love.

Come close to young men under your charge; love them; treat them tenderly; they are the purchase of the blood of Christ. Remember that in every word that proceeds from your lips there may be a barbed arrow in the tone or in the ideas expressed.

You want the love of Jesus in your heart that will flow out of your heart through your lips; and in your attitude to others, love, mercy, and truth are attributes you must cultivate daily. In order to do this you must become a faithful worker in the church. Your position requires it. You cannot fill your position to God's acceptance unless you are an active, working Christian, for your example will be an encouragement to others to do as you do.

God wants you to take a higher position, in love. You can do it. Never command, but direct, advise. This is your duty as God's servant. Win souls. Win the confidence of the young and those who labor in connection with the work.

You do not meet the requirements of God. God demands not merely a business service for which you are paid, but a personal service as Christ's servant. It is not enough that men give their means; He

requires that they give themselves unreservedly to His service. God desires a personal service, whatever may be one's business and calling. Vicarious service in giving our substance is not enough, for this does not meet the requirement of God.

There is a responsibility resting upon you, my brother, that you have not met. You must not be a passive receiver; you must give out the light received from the throne of grace. The earth receives light and heat and rain and dew and testifies of the same in the yielding harvest, in the fruits, grains, and flowers. The same with yourself. The cause of Christ must be advanced. Souls must be saved through your instrumentality. The command is double: to be hearers and doers of the Word. Receive not only yourself, but impart to others the precious gift. Take it to your home; let it be diffused there. Take it to the office, and let the light shine forth there in kindly, considerate words. Praise rather than censure; direct but not command.

First be assured of your acceptance with Christ, then plead in faith that you may be sanctified, qualified for your work that you may be prepared to do it, feeling that you are under [a] sacred commission to let your light shine. Let the Christian principles be revealed in your words, in your spirit.

You are God's missionary, not to go to foreign lands, but to labor earnestly, prayerfully, lovingly for your workmen with whom you are connected. They need converting grace as much as the far-off heathen. While some may have to go to the ends of the earth, God has a field for home missionaries.

Opportunities have been lost that you might have improved. There are possibilities for work to be done by you for Jesus that you have never dreamed of. A Christian is a Christ-like man, a Christ-like woman who is active in God's service, who is present at the social meeting, whose presence will encourage others also. Religion does not consist in works, but religion works; it is not dormant. The pure religion of Jesus is the fountain from which flow streams of charity, love, self-sacrifice. If ye love Me, ye will do the works of my Father, is the lesson Jesus sought to impress upon the minds of His disciples. There is a great deal of shirking responsibilities in religious life which God condemns.

With the love of Christ in the heart, the lips will utter His praise and magnify His name. There will be a pressure upon the soul filled with Christ's love. "Woe is me if I preach not the gospel." This is not applicable to the pulpit alone, but to every true child of promise. If we have received pardoning grace, this is our warrant to present in word and action this unspeakable love to those with whom we are connected.

It is your duty now to be sentinel over yourself to win affection, not by conceding one principle of truth, but in exemplifying Christ, in being considerate, in being kind, in avoiding everything that savors of dictatorial authority. Show in words, in actions that you love the workers, every soul of them, because they are the purchase of the blood of Christ. You must change your spirit of sharpness. You must show Christ in all your deeds, not let any cause be given to say of you that you are dishonest or a sharper. God has lent you talents to be used. You have been almost as it were an idler in the church. You are apt to place too large an estimate upon giving, and we undervalue the personal notice, attention and ministry which money cannot procure.

Satan is at work constantly to ruin souls; he tempts the youth, he tempts all engaged in the office; but let no temptation come through you. Discourage no one; provoke no one. Things will go wrong with every one; sadness and discouragement press every soul; then a personal presence, a friend who will comfort and impart strength, will turn back the darts of the enemy that are aimed to destroy. Christian friends are not half as plentiful as they should be. In hours of temptation, in a crisis, what a value is a true friend! Satan at such times sends along his agents to cause the trembling limbs to stumble; but the true friends who will counsel, who will impart magnetic hopefulness, the calming faith that uplifts the soul—oh, such help is worth more than precious pearls!

God wants you to come into more sympathetic personal relations with those connected as workers in the office. Be true to those souls; love them and do not wound their souls with sharp orders or sharp reproofs. This must be overcome. You must discipline yourself. Be firm, decided, unyielding, but courteous, kind, and Christ-like. Let your voice be oftener heard kindly, with hope melting with tenderness, trembling with love. The kind, thoughtful, sympathetic, personal effort has wrought miracles. It is this the office needs in great abundance. Remember you are working for eternity. We must meet all these souls we are brought in contact with in the judgment. What impressions have we given them as Christ's representatives? Let only sweet, fragrant odor be diffused.

God wants you, Brother Kellogg, to use the ability he has given you, not merely as a business manager, but as one who can put out his talents to the exchangers. Glorify God, exercise your ability in meeting. Let the conscientious fear of God be upon you in all your business transactions. What a door of usefulness is open before you to lead the young to Jesus! Show yourself a friend to the young by showing a regard for them, an interest in them.

God requires [that] one in your position should be wholly dedicated to Himself; this is just as essential in your position as for the minister who carries the Word of life to the people. The Word of God enjoins upon every soul who follows Christ, "whether ye eat or drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 10:31.] The minister's mind is directed in one channel that encourages devotion and consecration and sanctification.

In your position you are exposed to numerous temptations, exposed to the atmosphere which surrounds souls that is poisonous to the health of spirituality. In the first place you must be in the world and yet not of the world. You must stand at your post of duty, guarding the interests of the institution that it shall not be lost by unprincipled men, and yet not become unprincipled yourself. You are working from a different standpoint than the worldling. God's cause will not be honored or advanced by any sharp dealing because this is the world's custom. You must make a business of serving God.

While in the world you are not to live as they live and practice dishonesty and sharpness in deal, because this is the world's custom. God's sons and daughters must show they are of heavenly extraction. The great man in God's sight is he who, in the midst of crowds, of cares, and financial pressure, keeps his soul unpoluted, unstained, without one blot of worldly pollution.

Firmly relying upon God by prayer and faith, the soul will stand firm in moral independence, yet with perfect kindness, love, and goodness.

The temptations of society are met and resisted, communion is maintained with God, and the communication between your soul and God enables you to transmit to others, through your social relations, the choicest blessings which Heaven has to bestow. These will be trying positions to maintain. Wrongs and prejudices existing in society, in the church, and in those working in the office, will have to be met, which no Christian can sanction without losing the favor of God. While he seeks to set these things right, he has a power behind him, for the Lord of hosts is his rearward.

Exact and impartial justice will be seen in all his dealings, but his duty does not end here. God requires more. He demands of you to love as Christ has loved souls. He demands of you compassion for the suffering, the erring, those who are subject to Satan's temptations. He demands of you kindness, courtesy to even the unfortunate, a generous consideration of the feelings of others. These are men who have trouble. Young who have supposed grievances, whether they are fancied or real, are in trouble and need help, and God lays you under obligation not to cut and wound, but to help them. The Spirit of Jesus must be seen in your life, in your character, in your administrations toward all—unbelievers and those who are followers of Christ.

My brother, we are working for time and for eternity. You must so order your intercourse and deal with the world as to secure for yourself a calm, hallowed peace, while you leave a record behind of godly example that your good will not be justly evil spoken of.

You have a work to do, changes to make in your business life, in your religious life, or you will not stand around the great white throne with a spotless record. God has a work for you to do in the church, or you will not be a living stone, but a dead, lifeless stone. You must cultivate the same spirit of tender love, you must cherish kindly affection for all you associate with in your particular labor in the office and your business associations in the world.

[You are] not to pattern the evils which you see, but to guard jealously your own spirit lest you manifest unsanctified traits of character. Take time to pray; take time to help in the church, to show a good example in this respect, and you will find your own social life will be much happier. There is no man who would appreciate the blessings of God more than yourself, but you have thought that the special blessing of God was not for you. But it is for you, and you must not be content without it. You must surrender yourself to God. He has a more high and noble work for you to do.

Be frank and open in all your work with your brethren. Counsel together. Make no move without counselling with your brethren and then taking God into your council. Jesus will preside in your council meetings if you invite Him. When you or others move on your own finite judgment then the Lord leaves you to your own course and to feel its results. We need Jesus' help and wisdom and grace to execute any and every work in His cause.

Lt 8, 1883

White, W. C.

Oakland, California

January 4, 1883

Dear son Willie:

I received the few lines you have written and do not blame you for not writing more fully for I know how much care and perplexity you must have and how many burdens you must have to bear. I have prayed most earnestly, and in faith, for you both, Elder Waggoner and yourself, that God would give you grace and His Holy Spirit to attend you in all your councils and to sustain you in all your labors. I have had faith as I have prayed. The assurance has been given me that the Lord would especially help you both and make your efforts successful.

I try not to be too anxious, and I feel more and greater confidence as I seek to quiet my spirit in the Lord and rest you, my dear son, and Elder Waggoner, my fellow-laborer, in the hands of God. Very much depends upon you—the impression you make, the influence you exert. Keep your hold firmly upon God. I expect Him to help you. Believe He does help you and then, if you do not see all accomplished that you desire, trust, firmly trust, in God and wait patiently for Him to work. He alone is able to make you sufficient in Him. He will not leave His people. He will manifest Himself unto them as a prayer-hearing and prayer-answering God.

I have been here a little more than one week. We had a most solemn meeting in Healdsburg, one week ago last Sabbath. I felt a great burden for the people, but they did not feel the burden they should for themselves. They seemed too indifferent. Last Sabbath I spent in Oakland. I had great freedom in speaking to the people. We had a good social meeting. Sunday we had a snow storm.

Monday morning I visited Elder Israel's family. Jessie was very sick with malaria fever similar to the sickness I had. The features of the case seemed the same in both of us. They feared quick consumption. We had a most solemn season of prayer. The Lord heard and answered prayer. She has been improving every day since. I am confident she will not die but live. Her father is kept at home because of this severe sickness. He thinks now he will take her to St. Helena in a few days; then he will be able to go again at his work.

We have been wonderfully perplexed over the boarding house. It is conducted much after the style of worldly boarding houses. We know not what to do. We have thought and thought what could be done. The influence is not what a boarding house should have. I do not think that Brother Hagar is a health reformer. I think he loves rich food and therefore thinks that the girls are doing well when they are very wasteful.

Sister Dyke has left. I have sent for Sister Ings to come to Oakland. We will both go in there. I will be at the prayers in the morning and night. I will sit at the table and sustain Sister Ings while she teaches the girls to cook hygienically. She consents to this but declares she will not stay one day after I leave. Now you see how matters stand. We have a meeting this evening to talk with the responsible ones in the office and boarding house to consider what shall be done. We feel that matters must change for the better, and they shall.

I have commenced writing again on Volume Four. My eyes will not bear much strain. Talk with the doctor about them. The corner of the left eye near the nose has troubled me for one year. Inflammation starts here, and there is pain like needles pricking in the back of the eye ball. I wish to know what this means, and what shall I do to preserve my sight? I have had much pain in the temples and through the eyes. Since coming to Oakland I have slept excellently and my appetite is good. I am feeling quite well for me, with the exception of my eyes. They seem to grow no worse. I am very careful of them. I pray much for the dear Saviour to touch my eyes and make them whole, and I believe He will hear my prayer.

Monday night we had an excellent meeting. The German Baptists had two Christmas trees nicely prepared for Christmas. They gave them to the Adventists, so without much expense the preparation was made for the offerings to the Lord to be placed upon the tree. The exercises were good and appropriate. I spoke about one-half hour. The children listened with interest. The fruit when gathered netted the neat sum of \$172 for the Oakland church. All passed off very pleasantly; nothing objectionable in the whole matter.

Next Sabbath I have an appointment in San Francisco. They have urged my attendance so much. I finally decided to go for I believe they need my testimony. Brother Ings goes to Santa Rosa, Brother Israel to San Francisco. Some way much against my choice, I feel like staying here a while. May the Lord give me wisdom and grace and clothe me with His salvation. How weak we are if left to our own wisdom and strength. I feel the need of constantly looking to Jesus, my strong Helper.

Friday morning

Last night we had several come together for counsel—Brethren Israel, Jones, Waggoner, Glenn, Ings, and Hagar. We had some very plain, direct conversations in respect to running the boarding house. We all talked kindly, raising no feelings, but I said some very plain things.

Brother Hagar stated in the morning, as I was riding to town with him, that he had managed seventy-five in a boarding house. He had the entire charge. He thought if there were less directors there would be less confusion, but there would be a running to Willie and to Brother Jones in regard to little things that ought not to be mentioned, that only one should direct. I said, "Yes, but we want the most thorough evidence that this director is right in all respects. We want to know that he does not need to be directed. No one can be invested with supreme dictation in the boarding house unless he has an experience in managing a house after the standard of our faith. This, Brother Hagar, you have never had. The moral tone of the house must be elevated." He remarked [that] he had a standing order over in the city to take a house of forty rooms.

He is about to marry Sister Bush from Oregon. He spoke as though she would be able to be head. I told him No. She was no doubt a good woman but did not possess qualifications for such a position, and he would learn that this was the case.

In the evening we told him that a house that received a little better than two dollars per week for board could not set a table very nearly like that for which outsiders paid four and five dollars per week. He stated that some of the boarders had petitioned for coffee. Said they would furnish the coffee if the

cook would make it. He told them it was contrary to their principles and that they could not place coffee upon the table, or tea.

We then consented after much talk to have Sister Ings and myself take the room Brother Bunch has left (to attend Healdsburg College). We would sleep and eat and attend worship in the house for a few weeks only. Sister Dyke has left. She called a meeting and then complained of the girls. The girls acknowledged their wrong and yet implied she had not done right. No blame was put on Sister Dyke, but next day she left without saying a word to any one. No one has gone after her. She will never be invited back. [Word illegible here] two young girls to have charge would soon lower the dignity of the house.

Sister Ings came from Healdsburg yesterday. I attend meeting in San Francisco tomorrow. Next Sabbath, attend meeting at Healdsburg to return here again at our post. This morning I visited the girls. Had a good, motherly talk with them. They accepted what I said. I told them Sister Ings would be placed in charge Sunday, that as their cooking had been of that kind appropriate for worldly boarding houses, they should have an education in cooking in accordance with our faith upon health reform principles. They expressed themselves as anxious to learn. We will see. We know these girls are young and subject to temptations and are impulsive. Therefore we want to have patience with them. One is only seventeen, the other is twenty.

Now, Willie, if you can, find a matron for this institution. Perhaps Brother and Sister Lockwood would come, but I only suggest this to you. Find, if you can, not only [a] matron, but two or three good girls. Sister Ings brought over some girls, I think, from England. Cannot you find reliable ones to come on and take positions we need filled here in the cooking department and to fill the place as matron? I think our help must be transported. When we shall leave the boarding house, there should be someone educated to remain and cook and work acceptably. We are praying the Lord to direct.

Well, I must close this long epistle. I shall write more soon. I will say, however, that I will send you a list of things to bring from the East before you shall come. Marian [Davis] and I are writing in the office. I occupy your room.

Love to all,

Mother.

Lt 9, 1883

Andrews, J. N.

Healdsburg, California

March 17, 1883

Dear Brother Andrews:

I received your letter in due time and have commenced several times to write to you but have not felt justly free to send the letters written. Still I attempt to write you again, hoping to have better success. I

have not been able to write many letters on account of the effort I am making to get off Volume Four. I am making good headway on this book, and four weeks, I think, will complete it.

I have not been able to visit at all with Brother Gardner since his return from Europe because I left Oakland at once on account of my health and have continued in Healdsburg since he came upon the coast. I have been anxious to see someone from Europe who had recently visited you. Elder [S. N.] Haskell is coming in a few weeks; then in all probability he will visit Healdsburg and tell me particulars of your health. He has written me once since his return, but forgot to make any mention of you.

I wish to state some things that I shall not feel free until I do write [them]. I advised you to marry before you returned the last time to Europe for these reasons. First, you needed a wife to care for you and [you] should not have taken your family to Europe without a good companion to be a mother to your children, that these children might not in all things bear the stamp of your mind and be moulded according to your ideas. Your mind is not equally balanced. You need another element brought into your labors that you do not possess and that you do not understand is really essential. Your children are deficient in some things where they should be strong. Your taking the entire charge of the education of your children in some respects has been a success, in others, a failure.

Charlie has come up with only half-developed powers because you have given him no opportunity to become a man in ability as well as in years. He could now have been able to have taken the work and been efficient in all its branches had he received his education fully and thoroughly; and even now if he were placed where he could have a different mold than you have given him, his education and his usefulness would have been far in advance of what it now is.

You have tried to do your duty to be kind, patient, and to bring up your children with good morals, with right views of Christian character, but Charles is not a man of experience, only a child, because you have made him so. You have also carried the same plans of management into your labors in the cause and work of God. You have, in educating your children, been mind for them. You have not taught them to work independent of yourself. You have chosen to do things yourself that you should have educated them to do and given them, in so doing, individual responsibility. You should have taught Charles how to work, how to do business in the place of doing work and performing business yourself. For his good, this was essential.

Charles is deficient in education in regard to practical life. He does what you tell him. He does not rely on his own judgment and assume responsibilities himself, but relies on his father's mind and follows his father's directions. You should have taught him to have lifted responsibilities with you, and when you were absent and feeble, he would know by experience just what to do and be growing all the time in talent by improving what talent he had.

Charles has been educated to have no individuality of his own, separate from his father's. In this you have wronged your child. You have been a one-sided man in development yourself and were not fitted to place the proper mould of character upon your children. Books and study and minutious aiming to perfection have retarded your work and crippled your efforts from the beginning of your life. You have been fearful that Charles would not do things as well as you would do them [and this] has led you to do

the work essential for him to do in order for him to accomplish that which is expected for one of his years. He is ignorant where he should be wise, especially is this the case in regard to duties of practical life.

I have been shown our children should be tasked to bear responsibilities, to think and to act for themselves with parental direction. They should early learn to rely upon themselves, to lift responsibilities [while] young else their talents will not be brought into exercise and will become dwarfed rather than developed and strengthened. There has been opportunities that your son could have learned much in regard to helping his father, but you would not place the responsibility upon him. The result has been you have done the very things which your son ought to have been educated to do. You could have been relieved of responsibilities and been satisfied and proud in seeing your son fitted to bear these burdens in life.

Your ideas have been erroneous to preserve your life as [a] widower, but on this point I will say no more. The influence of a noble Christian woman of proper capabilities would have served to counteract the tendencies of your mind. The ability of concentrateness, the intense light in which you view everything of a religious character connected with the cause and work of God, has brought upon you depression of spirits, a weight of anxiety that has weakened you physically and mentally. If you had been connected with one who would have opposite feelings, who would have ability to turn your thoughts away from gloomy subjects, who would not have yielded her individuality, but have preserved her identity and had a moulding influence upon your mind, you would today have had physical strength and power to resist disease.

You see that your brethren do not do as you think they should do. Well, after you have done your duty to them, then you should go on your way doing your work, leaving them in the hands of God, not allowing your spirit to grieve and be depressed because others do not meet the standard of perfection. You have dwelt upon these cases until you have had intense feelings and mistaken views of them and of yourself in relation to them. You have become as it were a martyr. You have not, as was your duty to do, thrown off the burden, risen above depression, and looked on the cheerful, happy side [so] that your health and life might be preserved for future labor and future effort for other souls. This object you concentrated your mind upon must be gained—your brethren in Switzerland must see their wrongs before you would have health.

All those imaginings are not of God but proceed from a diseased imagination which should be studiously resisted by working in all your efforts in an opposite direction. God never designed [that] you should die a martyr to your brethren's errors and failure to meet the standard of perfection. You see all these things in an exaggerated light. Your imagination becomes acute; in dwelling upon these things you deem wrong in others, you sacrifice your own happiness.

You talk of these things which you have suffered. You [go] over the ground again and again. You magnify the difficulties in dwelling upon them. Cease to speak of unpleasant subjects; cease to think upon them; turn away from them. "Finally, brethren, whatsoever things are true, whatsoever things are honest,

whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philipians 4:8.

You have made yourself very miserable and wretched in dwelling upon your griefs and the trials others have cost you, when you should turn away from these and think of Jesus, His matchless love for sinners, His grace given freely, and the rich reward for the faithful. Think on pleasant subjects. Your health and life depend on your doing this.

It has been no virtue on your part to endure privation and be content to be in uncomfortable situations. You should not have been in your mission alone for it is impossible, with your turn of mind, your strong traits of character, and your weak traits of character, to bring about results which that mission has stood greatly in need of. But this could only be accomplished by another or others connecting with you in your work that were strong on the points where you are deficient. Such laborers would not, with your views and ideas, harmonize with all your plans, and any difference, any plans you did not see and devise would be most painful to you.

You have done work God did not lay upon you to perform. You have not been willing [that] any one should do the common business labor in connection with the work. You keep it all shut up to your own efforts. What you could do was done; what you could not do, you would trust no other one to do. Now God did [not] want it thus. It was a weakness of character in you which you have cultivated in the place [of] depressing and overcoming it. God never designed [that] the work in Switzerland should bear the stamp of one man's mind. God did not design [that] your labors should be so narrow and circumscribed. He would have had two or several engaged with you in the work, one supplying the deficiencies of the other, all consulting together, but none of them waiting for your mind to plan and devise and they in every particular following the path you would mark out, however perfect that path may have appeared to you.

It has been the case that no one could connect with you in your labor, not because they were not qualified to do this, but because they did not do the work exactly as you would have it done. Had there been with you broader plans and more extended efforts, had other men engaged with you in the missionary labor, the work would now be self-sustaining. Your too great caution, your fears have led you to not bring up the people in Switzerland [who] believe the truth to act the part they ought to have acted in sustaining the cause and forwarding the work.

You have by your manner of labor taught them to rely on their American brethren when you should have taught them to have relied upon their own self-denying, beneficent efforts to carry forward the work in their own country. You have been so afraid that someone would regret their gifts and offerings. You have not educated in this direction to bear their own weight, and for this very reason many have done so little [compared] to what they should have done, they feel no spirit of self-sacrifice and no burden of the work and no blessing in doing the very work that they ought to do.

If anyone labored with you or there was an opportunity for you to have help, you have thought of the expense of an additional worker, and you have also feared greatly he would not have understood [how] to do the work just as you thought it should be done. You would much rather do it all yourself and leave

undone that which you could not do. Much time has been lost through the peculiar traits of your character.

Jesus sent out the disciples two and two; for this very reason that one would supply the deficiencies of the other. Christ did not design [that] either of these disciples should seek to mould the other to his exact plans of labor, but [that] each preserve his individuality and work according to his several abilities. Here is where Elder [J. N.] Loughborough makes a great mistake and Elder [J. G.] Matteson makes the same mistake, encircling the work in their own finite, limited arms and doing that which can only bear the stamp or mould they put upon it. Each one of these is wrong in his manner of working. God linked together a bold, impetuous Peter with the mild and loving John that the defect of one might be supplied by the efficiency of the other.

You have made a mistake in giving means to this one and that one and the other—the very means you needed and the very means you ought to have had. Some of these have not used this means wisely—some have not needed it half as much as yourself. As a financier, you have not the qualities to make a success.

Elder [D. T.] Bourdeau made grave errors in Europe and caused you trials. Elder Bourdeau should not in any way connect with you, but if he will learn the lessons God would have him to learn, he would be qualified to put his ability to a good use in Europe. He could labor in France and supply as a missionary a place there we have no one to fill.

Lt 10, 1883

Bangs, Lizzie

Oakland, California

April 8, 1883

Dear Sister Lizzie:

I have recently received a letter containing the sad intelligence of brother John [Harmon's] death. I have just written a sympathizing letter to his wife. She said she would send me a paper containing particulars, but as yet none has come. As soon as I receive the paper, will have the notice published in our papers.

I felt that I could not have [it] so, that brother John was silent in death. I had so many fond hopes that he would come West. He gave me this encouragement in his last letter. I feel sad for the one left a mourner. I have an experience in this. Two of our brothers and two of our sisters are now sleeping in the silent grave. How long the remaining ones will be spared, we know not.

I have felt fearful I should never meet you and my remaining sisters in this world again, but it may be that the Lord will grant us another opportunity. I greatly desire this if it is for His glory. I have been fearful one or both of us might fall by death.

I have had special seasons of most earnest prayer that you would take a decided stand for Jesus. I know you love the Saviour, but I want you to acknowledge Him openly as your only hope. I have asked this of the Lord. Will you tell me, dear sister, how you feel in this matter? Do you trust to your morality, or do you rely upon the merits of the blood of Christ? This is my only hope. I dare not trust in any goodness of my own as a sinner. I must come to Jesus with repentance and claim His merits as all-sufficient.

I do not want you to rely upon any human opinion. One says, "If I am only sincere, God will accept me." Another says, "It matters not what a man believes, if his conduct is only right," by which he means, if he is tolerably moral and does no criminal action, this will be enough. But all of these are making a fatal mistake. They all take the position that man is not utterly ruined and lost as to require a new nature, a new purpose which Christ alone ... [remainder missing].

Lt 11, 1883

Torr, Brother

Lemoore, California, Campground

May 12, 1883

Dear Brother Torr:

My apology, for writing you at this time is love for your soul. You are the purchase of the blood of Christ, and I do want you to build here upon the sure foundation, that the storm and tempest may beat upon and about it without loss and destruction. Jesus loves you. Jesus pities you. Jesus will help you if you will only call upon Him and trust in Him as a child will trust in its earthly parents. Jesus will help all who feel their need of help.

You began to run well. You were coming out of the uncertainty and error and leaving false theories. Your feet were finding the sure path, but the enemy was on your track. He knew that you were earnest and determined in any work you engaged in, and he was far more determined to put his blinder before your eyes and make darkness appear to you light and light appear to you darkness. You are in great peril. A cloud of doubt and unbelief is enclosing you. You are ranging yourself in the enemy's ranks and doing as many others have done—fighting against God.

I have deep sorrow of soul for you because you are grieving my Saviour and causing Satan to exult and the friends of hell to triumph. You had light. God sent me to your home. You treated us kindly. Indeed, you had an opportunity to test the work God had given me. "By their fruits ye shall know them." [Matthew 7:20.] You were convicted. Your doubts and unbelief were disappearing. Faith was taking the place of doubts. The enemy, an ever-vigilant foe, was watching his agents who were also ready to do his bidding—were at work. They had left the path of truth and were in unbelief, yet, claiming to have great light, thinking they were doing God service, they were warring against God, persecuting Jesus Christ in the person of His faithful ambassador.

I am sorry that these have deceived you, and you should lend yourself to do the work of the enemy. Your talking to others in regard to your erroneous ideas is sowing seed which will produce a harvest which you will not care to reap by and by. What excuse can you offer to God for indulging Bro. [?]'s will and doing not God's will? Do you wish to meet your work in the judgment? Are we as a people in error, and you have the truth? This is not possible. God has been leading out His people step by step upon the path of eternal truth. My words may have no weight with you although I repeat the words of the beloved disciple: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; ... That which we have seen and have heard declare we unto you." 1 John 1:1, 3.

We expect to meet the things we have presented before the people in the judgment. But the Word of Life! Oh, do not take a perverted view of it! You will take a wrong view of Bible doctrines, and then you are not a man that will not long rest until you have scattered the seeds of error. Some others view these things as you see them, and as many souls as receive your ideas you balance in the path of error. They will, if they accept your views, eventually become infidels; as you will be, so will [they]. You are walking into Satan's net and dragging other souls into darkness. Oh, if you could only see your work as God sees it, you would be filled with remorse and horror!

Stop right where you are. Go not a step farther. Great decisions under circumstances are made very suddenly either for good or for evil. Will you, my brother, retrace your steps and begin to pray, humble yourself under the mighty hand of God? Come to Him as a little child; fall upon the Rock and let self break—let self die. Oh, be warned, be warned and do not go farther into darkness and drag others with you! You must meet the record of your life by and by.

You have declared yourself to be a man of integrity. [Even] if you could sustain this in the past, you will not be able to do this in the future, for when Satan takes control of the mind and men follow where he leads, they become corrupted imperceptibly and act out the mind of their leader and do his works while claiming to be doing the will of God. I entreat of you to think before you go farther and do meet works of repentance. I know my enemies are like vultures—all ready to devour if they can see, or think they can see, the least chance. I have not designed to answer or in any [way] make mention [of] these falsehoods—[these] miserable tirades against me—for I know that all that know me would see that my fruits were a refutation of his miserable slander.

I also have taken no pains to refute [D. M.] Canright's statements for the same reason; neither have I as yet made any reference to the inconsistent charges or slanders. I knew that Jesus understood it all. Those who wanted to have these things true would believe them, notwithstanding any evidence, the most conclusive, to the contrary. I felt sad when I heard you were circulating these productions which originated from Satan himself. I was sorry that you should be so earnest and so ready to war against that which you know so little about. Are you not afraid to be found with those who are fighting against God? Be careful, my brother, what you do, for you must meet it all again. Unless you are a truly converted man, you will become more and more determined in a wrong course of action.

You are making shipwreck of faith. You are surrounding yourself with an atmosphere of unbelief. You are feeding upon these things which encourage doubt and unbelief. Skepticism is folding you in its hellish grasp, and your only hope is to make a desperate effort to break the chains Satan has bound about your soul. I have scarcely ventured to write a line to these who were arraying themselves against the brethren and the truth because they would pervert my words, misconstrue my meaning and make my best efforts appear dark and dangerous; but I love your soul. I love your wife and dear children. I feel an intense interest for your dear children, and although I know not what use you may make of the lines, I shall send them to you.

We are now preparing matter to quench this flood of venom coming from the mouth of the dragon. We only want the people to see this deceptive, lying spirit, that those who are unacquainted with me may not be deceived. I am in the hands of God. I have not a fear, not a shadow of a doubt in regard to the truth as we hold it as a people. To me it is knowledge—a solemn, earnest reality. All the powers of darkness with all the intrigues of the devil could not for a moment swerve me from this platform. I know whom I have believed and shall go forward doing my work amid opposition and envy and hatred, and if I fall at my post, as I may, God knoweth I will be found faithful and true, and this is my earnest, constant aim. Friend or foe cannot swerve me from my duty.

I have a work to do and in the grace of Christ I shall do it. My only anxiety is for those who are so much more easily inclined to believe a lie than to believe the truth. What shall I do for them? What can I do to save them that they shall not make a lie, neither love the lie after it is made? All I can do is to present Jesus, the precious Saviour, before them as their Pattern. If they love Jesus they will be pure, harmless, undefiled. They will surround themselves with the atmosphere of faith rather than of doubt and skepticism and unbelief. They will talk of Jesus, of heaven, of the Christian's duties, the Christian's warfare, and how to successfully resist the powers of Satan. They will not be like vultures preying upon that which they suppose to be the defects of others.

Oh, that Jesus might be revealed to them! Oh, that they might love to dwell upon His matchless charms! Oh, that their hearts might learn with His love! Then we should not be ignorant of Satan's devices. Our weapons would be turned against our most deadly foes. We should see by faith the pure light, [the] eyes of heavenly angels intently fixed upon us with love to mark our devotion. We should by faith see Satan watching for every misstep, everything that he could use against us, taking advantage of our lack of union and love, making the crooked ways, and with exulting triumph accusing these before the angels of God.

Satan has agents engaged in accusing those who are devoted to the work of God. And oh, how careful should we be not to give Satan any occasion by our crooked ways! Oh, no, we cannot afford to place ourselves on the enemy's ground for one hour, thinking we may come off when we choose. We must ever keep our feet in the narrow path of holiness cast up by our Redeemer for the ransomed of the Lord to walk in. We must pray, my brother. Here is the rock you will shipwreck your faith on unless you feel your need of prayer.

You need a physician: you [need] the grace of Christ which is the balm of Gilead, that you may walk worthy of the vocation wherewith you are called that you may be presented to God without spot or wrinkle or any such thing. Satan is ever seeking to corrupt us. He is seeking to corrupt you, to pollute you. This is Satan's aim. Are you letting him do his hellish work? While we are powerless to stay the workings of sin and Satan, help has been provided. Ask and ye shall receive. Two or three may claim the promise; if they ask anything in His name, He will do it. [John 14:14; Matthew 18:19, 20.] He will be inquired of to do these things for us.

O my brother, do not feel so independent that you will not ask help of the only One who can render you the assistance you need to break the snare of Satan. You must be watchful, zealous, faithful and true; humble and trustful, full of tenderness and compassion. Oh, shall we ever see you stand as God would have you, a champion of faith, able to say, "The Lord is my helper" [Hebrews 13:6]; and as Paul said when in imminent danger when he was delivered, "For there stood by me this night the angel of God, whose I am, and whom I serve." Acts 27:23. God is not too high to consent to work for the feeble children of men. Great trials are before us and precious victories; but we must be men and women of prayer.

If we talked unbelief far less and prayed far more, we should become spiritually strong to do battle for God. O, my brother, pray. Teach your children to make God their trust. Thus the cross, [though] heavy for you to lift, nevertheless in lifting it, it will lift you; in supporting it, it will support you. God and angels are watching the progress of His church below. The greatest missionary work, and that which will be as a sweet savor to Jesus Christ, is for you to erect the family altar and teach your children how to seek God. Teach them how to come [to] God. Commence the work in your own heart, and then, with your heart baptized with the Spirit of Christ, lead your children to the Lamb of God. Unless you do this without loss of time, your reaping will be a harvest of bitterness, of anguish. I know whereof I write. Turn ye, turn ye, for why will ye die? You are responsible for the influence you exert in your family.

God requires of you that you teach your children to love Him, to pray to Him, to conform their lives to the Pattern. This is a missionary field that has been sorely neglected—left to grow up to briars and thorns. Oh, will [you] cultivate the precious plot of ground just before your own door? This is your work. For this, you are accountable. You cannot neglect this, your work, and be guiltless.

I think of the words of Christ, as He looked from the crest of Olivet on the doomed city of Jerusalem. In broken utterances, He said His heart [was] broken with unrequited love: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. ... Because thou knewest not the time of thy visitation." Luke 19:42, 44. He left no means untried. His offered mercy had been spurned. There was no wearying of His patience. The waves of mercy beaten back by these stubborn, rocky hearts only returned afresh in a fuller tide of untiring, unresting love. But the moment has come when His love is exhausted, when retributive justice must take the place of love, and now He weeps over those who refuse to be saved.

These tears of Jesus embraced all time. The earthly Jerusalem which lay spread out before them was a symbol of mankind at large. They are acting over the very same toward Jesus as did the Jews. He has

spared no means. He has withheld no blessings which are essential to bring His people into close relationship to Himself. He has sent messages of rebuke, of entreaty and warning. But His counsels have been despised. The temple courts of the soul have been converted into desecrated shrines, places of unholy traffic, unrighteous barter, selfishness and mammon, malice and envy, pride and passion.

Jesus looks down from the His throne and sees [it] is as in the day when He was upon earth—His ambassadors treated with contempt, their words as idle tales. It is the present unbelief which presents hardness of heart, presents impenitence, that makes us responsible [for] those tears Christ shed as He looked down the ages and saw how few would know Him, how [few would] obey Him.

The most solemn responsibility for the Jews was when Jesus was in their midst. It was that generation who had rejected Him, who were guilty, condemned, rejected of Him. And it [is] now in this day of light and privileges that this nation is arraigned as before the bar of God for their rejection of Christ. "They would none of My counsel: they despised all My reproof." Proverbs 1:30.

If thou art destroyed, it is thyself who are alone responsible. "Ye will not come unto Me that ye might have life." [John 5:40.] "If thou, even thou hadst known the things which belong to thy peace." [Luke 19:42.] Oh, in the words of Christ, "Thou, even thou" is applicable to us individually. We may make a solemn application. We may view Him stooping over His throne yearning with tenderness and pity over those who have no pity for themselves. We hear Him say to us, "If thou hadst been faithful to search thy Bible with humble, prayerful hearts and with a desire to know, how light would have been thy future." Today is ours. Each of us has a day of visitation. This, thy day, is the present time. It is not tomorrow, but today. If ye will hear His voice harden not your hearts. "If this day ye receive Me, your Saviour, peace is yours, heaven is yours, for I will pardon your transgressions."

It is peace, your peace, the things which belong to your peace. Money cannot buy this peace. Intellect cannot reach it; wisdom cannot bribe [it]. It is the gift of Christ. If we will take it, it is ours.

My brother, I know not what use you may take of this letter, but I feel that I have done my duty for this time. I wrote you several pages before this, but I have not been able to place my hand upon it. When I can find it, if I feel free, I will send it to you. I love your family, and I want to meet you in the city of God.

Lt 13, 1883

Ings, Sister

Oakland, California

July 3, 1883

Dear Sister Ings:

We arrived here all safe, and I feel thankful that the prospect is that I shall not run down as I did six weeks ago. I came very near it, but with care I think I shall escape this time. I have feelings of great exhaustion, but I am of good courage. I shall improve.

I wrote nothing to you yesterday because I hardly knew what to write, and now I think it will be best to return to Healdsburg as soon as we can rally our forces. I may go this week. May not go before next week, but I am in a hurry to get all settled down and rush this book. I want Sister Ings released entirely from housework and to do only that which is essential for exercise. I am sorry that you have done as you have at San Jose. This made me anxious to break up there as soon as possible, to place ourselves where you could be free to write. I hope Alice will come at once.

I rode out yesterday afternoon, called on Sister Hannon, Lillie Carruth, and Mrs. Vickery. It was a pleasant drive, and the horse seems well enough. We had no difficulty with him. I feel somehow in a hurry to be at home at Healdsburg. I am glad I came yesterday because I suffered none with heat here. It is cooler than in San Jose or in Healdsburg.

I thought I should have finished my letter, but I was called away and have been in counsel with Elders Waggoner, [S. N.] Haskell, Willie and Mary White, and some very important matters are settled. We cannot consent to the selling of the Health Institute. Elder Haskell writes in reference to this matter. This forenoon another decision was made in regard to matters of publication. So, at the first moment I could leave, I am again writing.

I slept well last night and hope to gain strength today. I look back upon my stay at San Jose with pleasure. We canvassed the matter this morning, whether it would be for the best interest of the cause to delay the opening of the school a few weeks. We considered it would have some advantages and some disadvantages, but decided it would not be best to change the time of commencement now, although it was at first thought best to do so to give more time for canvassers and missionary workers. But the time will not be changed. We hope the Lord will impart His Spirit to the workers in the field of San Jose and that there may be souls saved there. We must sow beside all waters, not knowing which shall prosper, this or that.

I want matters so arranged that you, Sister Ings, will be relieved of all responsibility in house cares. We want your mind to be turned more fully to preparing matter for the press for you can do this and then my work will be accomplished with greater expediency. If Marian [Davis] has no care to prepare articles for the paper, all will be well. She can press the book Volume 4. If you choose to come this week, we will find good places to remain till after the Sabbath.

With respect to you all, I remain your sister in Christ.

Lt 14, 1883

Smith, Brother and Sister [Uriah]

Healdsburg, California

August 8, 1883

Dear Brother and Sister Smith:

I received Brother Smith's letter which related some particulars in regard to the death of Brother [C. W.] Stone, and the circumstances connected with his death were read by us in the papers.

I felt sad indeed, for I had no evidence that Elder Stone was prepared for this change. I have been reading the testimony given for him and William Gage and have felt very, very sad. But I leave him in the hands of God. I have no evidence he acted upon the light given.

I was shown in the vision given me of the Judgment that God would send warnings, counsels, and reproof. Some would take heed to their ways and seek the Lord, while some would follow their own judgment because it was more convenient and pleasing to their own natural hearts to do so. Some others would kick against the pricks, rise up against the testimonies of reproof, despise the warnings, choose their own wisdom, be ensnared and overcome by the enemy, and [be] so blinded by his infatuations [that] they would be utterly unable to discern the things of God and would work directly against the light, enshrouding themselves in darkness and error. Then these very ones would sustain and strengthen the hands of our bitterest enemies.

Some who, like Elder Stone, had but little moral power, but little strength to resist temptation, would for a time feel the force of warnings and see their condition; but his traits of character were such that unless transformed, he would be no help to God's people—no benefit to the young. His influence would be to break down the barriers, to unite with pleasure-lovers and become tainted and polluted by lax morals.

He might [have] become a man of excellent ability if he had [had] a vital connection with God. He had superior talents which had not been employed to the advancement of the work and cause of God because he loved ease and self-indulgence better than he loved self-denial and the cross of Christ.

I was shown that the time was in the near future that these whom God had warned and reproved and given great light but who would not correct their ways and follow the light, He would remove from them that heavenly protection which had preserved them from Satan's cruel power. The Lord would surely leave them to themselves to follow the judgment and counsels of their own wisdom. They would be simply left to themselves, and the protection of God [would] be withdrawn from them, and they would not be shielded from the workings of Satan; that none of finite judgment and foresight can have any power to conceive of the care God has exercised through His angels over the children of men in their travels, in their own houses, in their eating and drinking. Wherever they are, His eye is upon them. They are preserved from a thousand dangers, all to them unseen. Satan has laid snares, but the Lord is constantly at work to save His people from them.

But [from] those who have no sense of the goodness and mercy of God, who refuse His merciful warnings, who reject His counsels to reach the highest standard of Bible requirements, who do despite to the Spirit of grace, the Lord would remove His protecting power. I was shown that Satan would entangle and then destroy if he could, the souls he had tempted. God will bear long, but there is a bound to His mercy, a line which marks His mercy and His justice.

I was shown that the judgments of God would not come directly out from the Lord upon them, but [rather] in this way: they place themselves beyond His protection. He warns, corrects, reproveth, and points out the only path of safety; then, if those who have been the objects of His special care will follow their own course independent of the Spirit of God after repeated warnings, if they choose their own way, then He does not commission His angels to prevent Satan's decided attacks upon them. It is Satan's power that is at work at sea and on land bringing calamity and distress, sweeping off multitudes to make sure of his prey. Storm and tempest both by sea and land will be, for Satan has come down in great wrath. He is at work. He knows his time is short, and if he is not restrained we shall see more terrible manifestations of his power than we have ever dreamed of.

I hear the muttering of the dragon from Marion, but I expected worse than this because it is not the men who do this, but Satan behind them. They are merely men, but agents of Satan. It is his power we meet in them.

Jesus I have made my fortress, my strong tower, and I am not at all afraid. I am not engaged in doing my work. If I were, I should expect it would come to nought. But it is the work of God, and I have not a fear nor a doubt as to the final triumph of this work, although assailed by Satan and his legions of angels.

I do feel sorry for you, my brother, because God has bestowed upon you great light, great talents and ability, but the possession of these will not save you. They lay you under heavier responsibilities, and if these are not fully and entirely consecrated to Him who gave them to you, it would be far better for you if you did not possess them. I know you have been in the snare of the enemy, but I have kept your case on my soul. I have prayed in the night session. I have prayed in the daytime, and I have still the deepest interest for you that Satan shall not prevail over you but that you may break his bands and come boldly to the front in the very time when your earnest efforts are most needed.

I do not want you should lose your crown or the eternal reward, but, as one who loves your soul, I tell you [you] will surely do so if you continue to follow the path you have started in upon. You have been deceived and will never come to the light until you have the moral courage and strength to separate from your adviser and your counselor. His suggestions, his insinuations, his active, ready wit exercised even upon sacred subjects, have had their influence upon you nearly to destroy. If you fail, the blood of your soul will be upon William Gage.

This is a fascination that is wholly of the devil that binds you to influences that will ruin. Unless you show a determination to break these fetters, you will soon be unable to do so, and I know that adversity will come to you; and I love you, and I love yours. I want you to see. I want you [to] break the fetters of darkness. I want Satan to be disappointed. I write you this letter [that] you may be saved now from further deception if you will make one determined effort of resistance. I write you this letter although I know my enemies would turn and twist and misconstrue and play upon words and misinterpret anything I may say or write. Yet I do not think you will do this, and shall venture to send this letter.

William Gage will do the very work I have described. He has never known the experience you have had. He has never had the sweet connection with God you have had. He has moved by impulse, not by principle, not from deep, earnest conviction. He has had no power to resist temptation, He knows

nothing by experience of what it is to walk with God. The Lord reads this poor, deceived soul as an open book, and He wants you to withdraw from him, [to] separate your interest from him, for it is corrupting to your faith. I want you to come off victorious.

I would do this man William Gage good, if I could, but his course, I have been shown, was most contemptible in the sight of God. I do not think he sees it all so, but thus God regards it. I hope he will repent. I hope he will not wait until Judgment before he sees that he has betrayed holy trusts and strengthened the hands of our worst enemies.

You are doing this work—strengthening the hands of our enemies. But the Lord will work for His own cause and will bring to nought the smartest, the wisest-laid schemes of wicked men, and that you should even by your silence sanction the work of Satan through his own agents is too dreadful to contemplate.

I will write no more now in regard to the book. You are welcome to it and more if you want.

Yours with sincere love in Christ Jesus.

You may think there is no necessity for such letters, but I do not see as you see in this matter. I think there is necessity. No one knows what I have written.

I have not time to read this over. I leave Healdsburg today for Oakland; [I] leave Oakland Sunday for the East. I have written this by lamplight this morning while others are sleeping.

Please preserve this for I have no time to copy. I shall want it again.

Lt 15, 1883

Davis, Marian

Battle Creek, Michigan

November 2, 1883

Dear Sister Marian:

Willie [White] has been telling what is to be done this winter in the book preparation. [Spirit of Prophecy] Volume One is to be revised, Volumes Two and Three to be revised and additions made. Volume Four to be finished. There are other works to be prepared.

Now, Marian, had I not better secure help from Battle Creek? I could get Sister Burnham; shall I? Can you work with her? Can she prepare copy for printer? Set her on one branch of the work, you on another. Is there anyone you would choose to help you prepare copy? Will you write freely and frankly what you think about the matter? There is much to be done—Mother's Influence, book on temperance, and one on the law. I want these works hastened out as soon as possible.

I have no idea of working you to death. We must not pile burdens upon you, but let you take things moderately and not be hurried. Sister Ings could do much of this work if she only thought so, but she is not inclined to bear any responsibilities in this direction.

Yesterday I bore my testimony to those assembled in the Tabernacle. The Lord set it home to many hearts. There was quite a hearty response in testimonies borne. Elder [J. N.] Loughborough spoke well as did many others. I think this testimony has made a change in the feelings of all present.

As I returned to the office, Minnie Godfredsen followed me and said she must speak with me. She introduced to me her husband, Mr. Hale, from Kansas. He was a nice gentlemanly-looking man. Said he had known me in Kansas several years before. How glad I was that she was not connected with Ben Zuten.

There are the largest number of licentiates and ministers together I have ever met at any one time. I pleaded with them to make this their Jerusalem, to be determined not to leave Battle Creek until they be endowed with power from on high. There was a large number [who] caught the spirit of earnest effort, and I hope every one here will have a new conversion, fitting up for the work in their several fields of labor. Oh that all might have faith and grasp the promises of God! This is our great lack—faith to take God at His Word, faith to believe He will do just as He said He would.

Marian, why not have Henry [White's] room fitted up? Take the furniture, move it in [the] woodshed, and protect it. Fit up that little room and you are all right.

Letters came yesterday that I received from different ones in Battle Creek. The testimony from Ligoneer came. Send testimony given for [William] Gage and [C. W.] Stone.

I will put the article of travel in Sister Burnham's hands after this. Will it do? You know it is to save you from perplexity and work.

We are real glad to hear from you. If there were not so large a number here, I would write you their names. Half of them I do not know.

I hope and pray that this may be a special occasion of seeking the Lord.

Lt 15a, 1883

Whalin, Brother

Battle Creek, Michigan

November 18, 1883

Dear Brother Whalin:

I received your letter about one hour since. I will say, do not let any work stand in the way of your interest. I would advise you to take this job of work if you did not touch my house at all; but I think if you

get the matter underway so that in your judgment other hands could complete it, I will be perfectly satisfied. So go right along as you see best.

Now I am sorry that your family must go back to Oakland. I do wish it were not so. I wish I were on the ground. I believe I could find a place for your family somewhere; but if you must take your family back, you must. Why not take them with you South? If you will have a long job, would not that be less expensive? You could be with them, and you could save something in this direction and it would be so much more pleasant for your wife and children.

We are going to bring no families to set up for themselves. All will find positions in the Oakland office, in the boarding house in Healdsburg, or in the Health Institute in St. Helena. There will be a party of thirty—not all Sabbath-keepers. We shall not leave here before the fifteenth of December.

The Lord has blessed me greatly since these meetings have been in progress. We have had meetings for the ministers every morning at five o'clock and I have been able to attend them and speak a short time to them. I have had special words given me as they needed. I was surprised to find so little faith to claim the promises of God. But as our meetings have progressed there has [come] great freedom into the meetings. One after another have come into the light, [have] risen above discouragement, and are rejoicing in the peace and rest in Jesus. The spirit of tenderness and love and contrition has characterized these meetings. The blessing of the Lord has come in and the rich promises of God have been verified. The work has gone deeper and deeper, and I think all will work in the future from a higher standpoint.

We are more that ever convinced that unbelief is the great hindrance to spiritual growth. It keeps the soul in darkness in the religious life. Our brethren are learning the simple art of believing as well as of confessing their sins. We have had some refreshing seasons as one after another fell upon the Rock and were broken. Many say they have an experience they never had before. Testimonies borne are well wet down with tears. This is the best conference ever held among our people. There is a spirit of sweet amity and love among our ministering brethren. Business meetings move off harmoniously.

“What a Friend we have in Jesus, All our woes and griefs to bear; What a privilege to carry everything to God in prayer.” Like a child who has full confidence in his parents and who will trust them with simplicity, so should we trust in our heavenly Father who has promised He will not withhold any good thing from those who love Him.

I can say I walk by faith, not by sight. I have taken hold of work when it seemed presumptuous, but the Lord has been my helper. Yesterday I spoke an hour and a half to more than a thousand people in the Tabernacle in reference to the future events of the Judgment; attended meeting in the evening. This morning [I] labored in the five o'clock meeting, then attended meeting in the chapel and spoke to the workers there thirty minutes, then walked down to my breakfast. I could not have done this in California. The Lord gives me strength as I need it to be a help to others.

I tried to set before the workers in the office that in the formation of character, it is of vital importance to cultivate a steady, uniform, unyielding energy. But the only way they can gain this desirable

acquisition is in making God their trust. If they connect with the God of wisdom, the intellect and affections will be brought into the healthiest state of action. "My grace is sufficient for thee." [2 Corinthians 12:9.] Thus divine power works with human effort, and the man in the might of his soul can stand forth as a son of God.

It is not alone in religious things that fidelity and energy are required, but the Word of God demands the [faculties] of the mind and earnest energy to be put into all the duties of life. "Whatsoever thy hand findeth to do, do it with thy might." [Ecclesiastes 9:10.] This "Whatsoever" means whether it is to set type, to tend the engine, to work in any department. Do your work with exactitude; there will be growth and greatness. The Word teaches that by the exercise of energy in little things we are to acquire power to be successful and triumph in greater things. What we find to be done we are to do—not to shirk it because it is difficult. Thus by degrees the soul is trained to put forth a force proportionate to the task required to be done.

But I will not weary you with more of this matter. You say you have pleasant weather. We have not had that here. We have had a snowstorm, almost a blizzard—wind and snow and clouds. Nearly all the time it is clouds and snow and blow. We shall be glad to set our face Westward again, but we have nearly two weeks in South Lancaster and five days later in Pennsylvania before we will set our face toward the Pacific Coast.

May the Lord bless you and your wife and your children with health and His grace is my prayer.

Lt 16, 1883

Butler, G. I.; Members of the Board

South Lancaster, Massachusetts

November 29, 1883

Dear Brother Butler and also the members of the Board whose names are united with you in your decision:

I respect your judgment, but I do not view this matter as you do. There are other points to be considered that you have made no mention of, I think. You may be in danger of thinking that you are more merciful and liberal than in reality you are.

I am aware that my son has moved unwisely. I have stated this to him plainly. But when he is in a position where, unless help is granted to him, he cannot in any way meet his obligations to you or to others, to tie up his hands that he can do nothing whatever seems poor policy to me.

We have not thus worked in our experience. You may be in danger of not viewing things all right. I left special word with Henry Kellogg in regard to the matter of books which Edson [White] wished to obtain to work upon. Was not his word sufficient that I would be responsible? I do not think you work on the right policy when you see a man in a close place, where you can help or ruin him, to let it be ruin. If the

office was impoverished it would be another matter; but it is not. This help could be granted without even very much inconvenience to yourselves. Be careful that there is not too much iron in your movements; that will only do harm in the place of good. Do not be so faithful that mercy and compassion may drop out of your hearts.

But I will say no more. I should certainly think it best for Edson to move carefully and to be made to feel where he has made mistakes. I think he does. I shall stand by him and help him to recover and get on his feet again, for his soul is as precious as any for whom Christ has died. You understand the situation perfectly. You are not ignorant of the fact that in withholding books from him you close up every avenue for him to recover himself. I do not think your decision is wise.

Lt 17, 1883

Brother Morton's Children

1883

Brother Morton's Children:

"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." [Exodus 20:12.] Here is a command to which is annexed a promise. Children, are you obeying this injunction?

I have been shown the life and character of the two oldest children of Brother Morton, and I have waited anxiously to meet these children at this camp meeting that I might impress them, if possible, by relating to them how the great and holy God views their conduct. I have also wanted greatly to see the father and mother of this dear family of children that I might tell them some things which the Lord has shown me in reference to themselves; but I will have to write it out. I will send this letter to the children, for they do not know that their own course of action is shortening the lives of their father and mother.

Children, will you take time to reflect on your course and consider how it will all end? Jesus has given to childhood and youth a perfect example. Study the Pattern, Christ Jesus, and copy it if you would be like Him—pure, holy, sinless, and undefiled. Study the childhood of Christ. He was the Son of God, yet the Bible record tells us He returned from Jerusalem and was subject unto His parents. The nature and necessity of obedience I urge upon you. Children are not always taught to obey. The sinfulness of disobedience is not urged home upon their consciences; their duty to obey from right motives is not plainly set before them.

Jesus, the world's Redeemer, did as He was told even if the task was not agreeable to His feelings. Obedience is an element of true greatness. No one can be truly good and great who has not learned to obey with alacrity.

I have had your cases as children presented before me. I have seen God's frown upon you. Your disobedience was an offense to God. When you will do your work for Christ's sake, cheerfully doing your duties in love, then angels will bear the record to heaven and it will be written in the great book of God.

You can each build up a character day by day which you will never afterward wish to have torn down. You may lay the foundation on Jesus Christ and build after the pattern of His life a useful, noble, symmetrical character.

If you will remember, "The eye of God is upon me; He sees my conduct; He is a discerner of the thoughts, the intents, and the purposes of the heart;" if you [will] try to live to please Jesus [and] do the duties which you should do daily to be a help and blessing to your parents (to whom you are under obligation for their care, for the food which they prepare, [and] the clothing you wear); [you will find that] your duties will seem lighter and your life a grander thing than you have hitherto regarded it. You compose a part of the family; you add to the expense of the family and to its accumulation of work, and therefore should not excuse yourselves from doing your part with readiness, without one word of complaint, but be bright and hopeful, obeying your parents from principle.

When tempted to have your own way in regard to the wishes of your parents, say, "No; Jesus was subject to His parents." Ask help of Jesus, who knows the temptations of every child, of every youth, for He has been tempted and knows your every weakness and will help you to overcome it.

There will be those who will solicit you to pursue a course that your blessed Bible will condemn, that your parents cannot approve; but such are the instruments of Satan to lead you away from right, away from thoughts of Jesus and pure and holy desires and purposes. Look to Jesus for strength to do right. Whatever you may experience in self-denial, in doing right, nothing can be so bad as failing when you should succeed in a given course of action. Those who obey are the only ones who will be qualified to command, and they who obey are pleasing even higher authority than their parents. No one can hope to receive the love and blessing of God who does not learn obedience to His command and [does not] stand up firmly against temptation.

The Lord has given you good ability for you to use in common sense thoughts. Learn to develop the powers within you; have high and noble aims; and by your consecration make straight paths for your feet, always relying upon the grace which Christ loves to give to all those who really desire help.

Be not moved about by every wind and tide; develop an energy, purpose, and will within you to meet the high standard of character which God has given us in His Word. You want to cultivate sober reflection; exercise plain common sense, which is rarely exercised by the fashion-seekers of today.

You want will, but not self-will that will not hear the advice and counsel of experience. You have plenty of persistence in having your own desires gratified; now have the will and persistence exercised in an opposite direction—in the firm purpose that you will be good and right, obedient and true. The vain and frivolous of the world are not your patterns that you should copy. You want something more stable, something brighter, higher, nobler.

You children, the eldest daughters, should study carefully to follow enlightened conscience, for your example will prove either a safe pattern for your younger brothers and sisters, or a detriment. Do not give to these younger children examples of disobedience to your parents. See what an example you can

give to those younger than you. God calls upon you children to have higher hopes, higher aims, nobler aspirations than you have hitherto had.

It is far better to form correct and right habits and to fill a humble station with honor, though you may be poor, than to be constantly trying to imitate the vain and the more wealthy in dress and extravagant display. Your life is set down in the books of God just as it is, just in accordance with your real value of character. He does not reckon your value by your flounced and expensive outward adorning. Your time and mental strength expended in frivolous adorning is set down in the books of heaven against you as robbery to God. Think of Jesus, the dear Saviour, who gave His life that you might not forever be wretched and undone and lost.

Jesus died on Calvary's cross. The Son of the infinite God came to our world and was not aping the rich at all; He dressed in very humble apparel; He became poor for our sakes, that we through His poverty might be made rich. If Jesus was, in His life, clothed with gorgeous apparel, if this example is given us, then we may imitate Him. If His life was meek and lowly, pure and full of good works, then the very best thing we can do is to imitate Jesus. He says, "To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father upon His throne." [Revelation 3:21.] God keeps a reckoning with every individual. Will you please, dear children, consider what that reckoning must be in your account?

Your father is a poor man, but this you do not consider; but you are full of plans to use up and exhaust the means he earns by brain labor. Will you consider how this course displeases Jesus? He who was the Majesty of heaven came to our world and made Himself of no reputation, and took upon Him the form of a servant, and it is only because He submitted to such humiliation that we have the hope of glory and immortality; and yet poor, fallen sinners for whom He died would exalt themselves above their God.

Will you, dear children, learn from the wonderful story of the Son of God to pour contempt on all human pride and vanity? The Son of man consents to be a servant, and shall weak mortals be constantly striving to be praised and petted and estimated far above their real value and what they know themselves to be? Shall finite beings complain that their condition is lowly, that they are not exalted and honored? Shall any humiliation seem too deep if, in our lowly estate, we may have the sympathy and companionship of One who was equal with God?

The story of Bethlehem shows us how deep, how full, is the divine sympathy with the humblest, the lowliest in all the walks of life. Jesus dwells with those who are meek and lowly and contrite. We may learn to cherish the holiest purposes in the humblest occupations. The hard-working, diligent, useful hands are the especial favorites of heaven. The Son of God, in His humiliation, passed through all the doubts and necessities of our lowly estate that He might sanctify all departments of human life and teach us to live for God in them all.

I want now, children, to tell you just what you may do. You may be children of God. You have hitherto given your minds to the frivolous and vain things. You do not know the worth of money. You have a great many imaginary wants. Your thoughts are vain; you have pride and you love dress; and you clamor

and urge for things that you could do without. You do not see the necessity of being care-taking, of saving your good clothing, of wearing dresses that are durable and not expensive.

Now, children, your father is overworked, and if he continues to work as he has done, you will ere long be left fatherless. It is to prevent this that I now address you. He does too much labor and thinks he must, in order to support his children. All the time he is in debt, which worries him, and this, with his overwork, is weakening his hold on life.

I write to you, the eldest daughters, in particular, for you can do much to change this state of things. You love your father, but you are selfish and love to do as you please, to make a show, to display gay and trimmed dresses. The more money you spend in this way, the harder your father has to work to support you. He hates to say to you that which God would have him [say]: “Children, this is God’s money; I am His servant; He gives me strength; He gives me mental faculties to be employed to His glory. I cannot permit you to use this money to encourage your vanity, your envy, [and] your pride in purchasing things you can do without, and would be better off doing without. I must say to you, I cannot encourage you in sin and wear away my own strength in such a miserable cause, to support you in pride and dress and display. I am guilty before God in thus doing, and He cannot bless me in thus indulging you in sin longer. Will you stop, children, and consider? Will you use the reason God has given you and inquire, ‘How shall I mete the record of this useless, frivolous life? How shall I stand in the judgment—wasting my time, wasting my father’s money in foolishness, and he, working beyond his strength because of my ingratitude and unreasonable repining after things I can do without?’”

The Lord has shown me you will ere long be one of the most wretched, miserable, unhappy families, unless you are truly converted, your habits changed, and you try to help take care of your parents. God will not work a miracle to prevent the sure results in misery and distress that threaten you as a family. Already the reckoning of the figures is presenting a terrible balance against you. You have not tried to please God. You have been wicked, vain, and frivolous, and sorrow is coming upon you. Will you now stop your course of disobedience and vanity? Will you think soberly and candidly and turn about? God will forgive you now; He will avert the evils which are sure to come, if you will repent. If you will cease your course of folly and transgression, the Lord will bless you.

Dear children, I want you to make decided changes. Seek to be useful, to help your parents; to be care-taking and thoughtful. You can help them in a variety of ways. You cannot tell how much good you can do in carrying a cheerful, sunshiny face. Please put away the frowns and the frettings because there are duties to do. Carry the little burdens and relieve your parents of these extra cares. They may not appear grand—nothing but plain, homely duties—but someone must do them. Doing what you can do cheerfully, with a quick step, your face bright with gladness because you can do something for your parents to lighten their load, will make you a blessing in the house. You can watch and see how you can help, doing the duties nearest you, taking them just as they come in a patient, cheerful way.

All these little duties, faithfully done, are entered upon the ledger of heaven, and when your life is added up in the end, there will be a noble total set to your account. God will make no mistakes; He will make an accurate entry of all your life duties done to His glory. So never frown but always carry a

cheerful, happy face, a ready hand to help, an attentive ear to hear the requirements, a heart to obey, [and] a quick sympathy for those who need help. These little matters may seem small, barely worth attention, but it is faithfulness in these minor duties that is giving the experience for larger responsibilities.

Go forward, children, step by step in painstaking, doing the work someone must do, and you [will be] walking in God's ways. In the great day of final accounts, you will see what this amounts to. Remember your characters are not finished; you are building up day by day a character. Weave all the kindness, obedience, thoughtfulness, painstaking, and love into it you can. Make it after the Divine Model. Educate yourselves that you may possess the ornament of a meek and quiet spirit which is in the sight of God of great price. You can make the world better by living in it if you only do the very best you can.

May the Lord help you to seek Him now; give your heart to Jesus without reserve. He loves you; He wants to bless you; He wants you should be His children and let His light be reflected from you to others.

Lt 19, 1883

White, W. C.

Healdsburg, California

February 6, 1883

Dear Willie:

I hoped to hear from you as often as once a week, but I do not hear once a month. Brother Whalin comes in and says, "Have you heard from Willie yet?" I answer, "No, I hope to hear something by and by." It is not right to be so reticent. I want to know what you are doing. I want to know what Edson is doing.

Samuel Abbey owes me three hundred dollars, principle and interest. I have received five hundred. I would like the rest. Please collect it for me. Brother Whalin cannot keep many hands employed now until you come home and tell him what to do about [the] heating apparatus. His health has been very poor, but he is improving since I gave him Mrs. Temple's remedy.

The school is doing well. [Sidney] Brownsberger says he wrote you a long letter but [has] received no answer. Brother Whalin came again today to see if any letters came from you. He closed the door but soon came back stating, "If it will be any consolation to you, I will tell you to rest assured his time is well employed." Sisters Ings and Abbey and myself had a laugh over that.

I would have written oftener but my eyes would not let me write anything after my pages on Volume Four were written. So you see I am excused. But do write your mother a few lines, if only a postal. We pray for you every day that God would give you wisdom and guide you all right. I believe He will. Why does not Edson write a line? Has his business so absorbed his mind he forgets he has a mother?

I have not heard from Oakland for some time. I suppose they are all well. I would write to Mary [White] oftener if I were you, if I did not write to anyone else. Please to answer this question now before you forget it: Where is the agreement with Michael? Ask Edson if he knows where these papers are. I cannot find them. Are they at Battle Creek in the safe? It is thought I can collect my money when the grapes are gathered, but I must have my papers to tell something of how we stand. Brother Mead sent in his last month's report, a charge against me of twelve dollars for wood. What does this mean? Do I pay for wood he burns when he makes such charges? I wish he would enlighten my mind by specifying the particulars. I have waited patiently for something, some ray of knowledge in regard to my business, but none comes. I am as dark as midnight.

Well, good by.

Mother.

Lt 20, 1883

White, W. C.

San Jose, California

June 11, 1883

Dear Son Willie:

I have heard nothing from you but thought I would write you a few lines. I have been unable to write even a simple letter since coming here, until last Sabbath [when] I was strengthened to write thirteen pages to Elder [J. N.] Andrews. Brother [B. L.] Whitney seems to be so long getting off. I feared he might not get the light for him; therefore, I wrote him again, and this did not seem to injure me.

I think, Willie, had I not gone to Lemoore or Los Angeles I should have been obliged to stop all the same. My mind has been a blank. I could not think or act, but I seemed to arouse at one time, one week ago Friday. [I] felt urged to write and also telegraph to Oakland to retain the men from Healdsburg there who intended to go to Stockton, until a letter was received from me. I felt certain that it would prove fruitless, their going there, but would positively hedge up our way when the tent should be pitched there.

This is an important, as well as a hard, field. Our forces were insufficient and are still not all that should be here. There was work enough for twenty men to go through this city at the very time the interest was awakened. The surrounding counties are to be visited. My team is used by Brother Ings all the time, and far more progress could be made were my other horse here. When such an effort is made as is being made here, the forces should not be scattered all over the field. Let them concentrate the workers where the harvesting is to be done.

I wrote to Elder Waggoner to send the men calculated to go to Stockton here, for these few weeks would be to them the best school they could ever have to obtain a knowledge of how to work. And if we

had Wheeler and Hicks here it would be as it should be. All would have just as much to do and be educated how to work.

Sending men into such a place as Stockton to canvass is only to arouse the powers of Satan to make efforts to counteract the influence, with no persons qualified to withstand him. Those here have a regular training school. They have a Bible class every day, and Brother Ings talks with them. Our meetings opened last Friday evening. Could not get ready before, but everything seemed to come so natural, without urging. A large lot with good barn on it was obtained free—just opposite, across the road, facing the tent. There was a good humble house of five good-sized rooms. I advised Elder Healey to hire this for his family. He did so, for ten dollars and [a] quarter per month, [with] water furnished. The street cars run directly by the tent.

Friday night there was a good attendance. Sabbath we did not give an appointment for meeting, but ourselves all met under the tent. I talked to them about thirty minutes. All took part in the meeting and Brethren Scott and Iams expressed their thankfulness that they had the privilege of laboring where they could have daily instruction how to labor. There was a good spirit in the meeting. I have not dared to speak to the public yet, but expect to be able about Tuesday.

I am of good courage but shall not dare to write until these pains leave my head. Yesterday Brother Ings went to see Brother Bowers, who lives at the Miller's. He says he gave you a deed to have his property arranged so that the cause will get it, but he has heard nothing from it since. Brother Ings told him that the plan he proposed would not work, and probably you saw it so, and this was the reason that you had not reported or done anything about it. Please write in reference to this matter.

Brother Ings is very active, teaching and working. Appointment was given out last night for me to speak Tuesday night. I shall talk with Elder Healey in regard to having meetings Sunday afternoon and evenings. He thought the people would not come out, but I think this is the all important day to secure hearers. Of course there is but little to report. Brother Ings is getting acquainted with some hopeful cases.

We talk to the workers that they must do their missionary work with a spirit of prayer, and that they must come close to the people and not feel that after giving a paper or securing names their work is done. They have Satan and his angels close at their elbows to counteract every effort they may make. As they walk the streets, they must pray for grace and for the angels of God to be round about them. Unless they do, the craft of the devils will turn aside the efforts made, and the truth [will] not find access to hearts, and thus the whole city may be warned in vain. We must individually have grace that we may not be ignorant of Satan's devices, but that we may work effectually, [with] wisdom in [the] wrestling contest with the principalities and powers of darkness.

This missionary work is a great work but must be conducted with great wisdom. The workers must be connected with God themselves, settled, rooted and grounded in the truth, and able to give to every man that shall ask them the reason of the hope that is within them with meekness and with fear. Watch and pray and pray and watch is the all-important thing for the workers. Without this their efforts will be of little account.

Oh, how important that the workers be so closely walking in Christ's steps that no slur shall be cast upon the truth they advocate! Oh, we have a cunning devil to work against! Christ alone is mighty and fully able to match his power, therefore we must have Jesus with us every moment. We are sleepy, stupid, and do not sense the arts and gins and snares of Satan set for unwary feet. Therefore we must know how we step that every move is in God. Self must not come in here to make itself heard.

The destruction of souls is the regular employment of Satan and his agents upon the earth. The salvation of souls is the work of every follower of Christ, however weak. When selfish interest is made first and the salvation of souls comes secondary, if at all, that man is working on Satan's side, for his very pretensions are a snare to lead others off the track that they shall not consider the kingdom of God and His righteousness first. Satan is getting the start of all such workers. The salvation of souls comes first, always, for Satan as a roaring lion walketh about seeking whom he may devour. We must snatch souls away from his path.

We must have clear foresight, discernment, and faith, and work as if to save a perishing life of which some carelessness on our part might be the cause of death.

Missionary work! God help us to understand it—what it is and how we must engage in it. Every missionary should be wholly the Lord's, pressing forward to attain to the perfection of Christian character. The standard of piety must be lifted high. Every species of idolatry must be sacrificed. Souls, precious souls, must be saved. Souls for whom Christ has died must be urged to embrace the truth.

One man, when the church in Scotland was making some resolutions to compromise the faith, to concede their staunch principles, was determined never to yield a jot or tittle. He went upon his knees before God and thus pleaded, "Give me Scotland or I die." His importunate prayer was heard. Oh, that the earnest prayer of faith may arise everywhere, "Give me souls buried now in the rubbish of error, or I die! Bring them to the knowledge of the truth as it is in Jesus."

We must carry the burden of souls upon our hearts; every selfish consideration must give way to this. The cost of the blood of Christ shows the value of the soul. This must come first with us. Our own selfish purposes must be held subordinate.

In love,

Mother.

Lt 21, 1883

White, W. C.

San Jose, California

June 13, 1883

Dear Willie:

The work is moving forward slowly. The congregations are small. The first night was the largest and last night I spoke to a good congregation. I had the attention of the people, and I thank the Lord I had some strength and some clearness of mind and the assistance of the Spirit of the Lord. Several women came to me after the meeting and said they were strangers to me but thanked me for the words I had spoken. It had done them good. Mrs. Lion spoke with me. Referred me back to Dansville when she first became acquainted with me. She was my physician there. Her name was Payne, a Quakeress. She looks well; bears her age well. She was much pleased to meet me. I invited her to call at our home in Sister Scott's mansion.

Brother Ings uses the team every day to go out in the country, and nearly everywhere he goes, he is invited in to visit and he meets with some quite interesting cases. All the workers have all that they can do in the city. Each is doing what he can. The two boys—Frank Thorpe and one about the same age—are doing as well as could be expected for boys. I think we will gather some souls here but not a large number.

I am using my head some now. Yesterday for the first time wrote a few pages on my book. Life of Paul has just come to hand. Makes a neat book. Marian [Davis] expects me to read it through critically, but I can do no such thing. If those who read it cannot do this, it will go, for I would not trust my head or memory.

I received your card yesterday. I feel deeply and desire to write much and think I can. Our family remains as it was—only Brother and Sister Ings, Henry Wallace, Addie [Walling], and myself. If we only make God our trust, we shall see of His salvation. God's power alone can be our help and strength.

We rise at five o'clock, eat at half past six, and then the men take the team to the tent and devote one hour and half to Bible class and talking together, comparing their experience of the day previous. [They] are instructed in regard to the orderly habits they should cultivate and the necessity of overcoming every defect in character. This is a school for them which they all need very much.

The Lambs are good-spirited boys, but have great deficiencies—no order, neglect the simplest duties in care-taking, leave things undone right before their faces. It is a time now for them to obtain a fitness for the work or give it up and take up that part of their education which has received no attention, until they develop a well-balanced character. Until this is done, they will never be fit to go alone and do anything. We all need more of the Spirit of God, more earnest faith, more constant, earnest prayer that we may discern the grievous imperfections of our best works and our entire inability of ourselves to meet the divine standard.

Oh, the greatness of the work to save souls! How few feel it! How few are doing all they can to gather souls to Christ! Satan is working with his might—persevering, diligent, untiring—while many who profess the truth are asleep, doing nothing to save souls, not even living the truth they profess. It is no tame testimony that will meet the people. We must reach the people through God. We must be flexible in the hands of God, to be molded as clay in the hands of the potter. There is sufficiency in the grace of God for every hour of conflict, for every hour of trial. Let us take hold of God more firmly. His Spirit will help, His Spirit will strengthen and sustain. As we come nearer to God, we shall be conscious of our own

nothingness and learn to depend more upon Jesus Christ and then we shall obtain clear evidence of the love of Jesus. We shall see the goodness and mercy of God displayed in the orderings of His providence.

Brother Wheeler writes my cow died very suddenly, but this seems so small a matter when we see souls perishing around us. I scarcely give it a thought.

Mother.

[P. S.] Love to Sister Scott, Elder [S. N.] Haskell, and all my dear friends.

Mother.

Lt 22, 1883

Children

Laramie, Wyoming

August 15, 1883

Dear Children:

We have had another good night's rest. We are near Laramie. The journey thus far has been the most pleasant of any we have had in crossing the plains. In the last car the seat opposite us was occupied by only one man. We used it a good share of the time. Yesterday we changed at Ogden and there was no one in the opposite section. We had the entire command of our own section and the one opposite us, so we have not been crowded at all. We have an excellent sleeping-car conductor and on both trains good accommodating porters.

The weather has been rather hot in midday, but it might be worse. We feel deeply grateful for the protection we are assured we have from God. I feel cheerful and happy. I have a good time to think and to pray. I am stronger than when I left Oakland. I feel the need of special help from God for I know we are indeed exposed to Satan's temptations and to his malice. We need the guardianship of angels day by day, hour by hour.

We need your prayers daily that the Lord would prepare me to do His work and give me largely of His Spirit, for without this grace and His special assistance I cannot do anything. Oh, I long, I thirst for salvation, for special help from God, to know for myself that my life is hid with Christ in God. I do know that there is nothing on earth I desire beside Him. He is the crown of my rejoicing. Separated from Jesus, I should be indeed miserable.

I am seated next to that large man, a Frenchman, who was in the depot when we entered it. He is a theater manager. He has a little woman with short-cut hair—an actress. We have become quite well acquainted. She is not, I should judge, like the general class. She has been on the stage three years. Louise Lester—you may have seen the name. I have thought, Here are two actors in life, but what a

contrast! I have not the slightest desire for her life, but I do feel deeply anxious to act my part in my lifework with unswerving fidelity.

This party are very kind and courteous, but the raid they make upon bottles of champagne and wines is to me a marvel. The lady takes her glass with us as much ease as the gentleman. I have been courteously invited to join them but frankly told them I never in my life tasted the article and had no need for anything of the kind. They opened their eyes with astonishment. I see every gentleman on the train has his liquor flask and the eyes of some testify that they drink brandy and considerable of it; but I find the lemon you kindly provided for us fully meets all my wants as far as drinking is concerned. I treat the different parties with my precious fruit, and they try hard to make some exchange, but fail. I have all of the kind of food that I would at all accept from them. They feel disturbed to think they are in my debt.

There is a family from India on their way to England, soldiers. They complain of the heat here—worse, they say, than in India. They were in the healthful part of the country. They have a nurse for the little boy. She is a native, curiously dressed and curious in appearance. Her hands are tattooed completely. She wears a pink calico dress nearly straight as a bag, with a short sack of the same, then a pink figured calico mantle which crosses before, fastened behind. She is indeed a curious specimen, but is really a good nurse.

Yesterday while the cars stopped at a small station a young man came into the cars. Said he had eaten nothing for twenty-four hours. Sara gave him provisions to supply present wants. He was about eighteen years old. Said he had no money to buy anything to eat.

We have just finished breakfast. It is now five minutes past eight o'clock. We are about ten miles from Laramie. We shall not be able to make way with our provisions. Sara bought a bottle of milk and some warm water this morning. I put ginger in it and it went well.

Mother.

Lt 23, 1883

Children

Battle Creek, Michigan

August 18, 1883

Dear Children:

I spoke to the people today in Battle Creek. The house was full. Many of the patients were present. I was feeling real sick, as I could not sleep and spent the night in prayer. Between two and three o'clock I slept. I had about three hours' sleep—better than nothing. Dr. [J. H.] Kellogg took me at once to the sanitarium. After speaking I took a bath.

Tonight Mrs. Roberson, a worker from the city in the Women's Christian Temperance Union, came to my room and urged me strongly to speak tomorrow afternoon at four o'clock on the public square upon

temperance. Another minister will lead out in a half-hour speech, and then she would consider it a great favor to have me speak and help them in their efforts. I told her I would speak. I feel that God will work in behalf of His cause.

On arriving here I went directly to Edson's. Stayed there till I went to the [sanitarium?]. He leaves for Kansas tomorrow night. He has his fare free [there] and back; Emma [White] has fare free to Kansas.

I have had a bad cold since I left Oakland, but I shall overcome it. The Lord gave me strength and His Spirit before the people today.

Dr. [J. H.] Kellogg is looking well—better than I have ever seen him. He says he gained twenty pounds while he was gone. Has lost ten since his return. The house is full of patients. Two hundred are here now. Lucinda [Hall] and Sister Sawyer are the ones who have a molding influence here, and the atmosphere of the house, as far as religious interest is concerned, is in every way improved.

Sunday morning

I called upon Brother and Sister Lunt and Sister Howland yesterday. They were glad to see me and I urged that Sister Lunt go with her husband to California when we should return. I think they will do so. Sister Lunt offered no strong objections.

I have not much news to write for I have scarcely had an opportunity to see anyone. I am inclined to think the camp meeting should be here, unless the state of the church is such that it would prove a weight. I [will] attend the meeting of the office hands this morning in the chapel of the office.

I will write more when the day opens up things of deeper interest.

Mother.

August 20, 1883

One severe day's work is over. Sunday morning, August 12, I stood before the workers assembled for worship on the Pacific Coast and spoke with them in regard to our individual responsibility to God. August 19 I spoke to the workers in the Review office in regard to the first efforts made in Battle Creek in the publishing department. About eighty assembled. How small was the beginning of the work, and how limited the wages received! What self-denial and self-sacrifice had to be exercised to carry on the work! I had freedom in speaking and the effort will not be in vain. I spoke about one hour. This was to me a very precious meeting.

At four o'clock I spoke on the public square upon temperance. I was quite hoarse in consequence of [a] cold. There were about four hundred assembled at night. Through much importunity I spoke to the patients at the sanitarium. The attendance was large—three hundred at least were crowded in the adjoining rooms. The parlor was full, the hall was full, [and] the piazza was crowded. I had a real free, blessed time, in speaking and it was a great satisfaction to see how well it was received. I am writing out

a little sketch which I will send you for the paper. Now, was not that one day of rest at the sanitarium a rather peculiar kind of rest? I thought it was.

I have not seen Elder [Uriah] Smith to converse with him. I have just spoken with Gage and that is all. They keep themselves from me. Whether to go after them or let them alone to take what course they will is a question with me. Elder Littlejohn and his new wife are in Allegan. Elder Littlejohn's mother died. They were sent for and have not yet returned. They may come back today. Seneca King has married Martha Byington—a good match. Sister Stone sits up a little. She has internal injuries, besides her broken arm, but she is slowly improving. The death of Brother Stone gave a terrible shock to them all here.

Edson has gone to Kansas; Emma to Colorado. Edson some way did not make the matter plain in regard to a piece [field?] of corn he planted which Colwell [?] was determined he should not have, and he would have to place the matter in a lawyer's hands.

I gave Edson one hundred dollars, all unexpected to him, but he feels all good now and is making earnest efforts to get out of his backslidden state. I am in so great hurry I cannot half write. I am now going to ride out in my own carriage. Write me.

Mother.

Lt 24, 1883

White, W. C.; White, Mary

Worcester, Massachusetts

August 23, 1883

Dear Children, Willie and Mary:

Sister Sarah and I left Battle Creek Tuesday at half past two o'clock. We arrived here at half past eight o'clock Wednesday night. This part of the journey was more trying and wearisome to us than the long journey from California. It was dusty and the cars were much crowded and it was very warm. But I felt of good courage. I had no fret in me. I felt thankful for peace of mind and communion with my Saviour on the entire journey. Under His guardianship I knew I was safe and had no reason for complaint. Therefore I did not feel half as weary as I otherwise would have done.

I spoke six times in Battle Creek. It will do good, I know it will, for the Lord helped me. I had a long talk with Brother [G. H.] Bell. I told him many things. I tried to place before him where everyone of our leading men had made a mistake and hindered the work they were so desirous to advance. Each one thought that he was the very one who must bear all the responsibilities. They spread over too much ground and failed to educate others to think, to act, to be caretakers, [and] to lift burdens, because they gave them no chance.

I told him it was not God's plan to have it thus. He had done this way and gathered upon himself a mass of burdens [that] he had no strength to carry, and he could not do justice to anything. God had given to every man his work, according to each man's ability. When one man entertained the idea that he must gather all the responsibilities because he thought he could do it a little more perfectly than another, he sinned against himself, and he sinned against his brethren. He was educating the people to look to him, to expect everything must come through him, and they were not educated to look to God and to expect God to do great things for them. They depended upon others and trusted in others rather than in the living God, therefore many have not the experience they ought to have which would make them efficient workers.

This, I have been shown many times, was the true solution of the sad problem as to why there are not more apt, skillful workers in this time of great need, when the burdens are crushing out the vital energies of our best generals. How can we make this matter understood—that God is the living fountain ready to supply every demand? Men must learn to go to Him, to trust in Him, to carry all their troubles to Him, to take hold of Him by living faith and work in the power of His might. Our leading brethren—every one of them—have made a mistake on this point. It seems to be so interwoven with their manner of labor, like the warp and woof, that it is next to impossible to change a course which has become like second nature, but which must be changed, for God says so.

Men must not be taught to look to men or hang upon men, but must be educated to look to God, to trust in God, to expect great things of God, and to use their God-given abilities to the utmost of their capacity. When they do thus, they will enlarge, they will grow, they will feel their inefficiency to do so great a work, and [they] will seek help from the only Source where it can be obtained.

Our camp meetings must be so arranged and conducted that the most lasting good may be the result; that the people will know how to live and work for the glory of God after they leave the meetings.

I dwelt on these principles. I told Brother [G. H.] Bell he must do his work, which was to teach. He must not stand to pick up every little flaw and mark every misdemeanor, but he could do much by talking kindly to the school, laying down the principles of action. He must maintain his position as a dignified teacher—not that dignity that will not heed the counsels of others, but that kindness, that courtesy that will win his way into the hearts of his students.

He might put on a dignity and claim a dignity which would fail of securing respect, but which would disgust. The true dignity would be to go about his work as teacher and leave the little items of business for others to attend to, and by a well-ordered deportment show a moral power that holds him above the changeable emotions of anger, impatience, [and] criticism.

Brother Bell is receiving all I say to him, and he says he will act upon it, with the help of God. I was not let alone at all in Battle Creek. I talked six times and all the rest of the time with Dr. [J. H.] Kellogg, Henry Kellogg, Professor Bell, Elder Littlejohn. Only once, and not long, [with] S. Lane and several others.

Now I am in a tent on the Worcester campground, considerably worn but well situated for comfort. I do not see how you can reach the Nebraska meeting unless Elder H and yourself shall leave a day or two

before it closes, and I do not know as this can be or ought to be done. When you do come, take your sleeping berths every night. I will pay for them myself rather than you be deprived of your rest. You have work to do and should be getting all the rest possible that you may labor to the best advantage. Nebraska wants [a] two-week meeting but, Willie, it cannot be, as I can see, without robbing others.

Now, Willie, you had better come to the meeting. All seem to feel that way. Elders Butler and Van Horn have just come on the ground. It is now about nine o'clock, Thursday morning. Slept but little last night, but I do look to the Lord for help. I have been talking with Elder Butler. He thinks the General Conference should be in Battle Creek, and I had about come to the same conclusion. The camp meeting should not be loaded down with business, either of the institutions or conference matters.

Professor Bell will take hold again at South Lancaster with a different spirit. Brother Roberson says his letters are of an entirely different character—more humble and kind and conciliating. I believe he wants to do right. Camp meeting will be in Battle Creek, then the laborers in the different institutions will be benefitted with some of the meetings.

Willie, the managers at the sanitarium are put to their wit's ends to know what to do for fruit. I sell them all of my canned fruit in Battle Creek. How would it do to ship with books or some things you send this way my dried plums at Healdsburg and Oakland? Would it pay? Please consider the matter and act accordingly (I do not want the dried peaches at Healdsburg sold). Fruit is almost a failure [in the] East. It is impossible to get it at any price, for it is not in the country.

Now my children, I am glad I came east of the Rocky Mountains. I have been helped and blessed of the Lord. I shall go forward trusting in God at every step. I believe He is more than willing to help us.

I do hope your camp meeting will prove a success. Oh, the great work before us! Let us individually pray that God will work. We trust too much in our own doings. We must do all we can in humble faith, and then calmly, expectantly trust in One who has said, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] Jesus is our refuge, our present helper. Faith in Him daily, hourly, is needed. I have had sweet communion with God on all this journey. I do not trust in what I can do, but in what God can do for us and what He will do. His promises are unfailing and we will not doubt for one moment. May the Lord bless you all is my prayer.

Mother.

Lt 25, 1883

White, W. C.; White, Mary

South Lancaster, Massachusetts

August 29, 1883

Dear Willie and Mary:

I am now pretending to rest in the home of Sister Harris, but the time is short and only tomorrow we travel all day to [the] next camp meeting. I spoke in the last meeting six times, besides two or three times about thirty minutes. The meeting should have commenced one week earlier and this would have given it two weeks.

I never have seen an interest so good among outsiders. They came out in crowds on the week days. Monday forenoon I spoke one hour. I did not think of having any outside congregation in the afternoon, but lo, in the afternoon the tent was filled with outsiders and they came to hear me. I consented to speak in the afternoon and then hurried to the cars. As I appeared at the tent door, there was a large circle of outsiders weeping like children. Some were decked out with flowers, rings and jewelry. My friends in the tent were protesting, and they were clamoring for a chance to speak with me and take me by the hand. I felt badly to leave a people who felt it an honor to speak with me, a people who seemed to devour every word spoken. I did want to labor more in their behalf. The reports were made by outsiders—reporters who make this their business.

The Lord has indeed strengthened me, a weak frail instrument. I have felt very free. Had great clearness and have felt that the barriers were broken down before me. Sunday the tent was packed, and a wall of six tiers densely packed with people standing outside the wall. But there was not a getting up and going out and moving on the outside walls. I spoke one hour and forty minutes, receiving the most earnest attention.

I have not had a thoroughly good night's sleep since I left Battle Creek. It seems so warm nights, although we have very cool mornings. Have had frost for two mornings past. We feel of good courage, but I have not yet decided to go to the Maine eastern camp meeting. Elder [G. I.] Butler thinks I should go, but I have fears that if I go to Vermont and New York and Nebraska without rest, it will be too much for me. If I go to Maine I will have to have an additional tax of visiting my friends. This will be tremendous tax to me. How I shall arrange the matter I cannot determine. If I feel very weary I cannot consent to travel back to Maine and then to New York.

When I think of all these meetings, it makes my head swim. Well, I am willing to do all I can, but want wisdom to plan and execute just right. I would love to spend the winter here and labor in New England. It may not be best, but I am looking to God for light and duty. Pray for me.

It is going to be a hard matter to get any fruit here [in the] East. I do not think any of our plums that are dried should be sold.

Mother.

Lt 26, 1883

White, W. C.; White, Mary

Montpelier, Vermont

September 3, 1883

Dear Children, Willie and Mary:

We left the Worcester, [Massachusetts,] campground on Tuesday and spent two days in South Lancaster. I met with the board and talked with them two hours. I think it was an important season. I had Sister Cummings present for I thought there were matters I wished to say which concerned her. I had been sick that day. Slept but little through the night.

Next day we took the cars at Clinton Junction. Took a drawing-room car and had the advantage of a good sofa and slept much of the time until half past eleven. Then changed cars at Plymouth and stopped one hour. We had a nice time to take our dinner, but I had no appetite. We changed again at Wells River. Lawyer Upton and his wife stepped into the car, and as soon as he saw me he came and greeted me heartily. We had a long chat. He has been journeying for his health. Was going to Montpelier. Had been to the White Mountains. We journeyed through a most beautiful part of the country.

We stepped from the train at the campground. A tent was nicely prepared for us, but the camp meeting was in an open field. There was not one shade tree and the heat beat down upon the tent, affecting my head. There was a small house unfinished within, containing two rooms. They moved us there and we have a real nice place. Now, when the sun is hot, we are sheltered; when it is cold, we have a good stove and plenty of wood. Last night we had a high wind but we were protected from it. Several tents were laid flat.

I have spoken five times on the ground. I have had freedom in speaking. It seemed pleasant, but solemn, to meet a few of the old standard-bearers whom we were associated with in our experience thirty years ago. They are growing old; and then to see this entire state with no laborers except feeble Brethren Hutchens and Owens! Should they have the labors of one stirring man who was devoted to the work here, who had tact and discernment, there would be developed here good talent for labor; but there is no one to help in this matter here now.

Sabbath a large number came forward. Several confessed they had once kept the Sabbath but had given it up, but from this meeting they would take their position. They would not break another Sabbath. We have had some excellent meetings. Sunday I spoke to a large crowd, and while there were many of us the roughs—young men who did not come to hear—there were many who could find no seats, who stood and listened with deep interest. These meetings will help the cause generally but cannot do that work that is essential to be done in the different churches.

My heart aches as I see the work needed to be done and no one to do it. We ought to fast and pray that the Lord will raise up laborers to go into the harvest field. What shall we do for workers? Elder Bourdeau says Toronto is an excellent field to labor. There are some choice souls cut upon the truth. Someone should be sent into this field.

Elder Bourdeau and family left the ground Saturday at midnight on the way to New York to take the steamer for Europe. He is looking well for him—the best I have seen him for years. His daughter is as tall as her mother—a precious child. I have been in conversation with him for hours after talking to the people in the tent.

There are fifty tents on the ground, and many families are accommodated in the long agricultural hall and buildings connected with the ground. I was surprised to meet so many Sabbathkeepers under the tent, for but very little labor has been given to Vermont for years. But these meetings, so short, cannot do the work essential to be done. They will do something, but much more is needed. Well, we can only do what we can.

Augustin Bourdeau came on the ground Sabbath and urged me to go where he lived to see the little company there, of about forty. They have built a new meeting house and want it dedicated. He says Grant and Litch and the Marion papers have been sent in there, and if the people could hear me it would be a wonderful help. I would go there if Elder [G. I.] Butler would consent. He holds on to me to go to Maine and New York. I should have to drop out New York if I went. Sister Augustin Bourdeau is lying at the point of death. She is cheerful, calm, [and] trusting in Jesus, knowing her work on earth is done.

Is it not possible for you and Elder [S. N.] Haskell to leave California a day or two before the meetings close to get to [the] Nebraska meeting? Will you bring the letters you copied in a book? We may want to refer to them.

[Continues with matter headed, "To be read to those assembled in camp meeting, by Mary K. White." See Ms 9, 1883.]

Lt 27, 1883

White, W. C.; White, Mary

Montpelier, Vermont

September 4, 1883

Dear Children, Willie and Mary:

We are having the last meeting on the ground. I do not go under the tent. It is too cold. The wind arose Sunday night and blew down several tents. It rained some. They have had no rain here for a long time and their crops are about a failure. Monday was cold as winter weather—cold as the coldest days we have seen in California. I went to the tent and spoke above one hour. There was quite a large number of outsiders in. I called them forward and two hundred came forward and we listened to some heartfelt confessions. Mothers and fathers confessed to their children and children to their mothers and fathers. It was a good meeting, but there was not that thorough breaking away we wished to see.

When I came to my rooms I found three men—nice, intelligent-looking men. They exclaimed, "We have not touched anything, but we were about frozen and saw a fire here and came in to get warm." We assured them they were entirely welcome and invited them to come again if they desired. Many have rushed in here nearly frozen to be blessed with our good fire. Brother and Sister Hutchins slept in our house last night. Sister William Saxby has just come in to get warm and speak with me once more. She has no upper teeth. I asked her why she had not any teeth. She said she could not make ends meet since

her husband's death. I just placed ten dollars in her hand to get her a set of teeth. This is practicing what I preach to others. This past night was as cold as winter, and some of the poor, bloodless ones had a hard night of it. This morning the ground is covered with frost and the water was frozen. This decides the matter of the corn crop. No corn for Vermont.

I am thankful for the health and strength the Lord has given me. I have not had one sinking turn. I have spoken sixteen times. This morning I leave for Maine. If you could only see and realize how thankful the people are to see and to hear me again, you would not doubt it being my duty to come on this journey. I have not had a doubt in this matter. Will you pray for me? I cling to the Lord all the time. May the Lord bless you in your meeting is my prayer.

Mother.

[P. S.] Mary, see that Willie brings my neck fur. Winter comes so quickly. I shall want it.

Lt 28, 1883

Bourdeau, Mrs. A. C

Montpelier, Vermont

September 3, 1883

Dear Afflicted Sister:

I wish I could speak with you and pray with you, but as this doesn't seem possible, I will write you a few lines. I am rejoiced to hear that amid your sufferings, Jesus your Saviour is to you a present help in time of need, that when the flesh is failing, the Saviour's love is revealed in you to all around you. Your hope is in God. You can testify to small and great the power of His grace, that there is a Divine reality in the religion of Jesus Christ, that a substantial peace and joy is found in your Saviour.

Now is the time that you can realize the preciousness of the Christian's hope. "What a friend we have in Jesus, all our woes and griefs to bear; What a privilege to carry everything to God in prayer." Jesus loves you; He will not leave you nor forsake you. You have not now to wrestle, not now to fight the fight of faith, only to trust in Jesus' love, in whom you have hid your life. A few more [days] of sorrow, a few more pangs of anguish, and then your rest will come.

"Write, Blessed are the dead which die in the Lord." [Revelation 14:13.] Now you may peacefully rest in Him in whom your hopes of eternal life are centered.

You will [have] some anxious thoughts in regard to your loved ones, but the way will all be made plain before them. The Lord loves your husband. You have both labored to know and to do His will, and He will not forsake him nor your dear children. You may be assured I will pray for you all in your sorrows while you are passing through the deep waters.

I do not expect to live until Jesus comes. I expect to rest in [the] hope of the glorious resurrection morning, but I will work on until my Master bids me lay off the armor.

I can write but a few lines now, but shall not forget you. Repose in peace in Jesus. You have now only to trust and wait. You have fought the good fight, and Jesus will now be to you your refuge, your strong tower, your comfort. May the Lord be very nigh you every moment, is my prayer.

Farewell, dear sister, until we meet no more to part in the resurrection morning.