

Ellen G White 1886 Letters

Lt 2, 1886

White, J. E.; White, Emma

Orebro, Sweden

June 24, 1886

Dear Children Edson and Emma:

We left Basel June 15 and came to Hamburg in company with Sarah and Kristine Dahl. W. C. White preceded us. He started the morning of the fourteenth in company with Elders Whitney and Conradi. These visited Leipsic on business and were quite successful. We met W. C. on the evening of the sixteenth. We took the boat at Kiel at midnight. We were accommodated with a stateroom and had an opportunity to sleep from two until five o'clock. After the boat arrived, we had to go through the preliminaries of the customhouse. That over, we made our way to the waiting room, placed our numerous satchels and bundles together, and took some refreshments—hot milk and bread. We then took up our baggage and stepped into the cars.

Upon examination, one satchel was missing. W. C. White rushed back to the boat and to the waiting room, but it was not found. We thought we would have to stop over a train, which was bad for us, as it would bring us into Orebro on the Sabbath. There we stood with our luggage piled on the platform, undecided what to do. It came happily into our mind that the satchel must have been taken by mistake and was on the very train we intended to take. In a moment or two all our luggage was again placed into the car which was occupied by two gentlemen. One talked imperfect English, and we were glad that he could speak as well, as Kristine had left us the night before for Norway. This gentleman helped us much in every way he could, as we were making every arrangement to secure the missing satchel.

After we had gone on our way, at the first station out, a gentleman was seen swinging the missing satchel from the car window. The cars tarried a few moments, and we met the gentleman and his party, who were Americans taking a trip through Europe. The gentlemen said the daughter had discovered that the satchel was not theirs. They were as pleased to get rid of it as we were to receive it. He said he had such a stack of baggage that they did not discover the satchel at once.

We arrived at Copenhagen at eleven o'clock, and hired a hack to take us directly to the boat, which was to leave in half an hour. So we made close connections. The boat landed us at Malmo. We had no trouble here to make ourselves understood, as there stands a man dressed in uniform with a broad, silver-looking sash across his chest, passing under the right arm, which signifies his office. Here those of all languages may make themselves understood.

We took our lunch and then stepped on the cars and were favored with a compartment to ourselves. We had been riding two nights and nearly two days, and there was some sleeping done, although the seats were very hard. They were not spring seats, but cushion. They have no regular sleeping-cars attached to the trains as in America. We were told that we would have to change at midnight, but all of a sudden the door of our compartment was thrown open, and a dignified official bristling with regimentals talked away in Swedish, which we could not understand but one word, and that was s-t-r-a-x, which meant "immediately." We were half asleep, but we grasped satchels, blankets, and bundles, and stood in sleepy surprise on the platform. Everything in a pile; but it did not turn out as bad as we expected. We were appointed to another compartment in another car on the same train and made to understand that this would save us the disagreeable changing at midnight, so we found they had made a special arrangement in our favor.

At two in the morning it was daylight. The sun arose at three. At four a.m. we were again aroused by "strax, strax." We learned that we must leave immediately. Again we grasped our scattered belongings, and hurried from the car, and stood on the platform, waiting further orders. We were shown into another compartment on the train. Here we rode one hour, and then changed again, waiting one hour at the depot. Then stepped on board the train, and arrived at Orebro at ten minutes after seven.

We found no one waiting for us. One Swedish coachman seemed determined to take our satchels right out of our hands, but we held to them valiantly. Although he talked eloquently in Swedish, we knew not a word he said. We found a place to leave our baggage, and walked about one mile to the place where we had made it our home when we were here in the fall. We were pleased to meet our Brethren Olsen and Oyen here, and they felt outgeneraled in their calculations. They thought we could not possibly come until noon. They had been at every train the day before, expecting to meet us, and they said they gave the coachman special directions to bring us to the house, and this explained the earnest persistency of the man who wanted to take our satchels. We had been riding three nights and two days, and were very weary.

We found excellent accommodations. Three furnished rooms were prepared for us that had been occupied by girls attending school, but who had gone home on vacation. We are very pleasantly situated with kitchen and two good rooms to do our own cooking. We have a girl to do our housework under Sarah's directions and with her help.

I have now spoken six times. Sabbath we had a good meeting, and I had freedom in speaking. Sunday at six o'clock the hall which holds four hundred people was densely packed. I could scarcely press my way through to get to the stand. It was thought that more than a hundred had to go away because they could not get in. I had much freedom in speaking. The crowd listened with the greatest attention, and I hope and pray that they will take heed to the word spoken. I have spoken four times in the morning meeting, and from

the testimonies borne in the morning meetings which Brother Matteson has interpreted to us, they appreciate the words spoken as much as in America.

I spoke yesterday in the business meeting about thirty minutes. I tried to impress upon them the necessity of their broadening their ideas and enlarging their plans. There is very much that needs to be done in educating and in molding the work in these kingdoms.

This is quite an old place, and the inhabitants are of the most intelligent class of people. The country around here is a good farming community, and this seems to be an enterprising place. There are twelve thousand inhabitants. They have here a rapid running river from which are taken many fish. There are most beautiful parks, roads nicely laid out, and seats to accommodate all classes.

It is the practice of W. C. White and myself to walk in the parks about nine o'clock. The sun sets about half-after nine, and at half-past ten we can write by daylight. It is now midsummer. Yesterday there were standards beautifully decorated and all kinds of trees and branches of trees, flowers, and shrubs borne by our window in preparation for the morrow, which is a holiday. This midsummer day they observe day and night in the groves with entertainments and amusements and decorations, as the fourth of July is celebrated in America. No business is done today.

Well, our meetings are going forward well. There are advancements being made. I spoke to them yesterday in regard to there being regular organized efforts to carry forward the work more thoroughly and taking advantage of all the ability possible to push it. There has been a great want of well-organized efforts. Elder Matteson has worked hard both in writing and speaking. He has a great deal to do in translating and to keep the papers going. He has not physical force to do all that is required. He is a feeble man, and as he is so weak in physical strength, he dreads to take the responsibility to introduce anything new and seek to bring the people up to it.

I set before them how we had done the work in America. And I could not see but that they would have to work in the same manner in these kingdoms as we had worked in America. The cry is constantly urged that this people must have a different kind of labor than in America, but I told them that human nature was the same, and the hearts would be reached with the same kind of labor put forth in much the same manner as we had worked in America.

I could not see but that systematic benevolence must be enjoined upon the people here as well as in America, even if their donations were small. The Lord would bless them in conscientiously doing what they could. God has revealed in His Word His appointed way that His work should be carried forward. Those who have small talents must do according to their ability, but [all] must feel that they have a part to act to sustain the work. They must organize tract societies and act as though they expected the Lord to do something for them.

The Israelites had to obey the command, "Go forward" [Exodus 14:15], when the Red Sea barred their way; and when they did advance, their feet were in the very waters when the Lord opened the path before them. We want to exercise much more faith than we have hitherto done.

A Dream Concerning J. E. White

I dreamed some things in regard to you, Edson, some parts of which are clear and others not so clear. There was a large meeting in the open air, and you were speaking in this meeting, and the blessing of the Lord was upon you. Your countenance seemed to be lighted up when a number came to you to question some things in regard to yourself, and your mind was being diverted from the work. I said to them, "Let Edson alone, keep your hands off. God has given him a work to do, and he has been hindered by the enemy's devices long enough. As he is placing his feet in the right path, God has not told you to divert his feet from that path." The next that I remember, we were in a meeting in a room. You were answering questions of criticism. I rebuked them in the name of the Lord, and told them that God had not given them any such work to do.

Now, my son, I want you to give yourself wholly to the Lord. I have not been ignorant of the feelings that have existed toward you; in some things you have given occasion for them to misjudge you. But I have no sympathy with the jealousies and envies that have been developed. But I hope that you will take so discreet a course that these things will no longer exist. I hope you will not show weakness in being beaten off from the work God would have you to do, by unjust suspicions and envious feelings of some who ought to know that all such revealings are not of Christ.

Now you must allow that I am better acquainted with your duty than some of your brethren are who judge hastily, and from appearances and from hearsay make incorrect decisions. Come just as near to your brethren as you can. I charge you before God and the Lord Jesus Christ to walk in the light which the Lord has given you in regard to your work, and do it manfully. Put on the armor, and work wherever you can. If you are treated coldly and with suspicion, do not be discouraged. Christ is your Master; you are His servant; you must expect that these things will occur; for Satan wants to hurt you and he wants to make my heart ache. God has given you a work to do and I will not consent for you to leave it. Your work has been pointed out to you again and again, and you must not be beaten off from it by prejudice or suspicion. Take the advice and counsel of your brethren in whom we repose confidence. But those poor souls who do not know their own heart, do not let their words or deportment discourage you. Do all you can to free yourself from burdens of business which are not connected especially with the work of God. But keep your souls in the love of God. The Lord will not excuse you in neglect of your duty because you meet with feelings of suspicion and jealousy.

If Captain Eldridge is not to work in the interest of the Review and Herald, be sure and obtain him to do your work, rather than to have his talent employed by those out of our faith. This I have advised you before. You say you tremble to make such a move, thinking it will excite against you great suspicion and that there will be alienation of feelings. But I do not think that this should be regarded so that your interests will be in peril. I want that you should be free as possible to do the very work God would have you do. I would have you unload all that is possible; take a noble, straightforward course; be kind; be courteous to even those who think ill of you. But you must not disregard the voice of God in order to turn aside the shafts of Satan through those who had better be engaged in setting their own souls right with God. But give heed to my words, which are from God, to walk in great humility. Hide yourself in Jesus; be meek and lowly of heart. You are God's property. God has made your mind fruitful in the truth. You are adapted to do a certain work for the Master, if heart and mind are sanctified to God. If you walk with Jesus by your side, you will have His grace to come forth from every trial purified, refined, ennobled to better work for God.

Oh, my son, I do not want that you should make a failure. The time for us to work will soon be ended. I want you to cling to Jesus. Hang your helpless soul upon Him. You must depend on God for your light, for your encouragement, and for His strength. While you should respect counsel, you must look to God for yourself; for finite men may not always see as God sees the way He would have you walk and the responsibilities you should assume.

You need a counselor that will not err; one whom hearsay will not prejudice; one whom narrow ideas will not unbalance his judgment. A path opens on one side, but whether it is the path for you to walk in or to shun is that which you do not discern, and no mortal man can tell you. Another path closes before you, and whether it is the turning aside in another direction or to try your steadfast purpose, none are wise enough to determine. You need a Guide, a Power unseen by mortal eyes, who can judge your motives and the purposes and intents of your heart to guide your ways. The Star in the East will guide your ways if you will only follow it. You are never alone. You are never in a place where you have no one to have interest in you. Our heavenly Father has given His Son to die for you. The cross of Calvary testified that He takes a deep interest in your welfare, for you are the purchase of the Son of God. And you are the subject of many prayers. If you but feel right and do right, all will be well. If you ask the help of God, you will not ask in vain. The Lord is at work in many ways to win your hearty confidence. In nothing does He take more delight than to have you unburden, come to Him for light and strength, and He has promised that you shall find rest to your soul. If you will find heart and voice to pray, He will be sure to hear, and an arm will be reached down to save you. There is a God that hears prayer; and when all other resources fail, He is your refuge, a very present help in time of trouble.

The secret of the Lord is with them that fear Him, and He will show them His covenant. My son, I point you in every difficulty to the Saviour. The promise is positive, "If any man lack

wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him." [James 1:5.] What greater assurance could you ask? Such promises are to your Mother of more value than choicest gold.

If you go to God with a humble, believing heart, to seek for guidance in your perplexity, then it is your privilege to rest your case with Him. Heaven and earth may pass before the promise would fail. Then take God at His Word. You did believe His promises when you were only three years old. Have the simplicity of a child now, and come to Jesus in clinging faith. Trust in the Lord with all your heart, and your confidence will never be betrayed, never be turned against you. Look at Jacob pleading with God on the plains of Pennel. His prayer was heard and answered, and he obtained a mighty victory. Consider the case of Moses pleading with God, "Show me Thy glory." [Exodus 33:18.] And the Lord heard him. Refresh your mind with the many cases that have come to God and been heard and answered. It is better to trust in the Lord, than to put confidence in princes. Bring your case to the great Intercessor who is standing before the mercy seat, pleading in behalf of sinful man. I love Jesus; for He has never disappointed me. If you allow the speeches of even your brethren to take away your heart and faith, and turn your feet out of the path of duty, God will neither excuse nor bless you. If you allow cold and unsympathizing ones to discourage you, you will never enter the city of God as a conqueror. Learn to depend implicitly on the Lord Jesus. Study your Bible; for this is the voice of God speaking to you. Ask counsel of God, and you shall receive it. Counsel you will have from some source, and if those in whom you put confidence are not in the counsel of God themselves, they will not be safe advisers. Take counsel of God. "Learn of Me," says Jesus; "for I am meek and lowly of heart: and ye shall find rest to your souls." [Matthew 11:29.]

You need light; seek it every day from the Sun of righteousness. I am your mother, and I say to you in the name of the Lord, Put on the whole armor of righteousness. God has given you ability and tact, and enlightened your mind in the Scriptures, and He wants you to use every ability that He has given you to His glory. You will ever meet with things calculated to discourage you; but you have a living Saviour, Jesus is the Captain of your salvation. Obey His orders.

Now, Edson, I commit you to God. Take no step, form no plan, enter into no business arrangements, engage in no new pursuits, and in your present business turn often aside by yourself to implore the blessing of the mighty God of Jacob. You had better meet with the loss of all things than to lose your soul. If you seek Him, the Lord will guide you in counsel and afterwards receive you to glory. But do not neglect to do good wherever you can use your talents entrusted to you of God. Do not be extremely sensitive. You are never to lose self-control. Cultivate calm forethought. Be patient. You will show yourself a strong man if you will keep all excitable feelings under command of reason. Be courteous to all, pleasing in disposition, kind and condescending in deportment to the very ones whom you may think may be working against you, falsifying your motives, misstating your actions, over which you

frequently become provoked and lose your self-command. This only hurts you and does not help the case at all. If others do you wrong, they wound themselves a great deal more than they wound you. No one doubts the sincerity of the religion of some who greatly lack courtesy, forbearance, and a pleasing disposition. There seems to be a great want of kindness in their make-up. They need the softening, subduing influence of the Spirit of God.

Now, Edson, my son, it will not pay for you to indulge in wrong feelings because others do this. Bring all the compassion and tenderness and beauty of Christian meekness into your life, and your usefulness will be increased fourfold. You will have heaven's approval and the confidence of those who love and fear God. Cultivate the habit of thinking before you shall speak. Meditate and pray before you make a decision, and never allow the opinions of any man or woman to discourage you from doing God's will. And learn to put the very best construction you can upon the conduct of others. Do not regard every man your enemy because they do not meet you with a smile; and it is best not to suspect evil. One of the special graces which is given us in the Word of God is "Thinketh no evil." [1 Corinthians 13:5.] The very fact that we may be continually suspecting evil will so affect our attitude as to create the very evil which is suspected. Go calmly and fearlessly on, trusting in God; and keep down all feelings of resentment. Commit your case to God, and He will take care of you, my son. You will find it impossible to live in this world without having your feelings sometimes, and your temper, tried; but pray then the more earnestly. Pursue this course, and see if sweet peace will not take possession of your soul. Let them say what they will in regard to your course; if it is wrongfully, God knows all about it. And may the God of peace sanctify you wholly, soul and spirit, is the prayer of your mother.

Since writing the foregoing, I have spoken twice; yesterday at four o'clock the Lord helped me to speak to a hall full. I did not expect a congregation on this holiday, but there was a company of noble-looking people, and they seemed interested. Many shed tears. I spoke from Daniel. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." [Daniel 12:3.] I think there was a good impression made upon the hearers. I tried to set before them the importance of their working with Jesus to reflect light to others. This morning I spoke again in morning meeting, about 70 present, from these words, "Go forward." [Exodus 14:15.] The Lord blessed me, and I think He blessed others.

W. C. White just came in [at] quarter-past two. They have organized a tract society, and this is an advanced step from what has been in the past. We now go to Christiania after this meeting closes, which will be Sunday. Then, after remaining there two weeks, we commence our homeward journey, stopping in Copenhagen two weeks, where there will be meetings held and an institute to give a drill to those who think to give themselves to the work.

So, you see we have yet four weeks' work before us, and we do want to be baptized with the Holy Spirit and be preparing to do the work of God intelligently. I am of good courage, but I would like so much to get home to California when my work here is done. I did not choose this kind of labor, to speak through an interpreter, but I am quite accustomed to it now.

Now, my dear children, do, I beseech of you, walk humbly with God. Remember that the end is near, and whosoever has a part in the city of God will be victors. Love, I beseech of you, my children, to walk in such a manner that you will, by your influence, lead other minds heavenward.

Yours with love, Mother.

Send your letters to us at Basel as usual.

P. S. My son, you must not let pass from your mind the letters I have written to you in regard to your own defects of character. You need, and Emma needs, constantly to gather up the warnings and the reproofs God has given you. Neglecting to heed these warnings is one cause of your present financial embarrassment, and you should gird up your mind and not invent ways to expend means. Keep near the shore, and do not lay out money on any new primary enterprises and then feel the financial pressure. You need to take advice of those you know want to help you. Your temptation is to enter into new projects. God help you to keep clear. It is your duty, for you are the Lord's.

Lt 3, 1886

Vaucher, Brother

Brother Vaucher:

Some of your letters to Brother Whitney have been read to me by himself, and I am more than ever convinced that you are not aware of your real state of feeling before God. You are in great need of divine enlightenment.

The question is asked, "Wherewithal shall a young man cleanse his ways? By taking heed thereto according to Thy word." [Psalm 119:9.] In these days of peril and corruption, the young are exposed to many trials and temptations. They need an infallible guide, an unerring counsellor. This they will find in the Word of God. Unless they are diligent students of that Word, they will make grave mistakes which will mar their own happiness and that of others, not only in the present, but in the future life.

There is a disposition with many to be impetuous, headstrong, wilful. They have not heeded the unerring counsel of the Word of God. They have not battled with self and obtained precious victories. Their proud, unbending will has driven them from the path of duty and obedience to wander about in the wilderness of disappointment.

My brother, you are sailing in a dangerous harbor. You need a pilot. Will you scorn to accept the much-needed help, feeling that you are competent to guide your own vessel? Are you not afraid that it will strike some hidden rock, and that you will make shipwreck of faith? The present I regard as the most important period of your life. If you are indeed the young man that was shown me, your picture flatters you. Your features are sharper than the picture represents, but in other respects it correctly represents the young man presented before me, who was with other youth infatuated with the subject of courtship and marriage and whose principal burden was to have his own way.

Please look back over your past life and faithfully consider your course in the light of God's Word. Have you made your past wrongs right? You have not cherished that strict conscientiousness in regard to your obligations to your parents that the Bible enjoins. The mother that gave you birth and cared for you in your infancy, you have treated with neglect. You have not regarded her wishes, but have brought pain and sadness to her heart by carrying out your own desires and plans. You have been far from happy. Has the truth you profess sanctified your heart, and softened and subdued your soul? I was shown that the young man of whom I write has a close work to do for himself before he will be fitted to teach the truth to others.

The Bible presents a perfect standard of human character. This sacred book, inspired by God and written by holy men, is a perfect guide for man under all circumstances of life. It lays out with great distinctness the duties and obligations of both old and young. If made the guide of life, its teachings will lead the soul upward. It will elevate the mind, improve the character, and give peace and joy to the heart. But you, my brother, have in many respects been your own counsellor and guide and have taken your case in your own hands. As you have not respected and honored the mother who bore you, you have not respected and honored the judgment of men of experience.

You need to study more closely the teachings of the Bible. You will find revealed in its pages your duty to your kindred and to your brethren in the faith. The fifth commandment reads, "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.] Again we read, "Children, obey your parents in the Lord; for this is right." [Ephesians 6:1.]

One of the signs that we are living in the last days is that children are disobedient to parents, unthankful, unholy. The Word of God abounds in precepts and counsels, enjoining respect for our aged parents who have guided us through infancy, childhood, and youth up to manhood and womanhood. It impresses upon us a sacred duty to love and cherish those who are in a great degree dependent upon us for happiness, peace, and health. The Bible gives no uncertain sound on this subject; nevertheless its teachings have been greatly disregarded.

My brother, had you had that high regard for the Bible that you should have had, you would have acted altogether differently toward your own relatives and toward those with whom you are connected in church relationship. I was shown a man like yourself who had many lessons to learn, and the most important one was to learn to know himself. If you have anything to do with the cause and work of God, you should have correct ideas of the obligations and duties of children to their parents, and should yourself be constantly learning in the school of Christ to be meek and lowly of heart. While you have been exacting and critical with others, you have not been acting a noble, Christian part toward Brother and Sister Vuilleumier. You have done many things in secret which have had a controlling influence over their daughter. She was not your property, although you have acted as though she were. If having secret communications and meetings is the example you are to give to others, the Lord has no use for you in His work. You have not loved and guarded the interest of your brother, neither have you shown that nobility and integrity of soul that every one who is a child of God will possess.

This is true of many of the youth of today. In order to compass their ends, they will work in secrecy, acting a part that is not frank and open, and according to the Bible standard. By this course they educate themselves to be untrue to those who love them most, and who are trying to be faithful guardians over them. The marriages contracted under such influences are not according to the order of God. Any young man who would lead a daughter away from duty, who would confuse her ideas of God's plain and positive commands to obey and honor her parents, is not one who would be true to the marriage obligations. Ingratitude is one of the greatest sins of the age.

The young man who makes the Bible his guide need not mistake the path of duty and safety. That blessed book will teach him to preserve his integrity of character, to be truthful, and to practice no deception. "Thou shalt not steal" [Exodus 20:15], was written by the finger of God upon the tables of stone, yet how much underhanded stealing of affections is done and excused by finite beings. A deceptive courtship is maintained, private communications are kept up, until the affections of the daughter, who is inexperienced and knows not whereunto these things may grow, are fastened upon the one who shows by the very course he pursues that he is unworthy of her love.

The Bible condemns every species of dishonesty and demands right doing in all things. He who makes the Bible the guide of his youth, the light of his path, will obey its teachings in all things. He will not transgress one jot or tittle of the law in order to carry out his will or accomplish his object, even if he has to make any and every sacrifice in consequence. If he believes the Bible, he knows the blessing of God will not rest upon him if he departs from the strict path of rectitude. Although he appears for a time to prosper, he will surely reap the fruit of his doings.

The curse of God rests upon many of the ill-timed, inappropriate connections that are made in this age of the world. If the Bible left these questions in a vague, uncertain light, then the

course that many of the youth of today are pursuing in their attachments for one another would be more excusable. But the requirements of the Bible are not half-way injunctions. They demand perfect purity of thought, of word, and of deed. We are grateful to God that His Word is a light to the feet, and none need mistake the path of duty. The young should make it a business to consult its pages, and to heed its counsels, for sad mistakes are always made when its precepts are departed from.

If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counsellor, it is before taking a step that binds persons together for life. But the prevailing sentiment is that in this matter the feelings are to be the guide, and in too many cases love-sick sentimentalism has taken the helm and guided the bark to certain ruin. It is here that the youth refuse to be reasoned with. It is here that they show less intelligence than on any other subject. The question of marriage seems to have a bewitching power over many. They do not submit themselves to God. Their senses are enchained, and they move forward in secretiveness, as if fearful that their plans would be interfered with by someone.

It is this underhanded way that courtships and marriages are carried on that causes a great amount of misery, the full extent of which is known only to God. On this rock thousands have made shipwreck of their souls. Professed Christians, whose lives are marked with integrity, and who seem sensible upon every other subject, make fearful mistakes here. They manifest a set, determined will that reason cannot change. They become so fascinated with human feelings and impulses that they have no desire to search the Bible and to come in close relationship with God. Satan knows just what elements he has to deal with, and he displays his infernal wisdom in various devices to entrap souls to their ruin. He watches every step that is taken in these matters, and he has many suggestions to make; and these suggestions are more often followed than the counsels of God's Word. As the result we see wrecks of humanity everywhere. When will our youth be wise? The Bible, if carefully studied and obeyed, would prove a safeguard against the delusive snares of Satan.

My brother, had you had elevated and correct views in regard to the obligations of children to their parents, you would not have pressed your attentions upon the daughter against the known wishes of her God-fearing parents. You would have seen that by urging her to disregard their counsels and to link her destinies with yours, you were influencing her to break the fifth commandment. When she looks at this matter in the light of the Bible, she feels forbidden to dishonor her parents and bring sorrow to their hearts; but when you urge your claims and set matters before her in a perverted light, she is unsettled and feels that she will be miserable if she does not marry you.

The position of Christians will be to keep God's glory in view in this matter. They will not urge their views with a persistency that shows pride and self-will. The spirit of truth and righteousness in the heart will not lead to a course directly contrary to the wishes of God-fearing parents. You should both say, even if your affections do go out to each other, We

will not bring unhappiness upon our parents in order to please ourselves. We will never venture another step in this direction, unless these barriers are removed and have the free consent of our parents. This is the way all such engagements would be regarded.

I cannot see anything unkind or unreasonable in the letter of Brother Vuilleumier to you. The enemy has perverted this matter to your mind. I see in his letter only that which is consistent for a father to write when the interest and happiness of his daughter is concerned. As you have been instrumental in making this matter known to quite a number, and as your feelings toward Brother Vuilleumier have not been as they should have been, and as some in the church have unwisely given you their sympathy and support, this matter has become quite serious and demands careful consideration. Shall this kind of work go on? Shall children consult only their own desires and inclinations irrespective of their parents' advice and judgment? Some seem never to bestow a thought upon their parents' wishes or preferences, nor to regard their matured experience. Selfishness has closed the door of their hearts to filial affection. This is not the case with the daughter of Brother Vuilleumier, but another mind is influencing her, and she is being molded to another's will, not in any way to improve her character or to give her a valuable experience.

There needs to be an awakening in regard to the matter of courtship and marriage. The fifth commandment is held lightly and even positively ignored by the lover's claim. This commandment is the only one to which is annexed a promise. To slight a mother's love, to dishonor a father's care, is a sin which stands registered against many youth. While there are weighty responsibilities devolving upon the parents to guard carefully the future happiness and interest of their children, it is also their duty to make home as attractive as possible. This is of far greater consequence than to acquire estates and money. Home must not lack sunshine. The home feeling should be kept alive in the hearts of the children, that home will be looked upon by them as a place of peace and happiness next to heaven. Then as they come to maturity, they should in their turn try to be a comfort and blessing to their parents. They should not be too ready to leave their parental roof and give their affections and services to a stranger at the very time when they are most needed at home.

Parents are entitled to the love of their children, and if the children would manifest more affection in words and acts it would be a blessing to both. Every kind attention is appreciated by parents. Before a marriage contract is made, every young person should look carefully to see how his or her absence from the home would affect the happiness of the parents. Do they in their feebleness need the help that you alone can give them? Think carefully in regard to who has the strongest claims upon you. Study diligently the character of the one who asks your love. The step you are about to take is one of the most important in your life. It should not be taken hastily. While youth may love, let them not love blindly.

Courtship as carried on in this age is a scheme of deception and hypocrisy. It has a bewitching influence upon the minds. I have been shown that had the purposes of many young persons been carried out, there would have been disappointments, estrangements,

separation. The enemy of souls has far more to do with match-making than has the Lord whose property they are. Many youth seem to think that marriage is the attainment of perfect bliss; but if these could see one quarter of the heart-aching letters that I have received from men and women who are bound by the marriage vow in chains that they cannot and dare not break, they would not be surprised that I trace these lines. Marriage to thousands is the most galling yoke that can be worn. There are thousands that are mated but not matched. The books of heaven are burdened with the woes, the wickedness, and the abuse that are hid under the marriage mantle. This is why I warn the young who are of a marriageable age to make haste slowly in the choice of a companion. The path of marriage life may appear beautiful and full of happiness, but you may be disappointed as thousands of others have been.

One of the greatest errors connected with this subject is that idea that the young and inexperienced must not have their affections disturbed, that there must be no interference in this love experience. If there ever were a subject that needed to be viewed from every standpoint, it is this subject. The aid of the experience of others and a calm, careful weighing of the matter on both sides are positively essential. It is a subject that is treated altogether too lightly by the great majority of people. Take God into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life interest. Examine carefully to see if that life will be happy or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? Will it increase my love for God? And will it enlarge my sphere for usefulness in this life? If these reflections present no drawbacks, then in the fear of God move forward. But even if an engagement has been entered into without a full understanding of the character of the one with whom you think to link your destiny, do not think that the engagement makes it a positive necessity for you to pronounce the marriage vow and link yourself for life to one whom you cannot love or respect. Be very careful how you enter into unconditional engagements, but better, far better, break the engagement before marriage than separate after marriage, as many do.

Few have correct views of marriage. They make light of this heaven-appointed institution; and after it has been entered into thoughtlessly, without a true sense of its sacredness, the obligations it imposes are often shamefully disregarded. Ignoring the personal rights of women, the husband becomes unkind and authoritative. The individuality of the wife is submerged in that of the husband. She becomes the slave of his caprice and passions, as though she had naught to do but to obey his whims. He quotes texts of Scripture to show that he is the head, and that he must be obeyed in all things, claiming that his wife must have no will separate from his. He acts the tyrant. But the same Bible that prescribes the duty of the wife prescribes also the duty of the husband. He is to be kind and affectionate, to love his wife as a part of himself, and to cherish her as Christ does His church.

This question of marriage should be a study of both parties instead of a matter of impulse. Obedience to the last six commandments requires this. Crimes of every kind may be traced to unwise marriages. Then should they be entered into blindly, by ignorant and inexperienced children? Should not the parents feel their responsibility to guard the interest of their daughter when their own mature experience teaches them that should she marry the one who solicits her affections, it would only result in life-long unhappiness?

True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his filial obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his parents, he will not manifest respect and love and kindness and attention towards his wife. When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them.

The youth trust altogether too much to impulse. They should not give themselves away too easily and be captivated too readily by the winning exterior of the lover. Good common sense is needed here if anywhere; but the facts in the case are it has little to do with courtship and marriage nowadays. There is serious, earnest reflection to be done before marriage, if you would not have the most miserable, unhappy reflections after marriage. This step taken unwisely is one of the most effective means of ruining the usefulness of men and women. Life becomes a burden, a curse. No one can so effectually ruin a woman's happiness and usefulness as her own husband. Heaven has registered the words and actions of men who have tyrannized over their wives. And no one can do one-hundredth part as much to chill the hopes and aspirations of a man, no one can paralyze his energies and make life a heart-sickening burden as his own wife, and she may ruin his influence and his prospects. From the marriage hour, many men can date their success or their failure.

When so much misery results from marriage, why will not the youth be wise? Why will they continue to feel that they do not need the counsel of older and more experienced persons? In business, men and women manifest great caution. Before engaging in any important enterprise, they prepare themselves for their work. They devote time and money and much careful study to the subject, lest they should make a failure. How much greater caution should be exercised in entering the marriage relation, a relation which affects future generations and future life? But this holy relation is entered upon with jest and levity, with impulse and passion, with blindness and want of calm consideration.

The only explanation of this is that Satan weaves this net to entangle souls. He loves to see misery and ruin in the world. He rejoices to have these inconsiderate souls lose their enjoyment of this world and of the one to come. Often a man who is entirely ignorant of the wants of woman, and of the treatment she should receive, takes her under his proposed protection when his influence and his temperament are to her as a desolating hail, beating

down her will and her aspirations, and leaving her no freedom of mind or judgment. She is his slave to do just as he may decide. While women want men of strong and noble characters whom they can respect and love, these qualities need to be mingled with tenderness, and affections, and patience, and forbearance.

The wife should in her turn be cheerful, kind, and devoted, assimilating her taste to that of her husband as far as it is possible to do without losing her identity, her individuality, in her husband. Both parties should cultivate patience and kindness and that tender love for each other that will make their married life pleasant and enjoyable. Those who have such high ideas of the marriage life, whose imagination has wrought out an air-castle picture that has naught to do with life's perplexities and troubles, will find themselves sadly disappointed in the reality. When real life comes with its troubles and cares, they are wholly unprepared to meet them. They expect in each other perfections and find weakness and defects, for finite men and women are not faultless. Then in the place of helping each other, they begin to find fault and express the disappointment. We all need practical godliness to help us to fight the battle of life valiantly. Our daily prayer should be, Help us to help each other, Lord, each others' woes to bear.

My heart is drawn out for you, my brother, because God has given you talents to be improved; but you will need to overcome the defects in your character in order to use your ability with success. You have not seen and understood that the inconsistencies in your character were great drawbacks to your usefulness, and that unless you war against these tendencies which have thus far controlled you to a greater or less degree, they will surely stand in the way of your attaining the future life. There must be with you and with many others the right discipline of the mind. This is the way to true happiness, faith, and confidence in God.

Those who have not taken themselves in hand to control impulses, to subdue self and bring themselves in obedience to the principles of the law of God, will not, cannot, be happy or at peace and rest. They need the meekness and lowliness of Christ. They need to learn daily in His school, to wear His yoke, to lift His burdens, to deny inclination, to sacrifice a seeming present good to a future good, a personal advantage for a general advantage.

The fountain of content must spring up in the soul. He who seeks happiness by changing his outward surroundings without changing his own disposition will find that his efforts will only produce fresh disappointments. He carries himself with him. His unrest, his impatience, his uncontrollable thoughts and impulses are ever present. The great trouble is in himself. He has never learned of Christ the lesson of meekness and lowliness of heart. He has never fallen upon the Rock and been broken. Self has been cherished. The will has never been trained to submit. The unyielding spirit has never been brought into subjection to the will of God.

There are many youth who because they cannot find happiness in plans of their own devising will not accept it in God's appointed way. They wonder over their unhappiness and count their best friends, those who discern their difficulties, their enemies. They cling with tenacious grasp to their impressions and their ideas of just what they must have and what they must do in order to be happy, but they lose sight of the fact that the Lord rules alone, and that He is shaping circumstances.

God says, "My thoughts are not your thoughts, neither are your ways My ways. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts higher than your thoughts." [Isaiah 55:8, 9.] Then let finite beings be humble and submissive in their desires, realizing that God uses many influences which it is beyond their power to control. We must take self in hand, we must do our duty faithfully, and in this work peace and rest and happiness will come. We must discipline self, seeking to bring it under the control of intelligent reason. We must have a true sense of what the last six commandments mean. There are opportunities daily of practicing forgetfulness of self and being a blessing to those around us.

We will surely find the peace and rest that Jesus has promised if we learn to wear His yoke and bear His burdens. "Learn of Me," says the Great Teacher, "for I am meek and lowly of heart, and ye shall find rest to your souls; for My yoke is easy and My burden is light." [Matthew 11:29, 30.]

Now is our probation; now is your probation. Time is valuable. You have an eternity of bliss to gain, a perdition to shun. Do not fritter away your God-given opportunities by trying to accomplish your own desires. Up to duty, and work for the Master. You have lessons to learn that you have not yet dreamed of. The books of heaven now reveal many things that you can have blotted from its pages by coming to God with a truly repentant heart and faith in the blood of Christ as the atoning sacrifice. The life that was once lived to the flesh must now be lived by faith on the Son of God.

The question now is what education are you receiving at the present time? What advancement are you making in the divine life? The education of all is now going on. Some are educating themselves for lofty positions where they may receive the praise and honor of men. Some are training in the school of vice and deception, receiving an education that will unfit them for this life and the future immortal life. Some are educating themselves in Christ's school, seeking goodness and truth, aiming to meet God's great moral standard of righteousness, and fitting for the high school above.

In the books of heaven are kept an accurate record of the manner of our education and what use we have made of our probationary golden moments. Every day we are learning lessons for time and eternity. Every thought cherished, every impulse indulged, leaves its impressions on the mind. We are under obligations to God to be constantly learning of Christ how to guide and control our thoughts, our feelings and passions. Oh how fearfully

lax we are in our duty to ourselves to let ourselves be molded by our own ideas and our own faulty will. We are running great risks in allowing ourselves to be thus controlled by circumstances.

We must study the Pattern, Jesus Christ. Self-culture and divine grace will strengthen us in moral power. Every faculty should be employed to make of us all that Christ has made provision that we should become. How many are losing the balance of their mind for want of heart culture. All goodness commences in the heart. God has entrusted you with abilities. With these entrusted talents you may do a good work for the Master, if they are consecrated wholly to His service. But there must first be an overcoming of obstinacy and self-sufficiency. There must be a cultivation of kindness and affection. This will have a transforming influence on the character.

The critical and censorious spirit that is ever ready to find occasion for reproof and condemnation in others shows a narrow mind and plainly reveals a man who has never carefully studied and correctly read the pages of his own heart. God is in earnest with us. We should come in such close connection with Jesus Christ as is represented by the branch that is grafted into the living vine. Then we shall be partakers of the sap and nourishment from the vine and shall bear fruit to the glory of God. You are now passing through a critical experience. I entreat of you not to be hasty, not to be discouraged, but to submit your case to God. Wait upon the Lord and do His will, and in this hour of trial He will work for you and you will obtain a precious experience. Give God a chance to work. Lie low at the foot of the cross, and God will teach you precious lessons.

Self-denial must be practiced in the home. Every member of the family should be kind and courteous and should studiously seek in all their words and actions to bring peace, contentment, and happiness. All members of the family do not have the same disposition, the same stamp of character; but through self-discipline one can help another, bringing them near, binding them together by words of love and forbearance.

But, my brother, in your family there has not been that cultivation of courtesy, Christian politeness, and deference and respect for one another that would prepare its members to marry and make happy families of their own. The lessons that should have been learned in tender sympathy and in patience, kindness, and respect for the members of the family have not been learned. In the place of tenderness, courtesy, and love, there have been sharp words, clashing of ideas, the combative spirit, the criticizing, dictatorial spirit. There has been a great want of the spirit of Christ.

In every family there should be, and will be if Christ is abiding in the heart, affection and love for one another; not a spasmodic love expressed in fond caresses, but a love that is abiding. It is an abiding principle which distinguishes the grace of love, a principle high and elevated, sacred and holy, of altogether a different character than that love awakened by impulse, a passion that is fitful and that dies suddenly when tested and tried.

The home is a place where we are to prepare for the home above. If there are such temperaments in the family that they cannot live in harmony here, they would not, unless converted, be in harmony in the heavenly family. There is altogether too much careless talking, censuring, faultfinding in families that profess to love and serve God. The unkind words, the irreverence and disrespect in many families make angels weep. What a record is made upon the books of heaven of unkind looks and words that sting and bite like an adder; and it is not the record of only one day in the year, but of day after day.

Oh, that these families would consider that angels of God are taking a daguerreotype of the character just as accurate as the artist takes the likeness of the human features; and it is by our deeds that we will be judged, whether they be good or whether they be evil. We should cultivate patience by practicing patience. We should be kind and forbearing, that we may keep love warm in our hearts and thus develop qualities that heaven shall approve. Those who go forth from such families to stand at the head of other families will know how to advance the happiness of the one whom they have selected as a companion for life. There will be mutual love, mutual forbearance. Marriage in the place of being the end of love will then be the very beginning of love.

We have but one life to live, and nothing should be considered of sufficient value to lead to unhappy words or deeds. We must come into close relationship and be partakers of the divine nature in this life if we would be a member of the holy family in heaven above.

Lt 5, 1886

Oviatt, Brother

Basel, Switzerland

September 9, 1886

Elder Oviatt

My brother and fellow laborer:

For two nights I have not been able to sleep many hours. About two a.m. I have been awakened greatly burdened, and after devoting some time to prayer, have attempted to write.

Your case with many others has been before me. Several years ago I was shown that your danger was very great on account of your attentions to other women besides your wife. You have indulged your own inclinations in this direction, and you stand guilty before God. The root of the whole matter is unchaste thoughts are entertained which lead to improper attentions and advances, then to improper actions. All this is bad enough in men who have only a common work to do, but it is a hundredfold worse in those who have accepted sacred positions of trust.

I have in your presence dwelt particularly upon the importance of abstaining from the very appearance of evil. I have presented in your hearing the special temptations of the enemy, thinking to arouse your consciousness that you would barricade your soul against the temptations of the enemy. I have written especially upon the dangers of young men's, and also of married men's, showing special attention to young ladies and to other men's wives. When crossing the ocean on my way to Europe, I was mightily stirred and wrote out special warnings. This was in your behalf as well as for others. It was to stop your downward course, that you should in the strength of Israel's God arise and be a man, not a plaything for the devil.

I was shown that in consequence of temptations you could not lift up holy hands without wrath and doubting. Your thoughts and actions crippled your endeavors; your earthliness and sensual thoughts dwarfed your spiritual growth. You are far from being the man God would have you to be, and you fail to qualify yourself for the work you might do because your thoughts are not pure, but tainted and corrupt. Some things were shown me that are open to the eye that never slumbers or sleeps. This is written in the books of heaven, and in a little time your case will be decided, whether your name shall be blotted out from the book of life or not. It certainly will be, unless you are a converted man and humble your soul before God and confess your sins and turn unto the Lord with your whole heart and purge from you every impure thought and corrupt action. Says the <True> Witness, "I know thy works." [Revelation 3:15.] Do not attempt to teach the people until you are a changed man; until you have in humble penitence sought the Lord with true contrition of soul and have a new heart.

I was shown that Satan would make his temptations strong to corrupt the ministers who are teaching the binding claims of the law of God. If he can tarnish the virtue, confuse the sense of purity and holiness, if he can insinuate himself into their thoughts, suggest and plan for them to sin in thought and deed against God, then their defense is gone; they have separated themselves from God; they have not the power and spirit of God with them, and the sacred message of truth they bear to the people is not blessed of God; the seed is not watered and the increase is not realized. What you need, my brother, is a pure and holy heart. Cease at once from attempting to teach the truth until you know that in the strength of God you can overcome lust.

If your mind had been, in the years you have professed to be a child of God, educated and taxed to dwell upon Jesus, to pray when traveling on the cars, when walking in the streets, and wherever you were, and had you been binding about your thoughts and teaching them to dwell upon pure and holy things, I should not have to address you as I do today. The Lord must be in all your thoughts, but this work is strangely neglected.

There are some of our ministers who are engaged in active service who have some sense of the importance of the work, but there is a large number who are handling sacred truth about as they would engage in any common business. They have not been refined,

ennobled, sanctified by the truth. They have not advanced step by step, growing in grace and the knowledge of Jesus Christ. They have not real genuine faith in taking God at His word. They have not gone on from strength to a greater strength.

They have not increased in ability, but kept up the same low tone of efficiency. They have not become able men in the Scriptures, mighty men in God, and yet every privilege has been within their reach. The cause of God has not been glorified by their tame, spiritless, Christless work. These have done great injury to the truth, and why? Because the heart is not cleansed. They have not a new, clean heart, but a heart that is open to the temptations of Satan. Such can never lead the people to the true, pure fountain of living waters. They may make others acquainted with the reasons of our faith, but it will be impossible for them to do the work which a true shepherd of the flock will do, to "feed the flock of God." [1 Peter 5:2.]

Not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over God's heritage, but being ensamples to the flock. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that passeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him; for He careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us to His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." [Verses 4-10.]

We must awaken to our God-given responsibilities. Your adversary the devil is intensely active, represented like a roaring lion, and we must be wide-awake and not ignorant of his devices. We shall surely be overcome by Satan's devices unless our hearts, our minds, our wills, are in complete subjection to the will of Christ. We shall surely fail of salvation unless the natural elements in our character, the discordant elements, are brought daily and hourly into unity with Christ's character. Unruly, debasing tendencies and passions cannot reign in the heart controlled by the Spirit of Christ. There are many who have never submitted their will and way fully without any reserve to Jesus Christ.

There need to be far more lessons in the ministry of the Word of true conversion than of the arguments of the doctrines, for it is far easier and more natural for the heart that is not under the control of the Spirit of Christ to choose doctrinal subjects rather than the practical. There are many Christless discourses given no more acceptable to God than was the offering of Cain. They are not in harmony with God.

The Lord calls upon you, my brother, to step down from the work, leave the walls of Zion, or be a converted man. When your own heart is sanctified through the truth, there will be in it no moral defilement. It will now require a most desperate resistance upon your part to unholy suggestions because your soul is tainted with spiritual malaria. You have breathed a satanic atmosphere. You have not been a man in the sight of God. When your mind should have been growing, your ideas elevated, and your plans and labors broadened, you have been growing less and less efficient as a worker, because God is not blessing your efforts.

The perversion of our gifts, or their degradations to unworthy ends, is a crime in the sight of God; and yet this is constantly prevailing. The man who has capabilities for usefulness and employs all that is winning and attractive to destroy others, to lead them astray, to bring them to a brackish, poison fountain, to quench his thirst, rather than bringing them to Christ, is doing the devil's work. There are many who profess to believe the truth who are corrupt in morals and who tarnish the purity in thoughts and impulses of others, who ruin souls under the pretense of saving souls, who utter words to the unwary, Satan speaking through them as he spoke through the serpent when he tempted Eve.

For all such there is a terrible retribution. They will reap that which they have sown. It is a terrible thing to use God's entrusted gifts lent to bless the world and perverted in their use, leaving a blight, a woe, a curse, instead of a blessing. But I have written largely upon this as you have seen in different forms.

And again I say, "Seek the Lord while He may be found, call ye upon Him while He is nigh. Let the wicked forsake his way, and the unrighteous man his thoughts, let him return unto the Lord and He will have mercy upon him, and to our God for He will abundantly pardon." [Isaiah 55:6, 7.] Go to work and confess your sins before God, seek God for you know but very little of this kind of work. Put your thoughts to work upon pure, holy subjects; tax your powers; send your supplications to heaven in earnest contrition of soul; let your conversation, your thoughts, your deportment be in harmony with the holy faith you claim to be defending.

And when all like yourself shall repent and find the pardoning love of God, we shall see that God will work in a wonderful manner with His people. Sinners will be converted, backsliders will be reclaimed.

I leave these lines with you. I had hoped that the great light shining from the Word of God would have been accepted, brought into your religious life, and you become a true, sincere Christian, doing the will of God from the heart. But I have been urged by the Spirit of the Lord to write you. The work must go forward. Everything impure must become pure and holy, or be purged from our hands; for all that is earthly, sensual, devilish is a stumbling block to others and a curse to the cause of God.

The sooner the ranks are purged from all this class, the more surely shall we see the salvation of God and the power of the truth in our midst. It is because we are loaded down with those who have <not> been partakers of the divine nature, who have failed to escape the corruption that is in the world through lust, that we have so much weakness and feebleness in our midst. We must arouse. We must cleanse the camp of Israel of its moral defilement.

Lt 6, 1886

Kellogg, J. H.

December 30, 1886

Dr. Kellogg

Dear Brother:

There has come to us from Battle Creek an address given in Battle Creek, Michigan. I think this will do good, but I was pained to see in this book the statement, "There are undoubtedly novels, such as Uncle Tom's Cabin and a few others which I might mention, which have been active agents in the accomplishment of great and good results. Such novels are not likely to do anybody any harm."

This is the way many regard the matter, but is it really truth? My brother, the Lord has not opened before you the beginning, and carried you down through the end, showing you the influence of these works, that you can give such unqualified statements as these. Have you looked into the inward workings of these books which you pronounce "active agents of great and good results"? The fact is, my brother, you need a deeper insight to see the tendencies and the results of the reading of even Uncle Tom's Cabin. There are many things in the work that would do no harm, and there are many things which have served a purpose in the exposure of slavery, but I would not want to recommend this book to our youth for their perusal.

There are statements and pen-pictures which set the imagination upon a train of thought that has been deleterious and positively injurious. These highly wrought pictures have taken hold of nervous, susceptible youth, and they have lived them over and over again in the imagination. It has destroyed appetite for the Bible, and the desire to attend prayer meetings; for everything was stale and without interest after feasting upon the diet found in this book. The food taken into the mind was of such a character that heavenly and divine things found no place in the thoughts, and the imaginations were evil; and these youth have made confessions that this was caused by the reading of Uncle Tom's Cabin. This laid the foundations for a train of evils, and the imaginations became intensely excited, and the thoughts would recur again and again to immoral subjects which led to the sin of licentiousness and impurity, to disobedience, to secret plannings, and to deception.

But let this statement be treated as it may; many individual cases have been reproved by testimony for a wrong course of action which was the sure result of reading this book which you have recommended, and which Elder Canright has also recommended. While I esteem your wisdom and skill as a physician, I do not praise your wisdom in making these statements. Your little pamphlet is a good work; but while this statement may increase its value in the minds of novel readers in our churches, yet I shall have to meet its results with pen and voice by saying that God has not prompted the writing of these sentences in regard to novels. I know whereof I speak.

At the present time I am writing to a wealthy family of high standing, and who have been long in the truth; and the oldest daughter living is fast becoming a physical and mental wreck because of reading just such a class of books as Elder Canright and you have so decidedly recommended. Such statements are exactly of the same order as telling the poor inebriate, You must not drink a certain class of stimulating liquors which are intoxicating, but you may drink the milder kinds, such as wine, cider, and beer—just as though you could describe and define and have your word law in the matter. The only safety for the inebriate is total abstinence.

At least those who have an understanding of the workings of the appetite, the cravings of the mind, should not have all barriers broken down by those who ought to know better, and who understand the workings of the human mind in these things. They will claim that the fictitious books that they read are among the novels that are doing great good, and this may be the popular opinion, and they declare that there is no harm in them. They say they do not read anything of an impure character; it all condemns everything of this kind; and yet the influence is demoralizing to the mind. The sense of right and wrong becomes confused; deceptions and imaginations are practiced as truth. I might go on and write a volume on this matter.

Whatever you yourself may think of this class of books, for Christ's sake do not present to others the temptation to read them. You may think they do good, but in the judgment, when the matter is weighed in the balances of God, it will be found that the evil results predominate a hundredfold above the good results.

This matter has been opened before me. There are many minds that are hopelessly wrecked. The beautiful girl just entering womanhood, of whom I have spoken, is, I fear, hopelessly ruined, both in physical and mental health, so that she has had a partial shock of palsy. She was encouraged in her course of reading by the storybooks and papers found on their own tables at home. Notwithstanding all the pure, elevating influences of home, her parents fully in the truth, the daughter is, I fear, hopelessly lost to the truth and ruined in health and in mind. This appetite was cultivated by the parents. Now the mother writes me in mournful strains; she knows not what to do for her daughter. She has no desire to attend meetings, although she has professed to be a Christian. She wants to do nothing but read, read storybooks. And it all comes from these good, fictitious novels. While answering the

mother's piteous appeal to me for help, your address was placed in my hands; and when I read that paragraph which I have quoted, I felt a burden, a weight upon me; I felt like weeping aloud. I shall meet this statement and shall have to answer to it.

I am laboring to call the attention of the young to the close searching of the Scriptures. I am laboring to have them bring to the foundation gold, silver, and precious stones that the last day cannot consume. I am working with pen and voice to awaken the youth to the stern realities just about to open before us and to lead them to leave the superficial, the fictitious in everything large and small, for living realities; that they shall not live an unreal, imaginary life, but take right hold of the verity and truth of practical life. It is realities with which we are to deal. Everything is tainted and corrupted with falsehood and fiction in this age. We want now solid truth for our foundation. Men and women are asleep. Youth are enchanted, infatuated with the false. They lay upon the foundation hay, wood, and stubble which the fires of the last day will consume. The mind will be of the same character as the food is composed of, upon which it has been fed. There is only one remedy; that is, to become conversant with the Scriptures. We cannot study the Bible too much. Christ said, "Search the Scriptures;" but the natural heart would search everything else rather than the Scriptures.

Every faculty is injured. The affections become depraved, and the whole heart becomes, through improper reading, even among our people, deceitful in practice, fictitious in life and character, living and acting a lie. He who made man, He who understands the working of the human heart, He who can see beneath the surface has said, "Search the Scriptures; for in them ye think ye have eternal life." [John 5:39.] Every position of truth taken by our people will bear the criticism of the greatest minds; the highest of the world's great men will be brought in contact with truth, and therefore every position we take should be critically examined and tested by the Scriptures. Now we seem to be unnoticed, but this will not always be. Movements are at work to bring us to the front; and if our theories of truth can be picked to pieces by historians or the world's greatest men, it will be done.

We must individually know for ourselves what is truth and be prepared to give a reason of the hope that we have with meekness and fear, not in a proud, boasting, self-sufficiency, but with the Spirit of Christ. We are nearing the time when we shall stand individually alone to answer for our belief. Religious errors are multiplying and entwining themselves with satanic power about the people. There is scarcely a doctrine of the Bible that has not been denied and, by men of high intellectual ability, shorn of its beauty and simplicity, from the infidel to the men claiming to be watchmen upon the walls of Zion. The sincere seeker for truth who, while he believes the Bible, practices its truth, making himself a prey. The world is full of books. If we had more genuine religion and less books, we should have a different class of society. These books teach false doctrines, just as false and crooked as the Bible is true, straightforward, and infallible. These books are Satan's agents attracted by the outward and superficial adornment of error. The youth receive as truth that which the Bible

denounces as falsehood, and they love and cling to every form of deception that is certain ruin to the soul. The beauty of the Bible is not seen until we bring it into the inner life. It is kept too much in the outer court. It is searching that reveals its hidden jewels. The Bible alone is our guide to heaven, and now is the time to urge it upon the attention of old and young as coming from God. It is His voice to us. It is the sure word of prophecy, profitable in all things. We must study it for ourselves, and know what saith the Scriptures.

Well, I have written you now on several points and will close.

Lt 7, 1886

Kellogg, J. H.

Torre Pellice, Italy

April 26, 1886

Dr. Kellogg

Dear Brother:

Your two last letters I have received, and was grateful for them. I have had much writing to do which at times has taxed me too severely, but I am much better in health now than when I wrote you before. My eyes have improved, notwithstanding I have used them almost constantly in writing. I was a cripple for some time, but am better now. Although I feel some infirmities, yet I am grateful that the Lord is so good and merciful to me.

You made some inquiries in your first letter which I did not answer, and as your last two letters are not with me here, I fear I shall not remember the points and give you the answers you desired. I appreciate your difficulties in your position, but if you were altogether right in your management in all things, you would be something more than finite. We must then admit our fallibility. And although it may appear to you difficult to disentangle yourself from responsibilities which others cannot take, it is your duty to train others to stand in responsible positions that should you need a change and rest, which is your due, you can have it. I think you and your wife should visit California. And again you have worked intensely upon the high pressure plan. God has spared your life, but you are not immortal, and you may die as others have died before you who have lived two years in one.

For several years as the matters of the sanitarium have been opened before me, I have been shown that you were loading down yourself to your injury, and in thus doing were depriving others of an experience. Those connected with you so closely in the sanitarium are ready to assent to every move you may make, and to any proposition, saying, yes, but without using their individual judgment and without taxing their minds to hard thinking that they may have sound opinions and clear ideas, not borrowed, but their own. Men in responsible positions have qualified themselves in this direction by just such a process as you and others

have had to go through to be fitted for just such work. Now if you relieve these persons from this responsible part of the work, they are only your machines. Your head plans, devises, turns the crank, winds them up to run down, to be wound up again. This is one of the reasons why we have so few brain workers today; and this is the reason why brain workers are dropping out of our ranks into their graves, because they are brains for others. I tell you plainly as a mother would a son, you have made a decided failure here.

I cannot now attempt to specify all these mistakes, but there is with you a love for supremacy whether you see it or not; and had it not been cherished, you would have had by your side men who would have been developing as useful physicians, men who would be constantly growing, and upon whom you could have depended. But you have not given them all the advantages which you yourself would have claimed had you been in their place. They needed, and the case demanded, that you should do more for them when they came to a certain point than you gave them to perfect them in the work. You have, whether you designed it or knew it or not, bound them to come thus far and no further. This is not justice to them or to you, neither is it justice to the sanitarium that so much depends upon one man. It ought not to be thus in any of our institutions, because it is not God's way.

In some cases not one half has been done for the patients that should have been done in its time if at all. The simple assurance at the right time is everything. It is not right to have all look to you to do this work, while you, being subject to the frailties of humanity, and not having trained others to bear the responsibilities, the work is left undone, and then you blame your helpers. Your head sometimes refuses to act, and you are ready to cast the blame on those who disown it. You lose control of your own spirit. Your health of judgment, your discrimination may seem to you to be without any dimming of the edge; but brother, I must tell you the truth; there is certainly a change because of wear and strain, and weakness will as surely follow as it has in others. You are mortal, and you will become more sensitive of any reflections of differences of ideas and opinions from your own; you will feel, if any shall not at once adopt your plans, and if they question your ideas, that they mean to choose their own judgment and undermine your influence, and you will not care to have any connection with them.

Now, my brother, I feel the deepest interest for you, else I would not write you as I have done. But with me I must be faithful. I tell matters just as they are; and while I would have all united in the sanitarium in perfect bonds of union, I would not have the union of that kind and quality that you will be mind and judgment for every one of them, and they consider every proposition and plan, word, and action as without error and fault. Among a multitude of counsellors there is safety. God would not have many minds the shadow of one man's mind. God has given men brains to use, intellect to cultivate, to employ to His glory; and He would be the One to mold, control, and fashion the minds after His own impress. Men are only men whatever may be their work. The more responsible the position, the more important that the one who stands in this position have no more honor or exaltation

given him than is for his good. In fact, people are ruined through praise and honor bestowed upon them, as though they were infallible.

While due respect should be given to those whom God has intrusted with more than ordinary talents, that man thus endowed needs to walk more humbly and closely with God as he advances. All the influence that these capabilities give him will make him a better, holier, more meek and humble man, or it will lead him to think as others have thought: I am not a common man, and I may do things that others cannot do, and it will be no sin. This is a common error, but it is a destructive error. That man needs to learn daily important lessons from the greatest Teacher the world ever knew. Christ must dwell in that man's heart, just as the blood must be in the body and circulate there as a vitalizing power. I cannot on this subject be too urgent. I cannot press it home to you too strongly that you shall not trust in self.

There is a panoply for you which is truth, and you need to be reinforced that with Christ as a Helper, you can do all things. Without Christ you can do nothing as it ought to be done. The only dishonor to any man in any work or any position is sin, and to separate God from him. And if you would resist the temptation which assails you from without and from within, you need to make it the purpose and object of your life to be wholly on the Lord's side, that the truth in the heart will be a faithful sentinel, sounding the alarm and summoning to action against every sin and every evil of this time.

With the grace of Christ in the soul, you may be mighty through God, beating back the powers of darkness. No power but truth will keep you steadfast, having the glory of God ever in view. Those who are closely connected with you have solemn responsibilities. You repose confidence in them, and it is their duty to cling to God, and have an eye single to His glory, hanging firmly upon the arm of Omnipotence, not trusting in or relying upon any human arm. They should make the most of their own God-given faculties, for they must give an account of the same to God; they are to be constantly growing; they are never to cease to progress. But all the aids that can be brought to them as soldiers of Jesus Christ in this holy warfare should be enlisted. All knowledge that the apostle would acknowledge as true science, as far as possible, should be acquired. Everything that can strengthen or expand the mind should be cultivated to the utmost individual power. And notwithstanding all this may be the privilege of those connected with you, but few are now making the standard, and there is danger of their being deceived in their own acquirements. They will be falling back if not growing, and you will be also under delusion unless the wisdom that cometh from God be interwoven into yours as well as their daily experience.

Now, my brother, I cannot say or mark out what course you should take under all circumstances, but I do invite you to heed every ray of light that God has been pleased to give you. Do not become discouraged; do not go forward without heeding counsel; but pray, heed, and know that you can make changes for the better, or the warnings would never come to you. Be grateful to God that He is looking upon you in mercy. He wants you to be

true to Him. He wants your heart to be cherishing faith, to become better acquainted with Jesus. Light from God must be received and heeded. You must speak and act, work and study to the glory of God. You are not your own, and the Lord has something to say about how you shall use the powers lent you in trust.

I must urge home upon you the necessity of pursuing such a course, that you will not violate the laws of your being or the laws of God, and that the education shall be going to others more thoroughly, that they shall bear the burdens essential. They may not meet your mind in every particular, but this is not positive evidence that they cannot meet the mind of God and become responsible men. If they have a mind and a will to do, God will help them. Your reasons, my husband has repeated again and again, are not of sufficient weight to venture to do the opposite of what God has said. I want you to so live that you may reap the effects of your labor and have the sweet peace of Christ abiding in your heart. You have worked hard, and I want your life to be spared as God's own worker, one whom God can trust.

I have thought of your reasons for your not trusting responsibilities upon your workers; but you have not been as greatly disappointed as our Redeemer has been grieved and disappointed with our bungling work. We have shown so little fidelity to Him who has bought us with His own blood. I am pleased with every bit of interest that you show in religious things. The way to become great and noble is to be like Jesus, pure, holy, and undefiled.

The honor that you may receive of medical and great men is not of much value as I view it, but the honor you receive of the Lord is of the greatest value. I want that you should not be almost an overcomer, but a conqueror, and more than conqueror through Him that hath loved you and given His own life to save you from ruin. You want more and greater trust in God daily. I want you to be the happiest man that is in heaven. I want you to be at peace with God here and have heaven hereafter. You have to fight the fight of faith in order to overcome skepticism and infidelity.

Your brother Willie needs special help to break the spell of infidelity in which he stands entrenched. He may be saved, but his wicked unbelief is dishonoring to God, and the last ray of light will finally depart from him unless some special efforts are made in his behalf. You can do something here, but it will not be an easy job because he has been left alone too long. But his soul is in immediate peril. He has a wife who needs help. He has a prayerless home. Jesus is not invited by him into the home as an honored guest. He knows not what he is doing, denying the only Lord God who has bought him with His own blood, who offers to him an eternal weight of glory for a life of humble obedience. Oh, come to the fountain of light and truth yourself, and from your own experience talk of the Saviour's power to save to the uttermost all who come unto Him. May the Lord strengthen and bless you; may the Lord so manifest Himself to you that you can reveal Him to others. Talk faith, act faith, and that which you sow you will also reap. I want you to share the eternal reward. I want you to have that life, that honor, that glory, which await all who love and honor God in this life. My

heart is tender and true to you. I yearn over you as I yearn over my own children, and I want so much that you shall enter the gates of the city of God a conqueror, as one who has fought the good fight, finished his course, kept the faith, and to whom will be awarded the blessed benediction of "Good and faithful servant." [Matthew 25:23.] The Lord loves you. The Lord would have you as wholly His. But time is short; the period of character building is short for the future eternal life. God help you to build wisely.

The lower you lie at the foot of the cross, the more clearly will you distinguish the charms that in my Saviour dwell. I want that Jesus should be to you all that He can be to mortal man; for the light you receive from Him you can and will reveal to other souls. Precious, precious Jesus! His great heart of love embraces you. My soul hungers and thirsts in your behalf. You must come in closer relation with God. You can build for time and for eternity. These words will not seem foolish to you, for they come from a heart that is deeply concerned for you. Will you give to Jesus your undivided heart? He can be more to you than He has been in your past experience. Fasten yourself decidedly to Christ as the branch to the living vine, and bear much fruit to the glory of God. I hope and trust this earnest heart-yearning for you is of the Lord and that this letter will not be in vain. I now go to Lousanne, and this must close my visit here.

May 3, 1886

Lousanne, Switzerland

Our meetings here are ended. I have spoken three times in the hall in this place where our brethren have been holding meetings for about three months.

I spoke for the first time in Lousanne Sabbath forenoon, followed by two interpreters Brother Bourdeau and Brother Conradi. After the sermon, we had an excellent social meeting. There were four bore testimony they were keeping their first Sabbath. Two stated they could not close up their business, having workmen under them, but they would arrange the coming week to keep the Sabbath. These were French and German. I had spoken from the 58th chapter of Isaiah, which seemed to take hold of the people. Excellent expressions were given.

Twenty have already decided to obey the truth, and there are quite a number who are deeply interested. The Bible readings have awakened an interest among the higher classes, and several families are studying the Scriptures like the noble Bereans to see if these things are so. Some have come from the Methodists, some from the Baptists, and some from other churches. They seem to be men and women of good intellect, and some of them have been lively workers in the Methodist church, and with experience may do good in leading others to the truth. I felt bad as I saw the people sitting on benches with no backs because they dare not take the means for greater conveniences.

I spoke twice on Sabbath, or rather once evening after Sabbath, to French, and to Germans Sabbath forenoon. Sunday evening I spoke to the French, and most of the Germans could understand the French. On Sunday evening we had an excellent congregation of intelligent hearers. I had a talk with the workers here, and now in a few hours we leave to return to Basel.

The work moves slowly in Europe. When there is an interest awakened in a place, many ministers are called in to get up revivals and make a decided move to attract the attention of the people. They urge and lay commands upon the people not to attend these conferences, as they call them, of those who bring to them errors and delusive doctrines. It is wonderful how the people heap to themselves teachers, having itching ears. Heaps of teachers are on hand where an effort is commenced. Nevertheless some do take their position upon the truth.

In Italy I spoke seven times. Twice in Torre Pellice, twice five miles out at Villar, up near Bobbio. One week ago yesterday the people could not get into the hall. We had the seats taken out into the yard, and those who could not get seats stood. There were between three and four hundred. The Waldensian women peasants wear white bonnets to distinguish them from the Catholics. And as young and old sat before me with their snow white bonnets and neat blue calico dressed, it was at least a new sight to me. They listened with the deepest interest.

The ancient or elder of the church was present and wanted, before the commencement of the meeting, the privilege of presenting some ideas. I told A. C. Bourdeau that since they would not let us into their churches, to give them our congregation—who had come, many of them, from the highest points of the mountains to hear what we had to say—would be very unwise. Brother Bourdeau told the messenger that he must first have an interview with him and then he could better tell what to do; but he would not have the interview, so our meeting passed off pleasantly.

It is considered an offense, subjecting one to be dealt with by the law, if he opens his lips in a congregation to oppose without permission. I had much freedom in speaking, and the people wept. My own heart was warmed with the love of God, which was the theme of my discourse. There were about two hundred who were standing, and all was quiet except now and then when new ones would come and try to find a place to hear; then there was a little stir. These people have to begin with their ABC's. They seem to be dull of comprehension in regard to what constitutes true Christianity. After they have attended meeting once on Sunday, they think that is all there is to it; then they can buy, sell, work, or play.

This work must necessarily go slowly. May the Lord bring these people out from the errors and darkness that now enshroud them. If the Vaudois ministers see any one deciding to keep the truth, they are at once on their track and tell them that they will not get any work if they keep the Sabbath, and then they hold out inducements that will help them

financially; and to a people who have not felt the importance of obeying the truth at any cost to themselves, who have hitherto relied upon their ministers, it is a great temptation to have a bribe offered to them. But every barrier is erected to prevent the truth's finding access to the people. We would certainly be discouraged if we had not faith to believe that the Lord had ways and means to reach souls that we do not always discern.

I spoke at St. John's three times to good audiences. There were several educated men and women who could understand English. I felt much freedom in speaking to the people in this place, but it was hard on me. The meetings did not commence till eight o'clock, and we had to ride three miles home, so we did not get to bed till about midnight.

Last Thursday, April 29, we left Torre Pellice for Geneva. We had a favorable journey. The scenery was very fine. I spoke in Geneva Friday night to an intelligent audience. These were assembled in Brother Bourdeau's house. I had special freedom here. Quite a number spoke English. Sabbath morning we came to this place. In two hours we shall take the cars for Basel. I have spoken twelve times in about fourteen days, and I am tired and want to rest.

There have been many anxieties connected with this journey that have wearied me much more than speaking—considering fields of labor, bearing the plain testimony where I see it is needed, counseling and advising the workers. Sometimes I am much exhausted, but I gird up and, trusting in the Lord, I move forward, and the Lord sustains me. I find that I have help in every time of need. I should be surprised if the Lord should fail me once. I do not expect it.

I thank you, my brother, for your interest that I should have a horse and carriage. I have one. I was enabled to hire money in England, and I invested it in this horse and carriage. It was a positive necessity, for I cannot walk much. My lame ankle becomes at times very troublesome. At times the limb seems stiff somewhat, but I can walk some without limping. This is a blessing.

I thank you for your liberality, but I need not draw upon you. If I were under real necessity, I would not hesitate to accept your very liberal offer; but there are means enough in my hands if they can only be brought out of places where they are invested. I believe God will open my way in His own time, and I will hire until then what means I will have to use. The Lord is good. I trust Him with my whole heart. I am His property. All I have and am are His, and I will not dishonor Him so much as to have any fears or distrust.

I have a good, gentle horse, afraid of nothing. Four years old. I can drive him myself anywhere. I had to pay \$175 for him. The harness was \$40; and the carriage, which was secondhand, but strongly built and very nice, we got for \$110. It is so arranged that we need only to grease it twice or three times a year. It is a very comfortable carriage. I think they said the first cost was \$300. The owner wanted a lighter one.

May 4

Basel, Switzerland

We arrived at home last evening at eight o'clock. We were glad to get home again. We were gone two weeks and a half. We left a good interest in Lousanne. We are glad so many are accepting the truth there. When we consider how hard it is to make an impression on the minds of the people in Europe, we consider that twenty, coming into the truth, is a success under the special blessing of the Lord. I feel deeply grateful if one soul in this country is truly converted, for that one will become a channel of light to others. The Lord will work for this people here. Twenty could be more easily reached in America than one here.

We have been made sad that Brother Ertzenberger has been obliged to leave his field of labor. He had an attack of malaria. I am quite sure that if he could have had someone to give him treatment, he need not have been nearly two months from his work. He has a determination of blood to the brain. Willie gave him some treatment. We prayed for him, and he returned to his field of labor last Sunday; but I am troubled on his account for his health. He is a good speaker, both in German and French. The Lord is with him.

I have had much hard labor with Brethren Bourdeau. They will listen to me, but to no one else. We work and pray for them, and they are certainly in a much better condition to receive counsel than ever before. It is difficult to get organized and to have those who have no experience in our manner of working get into working order, to act harmoniously, and to counsel together. Each seems to be inclined to be an independent company of his own, building barriers about his own individual work as though no other worker should have any interest in the work he does; and it has to be line upon line and precept upon precept, here a little and there a little. May the Lord teach us that we may correctly instruct others, is my earnest prayer.

The greatest and most difficult lesson to teach these new converts is that the state of the heart regulates the life and character. When we instruct them in regard to the claims of the law of God, there is need of having the spirit of the law in the heart; and unless you can succeed in impressing them with its far-reaching principles, as Christ taught in His sermon on the mount, your labors will be lost. We see the Lord is working with our efforts; and when we have accomplished the work we desire here, we will be most grateful to sail across the waters to America. I do not allow myself to become homesick. I put my whole soul into the work and write and speak to the people, and my counsel and labors are not in vain in the Lord. There is cheerfulness, peace, and joy to bring into our work here. We have blessedness here below.

The knowledge, the fear, and the love of God are its fountain head. We have peace with God through Jesus Christ. The adding of grace to grace daily will restore the image of God to man. It is our lifework to answer the prayer of Christ; to be one as He was one with the Father; to sanctify our souls through obedience to the truth; then our example will have a

sanctifying influence upon all who are around us. "It doth not yet appear what we shall be, but when He shall appear, we shall be like Him, for we shall see Him as He is." [1 John 3:2.]

Now is our time for humbling ourselves. A little in the future will be God's time for exalting the very ones who were the most meek and lowly of heart. God is our light, and He will be in the future; and not only our light, but our honor and glory, our exceeding great reward.

I feel the deepest interest in you and in your wife. I love you both, and I long for you to have a deeper knowledge of Jesus Christ. I know what He has been to me; I want He should be the same to you, the Chief among ten thousand, the One altogether lovely. His service is my joy. I know in whom I have believed, that He will keep that which I have committed to His trust against that day.

Lt 7a, 1886

Ings, Brother and Sister

Basel, Switzerland

August 11, 1886

Dear Brother and Sister Ings:

We received your welcome letter a few days since and were so glad to hear that you had a favorable passage. I wish I were in England this moment, I want to see you both so much.

I have been very earnestly at work here. We have been seeking to do everything in our power to educate the people here to understand what it <means> to be a Christian. We have been holding morning meetings the past week at half past, lasting one hour. All who are connected with the office and all in the building attend these meetings. I talk to them about 30 minutes, and then we have a social meeting. In the past two weeks, I have spoken nine times; three times at length. I feel deeply that we must do everything in our power to educate the people to be Bible Christians. Not only must we show in our character the meekness and lowliness of Christ, but we must educate the people who profess present truth so that they will not be satisfied to merely have a nominal faith in the truth for this time, but have that faith brought into their character as a sanctifying power. How few of us see the importance of living by every word that proceedeth from the mouth of God; <that is, not depart from a Thus saith the Lord.>

I feel deeply in regard to the fact that our people talk the truth, but do not live the truth, <carrying its principles in their life practices.> Every church that has been organized needs a work done for them that God alone can do. They talk consecration, mention consecration in their prayers, and say over and over again, "We give ourselves wholly to Christ" when they hold tenaciously to their own <ideas and> will and are not consecrated to Christ. Saying consecration, praying consecration, is not enough. <We must practice consecration.> We

feel deeply pained to see the absence of consecration in the individual members of the church. These reach too high. When they bring their consecration down into their very words and actions, into their associations with one another, they will bring consecration into their practical life.

It is present religion we need, <not an imaginary religion.> It is a Saviour today to help us. It is to reveal Christ in our words today; it is to be kind, tender, and affectionate today; it is to esteem others better than ourselves today. Each separate word and action is to show consecration not to ourselves, but to God. <We are fitting up for heaven>—the spirit of Jesus dwelling in us richly by faith. Consecration is a very simple thing when brought daily into our individual life in practice, <but it is our spiritual power.> We shall know far more by consecration <daily> than by <trusting to our> experience.

Each day, each hour let the heart go out after God. “Here Lord, I am Thy property; take me, use me today. I lay all my plans at Thy feet; I will have no way of my own in the matter. My time is Thine; my whole life is Thine. <Thou hast bought me with a price.”> Let the heart be constantly going forth to God for strength, for grace every moment. Let not one evil word escape our lips, because our lips, <our voice,> belong to the Lord and must be consecrated to the Lord and to His service; these lips must not dishonor Jesus, for they belong to Him. He has bought them, and I must speak nothing that will offend Jesus. My ears must be closed to evil. Thus day by day we can consecrate ourselves to God. The ears must not be defiled by listening to any gossip that fault-finding ones would have us hear; for I not only cause them to sin in allowing them to talk of others’ faults, but I sin myself in listening to them. I can prevent much evil speaking in thus having ears consecrated to God; I can say before the evil is done, “Let us pray,” then ask God to enlighten both our minds to understand our true relation to one another and our true relation to God.

Let us open our hearts to Jesus with all the simplicity that a child would tell its earthly parents its perplexities, and the things that trouble them. <Tell them you are not to listen to evil speaking, to hurt others.> Thus we can restrain evil not only in ourselves, but in others. Practice consecration to God daily, then there will be no danger in the life of service to God. We want gratitude brought into our life, <words, and works.> Every word, every thought of complaining indulged in is a reflection upon God, a dishonor to His name. We want our hearts attuned to His praise, full of thankfulness, talking of His love, our hearts softened and subdued by the grace of Christ, full of sweetness and peace and fragrance. We shall be patient, kind, tenderhearted, pitiful, courteous, even when dealing with those who are disagreeable. Oh, how many precious blessings we lose because we esteem self altogether too highly and have so little esteem for others. We want to live a life that will please God, one that will bear witness that we are children of God and not children of the wicked one.

This is the nature of the instruction that we are giving in the morning meetings, and we hope some good is being effected. <I feel Jesus verily present.> I tell you in the fear of God, our churches are altogether too formal. The love, the tenderness of Christ is not <expressed

in> practice in their intercourse with one another. We must not demerit ourselves, and lightly esteem the ability given us of God, neither should we overestimate our own importance and trust to our <human> ability. Those who have far less ability may <verily> be doing far more for the Master because they put out to the exchangers every talent they possess. They keep up an unfaltering purpose, a brave heart, and a calm, peaceful, trusting confidence in God, because they believe His word. Heaven recognizes the loyalty of the soul that is struggling to do the will of God and to grow into the likeness of Christ.

Each has to win His way by struggles and efforts to elevation of character and noble attainments. Jesus has divine help to give every one of us in our aspirations to seek to work out our <own> salvation with fear and trembling. God is ready to give abundant grace; <and> the door of the heart <must be> open to receive. Open the door and let the Saviour in. Then we must teach this, reveal it in our own lives; what rich promises we have, how deep, how full, how abundant. If we do not grasp them, we meet with a great loss, and those with whom we associate also meet with a loss. Jesus would reflect His light and grace through us to others. Then come close to Jesus; open the door of the heart, that the bright beams of Christ's righteousness may shine into our souls to be reflected upon others.

We are to be constantly reaching upward to God. Think <much,> and talk little of ourselves, but talk of Jesus, dwell upon His matchless charms. Talk not of our trials, brood not over our privations, but remember Jesus the Son of God. Study His life of self-denial, self-sacrifice, His life of privation, and how much abuse He endured for our sakes <on the cruel cross,> and then let us never exalt ourselves or think we have a trying time, but let us be thankful. God does not want us to be in gloom, <but walk in the light as He is in the light.> Jesus lives; He is not in Joseph's new tomb, but lives to make intercession for us. He does not forget us for one brief moment. <He encouraged His disciples to [obey] that which He commanded them, [then promised], "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.]> Then let peace come into the soul, joyfulness into the heart, and speak forth <the words Christ has given us,> and show forth by our piety "the praises of Him who hath called us out of darkness into His marvelous light." [1 Peter 2:9.]

I have written altogether differently than I had designed. Well you may see some who need these words which I have written.

I understand a tent meeting is to be held in Grimsby. I want to know about this meeting. We may be able to leave here one week or two before the council shall begin. If it is thought best, I should like to speak in the tent where I need not an interpreter. I wish to hear from you again. How are you getting along? I wish <so much> Sr. Ings were here in Basel; but it may not be best, as we are coming there so soon.

I think in the meetings held in Grimsby that there should be Bible lessons given in the place of many discourses. There should be visiting from house to house, to get at the people. Pray with them, talk with them, and above everything else I hope those who labor will plead with

God for His Holy Spirit. This is what is needed. There is the Salvation Army, the Holiness Band with their cheap Christianity, and yet it pleases because there is no warfare. They present all smooth sailing. The truth brings before the people heart religion. It is not, they will say, who are in error [or] the works we do, but it is what Jesus does for us. This is all true but our works must be like the works of Christ. Now if God works by His power, the hearts of all must feel it. This then is the way to reach the people, through God. Be in earnest, agonize in prayer, and you will see the salvation of God.

With much love and a welcome to Europe, I remain your sister in Christ.

May the Lord bless you, my dear children. Permit me to call you thus.

Lt 8, 1886

Kellogg, J. H.

Steamer Melchior en route for Copenhagen from Christiania, Norway

July 16, 1886

Dr. Kellogg

Dear Brother:

I have the most tender love for you, and would that it were otherwise with you, that those pursuing you would let you alone. But, my brother, you must bear in mind that these perplexities and annoying things are included in the "all things" that work together for good to those who love God. [Romans 8:28.] The Lord's eye is upon you, and He beholds those who would falsify you and harm you and tear you to pieces. But if you will keep up good courage, if you will stay your soul upon God, if you will trust your heavenly Father, as a child trusts its parent, and deal justly and love mercy, God can and will work with you. Then amid all your trials you will honor God, and His promise is sure, "Them that honor Me I will honor." [1 Samuel 2:30.]

Remember that your experience is not the first of the kind. You know the history of Joseph and Daniel. The Lord did not prevent the wicked plottings of their enemies, but He caused all their devices to work for good to those who kept their faith and loyalty amid trial and conflict.

The furnace fires are not to extinguish, but to refine, ennoble, sanctify. Without these trials we would not feel so much our need of God and His help. We would become proud and self-sufficient. In these trials I see evidence that the Lord's eye is upon you, and that He means to draw your heart to Himself. It is not the whole but the wounded who need a physician: those who are pressed almost beyond the point of endurance need a helper. Turn unto the stronghold. Learn the precious lesson, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me: for I am meek and

lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” [Matthew 11:28-30.]

Jesus loves you, and your experience which you have written to me makes me glad, not because you are a sufferer, but because this is evidence to me that the Lord is testing and proving you to see if you will come to Him, to see if you will put your trust in Him, if you will find peace and rest in His love. I am praying for you, that Jesus will teach you precious lessons in coming to Him, the fountain of living waters. This is the experience every one of us must have if we ever dwell with Jesus in mansions He has gone to prepare for us. You have lessons of the highest value to learn in the school of Christ, lessons that will lead you to work out your own salvation with fear and trembling.

If you are prospered, if all men speak well of you, then will be your danger. Be on guard: for you will be tried. My greatest fears for you have been that you would have too great prosperity and fail to learn that your dependence is alone upon God. Your heavenly Father loves you. He is all-powerful. He would draw you to Himself by the very trials that seem to you so severe. You have been placed in a position of great trust and honor, and there has been danger of your becoming dizzy and not realizing your dependence upon God. You have been in a position where you could exert a wide, far-reaching influence, if the eye were constantly <kept> single to the glory of God. While climbing the ladder of progress, if your eye <ever> sees God above the ladder, if you can see the messengers of light, angels of God, ascending and descending this ladder of shining brightness: if you can see the Lord as the source of all power, and you only His humble agent, walking in the ways of the Lord, keeping the truth in the beauty of holiness, then the <distinct> inducement is before you, the precious boon of eternal life—a home of rest, and peace, a crown of glory that fadeth not away, riches that are exhaustless.

I have the deepest interest that you shall enter in through the gates into the city of God, not as a culprit barely pardoned, but as a conqueror. My brother, will you think of this? You will enter if you are <ever> true and humble and faithful in your duty in keeping the commandments of God in this life. As a victor the tree of life is yours; the city whose builder and maker is God is your city. A mansion of the blest belongs to you. Now let your imagination take hold of the things unseen. Let your thoughts be carried away to the evidences of the great love of God for you. In contemplating the object of which you are in pursuit, you will lose the sense of pain which these light afflictions bring which are but for a moment. If you lose heaven, you lose everything. If you gain heaven, you gain everything.

July 17

Copenhagen

Paul was a man who knew what it was to be a partaker in Christ’s sufferings. You have no need that I repeat the history of his trials, but let me say that his life was one of constant

activity, and yet he was an invalid, subject to infirmities and to the hatred and malice of the Jews which was intense against him. They falsified his words, they were exceedingly bitter against him, and yet we hear his voice sounding down along the lines to our time: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." [2 Corinthians 4:17, 18.] "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." [Romans 8:18.] Paul had been dwelling upon the privileges and advantages of the Christian life and their value to those who become connected with Jesus Christ. He does not magnify them too highly. I do not speak with hesitancy about this matter; for I know for myself that what he says is true.

He further says: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." [Verses 14, 15.] One of the lessons we are to learn in the school of Christ is that the Lord loves us with a love far greater than that of our earthly parents. We are to rest in His love. As His adopted children we are to believe in God, exercise faith and perfect confidence in Him. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." [Verses 16, 17.]

May the Lord help you, as a diligent student in the school of Christ, to learn how to lay your burdens upon Jesus. And if you are free in His love, you will look above and away from those annoying trials. See what Jesus has endured for us, and be sure never to forget that it is a part of our Christian legacy to be partakers with Christ of His sufferings, that we may be partakers with Him of His glory. How much better I feel about you when I know that all is not smooth in your pathway. You cannot expect it, and should not be discouraged.

Look at the dream of Nebuchadnezzar as interpreted by Daniel. [Daniel 4:10.] In some particulars it was a beautiful dream. A lofty tree was seen planted in the earth. Flocks and herds from the mountains and hills were represented as enjoying shelter beneath its branches, and the birds of the air built their nests amid its boughs. This is the representation of a prosperous king. Nations were dwelling beneath his sovereignty. Families were blessed with peace. His kingdom was firmly established in the hearts of his loyal subjects. The king too knew his prosperity, and he was lifted up because of it. Human nature in its corruptness was revealed; it prompted the king, notwithstanding the warnings God had given him, to do the very things the Lord had told him not to do. He looked upon his kingdom with pride, and exclaimed, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" [Verse 30.] The instant the words were uttered, the sentence was pronounced which felled the tree and degraded the monarch whom the tree symbolized. The reason which God had given him was taken away;

his judgment which he thought so perfect, the wisdom which he prided himself as possessing were removed. The jewel of the mind, which elevates man above the beasts as the head of the body, he no longer retained.

So the Lord will magnify Himself as the true and living God. "I have seen the wicked in great power, and spreading himself as a green bay tree. I passed by, and lo, he was not. I sought him, but he could not be found." [Psalm 37:35, 36.] The sceptre is no longer held in the hand of a proud and powerful monarch. The mighty ruler is a maniac. He now herds with the cattle, to feed as the cattle feed: he is a companion with beasts. He whose brow wore a coronet is no longer crowned, but disfigured with absence of reason and intellect. The mandate has gone forth: "Hew down the tree, cut off his branches, shake off his leaves, and scatter his fruits." [Daniel 4:14.] Let men become lifted up in pride, and God will not sustain them and keep them from falling. Let a church become proud and boastful, not depending upon God, and exalting His power, and that church will surely be left by the Lord to be brought down. Let a people glory in wealth, intellect, knowledge, or anything but Jesus Christ, and they will soon be brought to confusion.

Now, my brother, remember that this earth is not heaven. Christ has told you in the world "ye shall have tribulation," but He says that in Him we shall have peace. [John 16:33.] "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." [Matthew 5:10-12.]

Jesus has not left you to be surprised and amazed at the trials and difficulties you meet. He has told you all about them, and He has also told you that you should not be cast down and oppressed when trials come. You are to look to Jesus, your Redeemer, and be cheerful and rejoice. The trials hardest to bear are those which come from our brethren, our own familiar friends; but even these trials, if borne with patience, will reflect back upon those who caused them. Jesus is not enclosed in Joseph's tomb. I wish I could make my voice heard across the broad Atlantic Ocean.

Jesus has risen and ascended into the heavens. We have a living Saviour, who so loved us that He died for us, that through Him we might have hope, strength, and courage, and a seat with Him upon His throne. You have One ready and able to help you whenever you shall call upon Him. He is at your right hand. If you try to carry your burdens alone, you will be crushed under them. You have weighty responsibilities, and Jesus knows all about them; but He will not leave you alone if you do not leave Him. He is honored when you commit the keeping of your soul to Him as unto a faithful Creator. He bids you hope in His mercy, believing that He does not desire you to carry these weighty responsibilities alone. Only believe, and you will see the salvation of God.

Do you feel your insufficiency for the position of trust you are in? Thank God for that. The more you feel your weakness, the more you will feel inclined to seek for a helper. "Draw nigh to God, and He will draw nigh to you." [James 4:8.] Jesus wants you to be happy, to be cheerful, to do your very best with the ability God has given you, and then trust the Lord to help you and to raise up those who will be your helpers, in carrying the burdens.

But never forget that Jesus will carry you and your burdens if you will only give yourself to Him. Let not the speech of the people hurt you. Did they not say worse things about Jesus? You are mortal and erring, and may sometimes give occasion, but Jesus, never. He was pure, spotless, and undefiled; then do not expect a better portion in this life than the Prince of glory had. When your enemies see that they can make you feel keenly, they will rejoice, and Satan rejoices. Then look to Jesus, and work with an eye single to His glory. Keep your heart in the love of God.

Whatever persons, even church members, may say or do, move right on, calm and trusting, ever trusting in Jesus, bearing in mind that you are not your own, that you are Christ's property, the purchase of the blood of God's beloved Son, and that you are engaged in His work, seeking to bless humanity. It is a great work, a blessed work, and do not let the perversity of even church members move you from firm trust and abiding faith in the promises of God.

It hurts you when one for whom you have done much becomes your enemy, because of having been brought under an influence which was against you. But do you not do nearly the same thing to Jesus? He has been your best friend. He has done everything He could do to win your love. He has invited your confidence. He has invited you to come to Him with all your burdens and all your griefs and has pledged His word, that He would give you rest and peace if you wear His yoke and lift His burdens, which yoke He declares is easy and the burden light. [Matthew 11:28-30.] Show that you do believe. Take God at His word. You never could have stood where you are, bearing the responsibilities you have borne, unless Jesus had given you special help. Acknowledge this. Praise God for the help He has been to you, and trust Him still.

My brother, weave Christ into your life. Do not feel that you are answerable for the wrong course of others, even in the church. There are in the church unfaithful ones who treat Jesus far worse than they treat you. Were He here upon earth, they would insult Him, revile Him, defame Him. "It must needs be that offenses come, but woe to that man by whom the offense cometh." "It were better that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." [Matthew 18:7, 6.]

Jesus sees every action of the children of men. He weighs thoughts and motives. You are carrying a heavy load. I wish that every one could feel this as I do, and would be true and faithful to you, not to hinder, not to praise or extol and glorify you, but to look upon you as

one whom God is using as His instrument to do a given work, and that they must not block the wheels, but put [their] shoulder to the wheel, and help rather than hinder.

Again I say, Rejoice in the Lord. Weave Jesus into your daily experience, and rest in Him. His power as a helper you need, and you may have it. Go forward firmly, valiantly, courageously. You may err in judgment, but do not lose your hold on Jesus. He is wisdom, He is light, He is power. He is to you as a great Rock in a weary land. Rest under His shadow. By living faith grasp the arm of infinite power, and hold fast. You are where you need wisdom, and Jesus will give it. Do not be unbelieving. Jesus is true. Let God be true, but every man a liar if need be. The more you are jostled, misapprehended, misstated, falsified, the more evidence you have that you are doing a work for the Master, and the more closely you must cling to your Saviour. Be as undisturbed as possible in your difficulties, be patient, kind and forbearing, not rendering evil for evil, but good for evil doing as did Jesus. Look up to the top of the ladder. God is above it. His glory is reflected upon every soul ascending heavenward. Jesus is the ladder. Climb up by Jesus, cling to Jesus, and you will ere long step off the ladder into the everlasting kingdom of our Lord Jesus Christ.

I want you to have heaven. I know of no one who would appreciate heaven more than yourself, who have been engaged here in working to relieve suffering humanity, depriving yourself of sleep, neglecting even to take food, bringing but little enjoyment into your life. At times there does not seem to be much sunshine in your path, but one long continuous shadow. The afflictions you see, the dependent mortals looking and longing for human help, your dealing with humanity depraved, corrupted, while your soul is sick, disgusted with the pollutions of sin, this experience is of a character to undermine your faith in humanity. You must indeed look to Jesus for the glories at the top of the ladder. Have faith in God. Through Christ's righteousness alone you can make sure of heaven, where all is purity, holiness, peace, and blessedness, where are glories that mortal lips can never utter. The nearest you can come to describing it is to say that it is a far more exceeding and eternal weight of glory. There is an eternity, a blessed eternity, unfolding new glories throughout the ceaseless ages.

You must be there, Jesus has purchased you an immortal inheritance. Whatever you may lose here, be determined that you will make sure of eternal life. But do not be discouraged. So many times I have seen that the everlasting arms were about you when you did not seem to realize or appreciate the great condescension of heaven. Live for Jesus. You can better work as a physician in the sanitarium if you make Christ your physician-in-chief. And still I say you must seek earnestly for the crown of life. You must make a business of serving God, and it will pay not only in this life, but in the life to come. I feel as deep an interest in you and your wife, whom I love in the Lord, as I do in my own sons and their wives. I want you and your good wife to be among the redeemed, to act a part in the coronation of Jesus Christ. I want so much that you shall come off more than conquerors through Jesus Christ, who gave His life for you.

For this reason, my brother, I have spoken plainly to you. I was so desirous that you should have an eternity of bliss. Your position has been most trying. I have feared that you would lose faith and confidence and courage. But you must grow in grace and in the knowledge of the truth. You must be drawn close to your brethren; be spiritually minded. Whatever may come, do not lose faith in your brethren or in Jesus Christ; and hold fast the truth. Cling to your brethren, and Jesus will cling to you.

Lt 9, 1886

Harmon, Brother and Sister

Basel, Switzerland

February 8, 1886

Dear Brother and Sister Harmon:

I was very glad to receive letters from you, but I am unable to answer them at present. For two weeks I have suffered with congestion of the brain and eyes. Last Thursday I had a two hours' chill and was very sick all day. Friday morning our people arrived from America. Sabbath I had another chill, lighter, but was unable to sit up through the day. Have been quite sick today. How this will terminate I cannot tell, except that I do have faith in God that I will have strength to accomplish the great amount of work that is now in my hands in writing and arranging books. I am astonished at the amount of labor that God has given me strength to do since I have been here in Europe.

I had written to Sister Lockwood that she need not be concerned in regard to the carpet after I saw the way opened to hire means. I thank you for the interest you have taken in this matter; also for the good price you obtained for the carpet. I would rather have kept it myself than to have sold it for any less.

In regard to May Walling, I see there is reason in what you say. I have recently written to May, telling her to go to Brother Lockwood's at once, for I thought it was a burden imposed upon you that you ought not to have. And as my expenses were considerable here, I did not feel that while our house was open in Healdsburg it would be best to pay May's board, and you ought not to board her without pay. I feel perfectly safe with May under your care, and I did not propose her going to Brother Lockwood's because I had any lack of confidence in you, but only for the reasons I have named. I have written to Brother Lockwood to rent my house if possible. If he should do this, then I would want May to be with you, and if she makes a wise improvement of her time, continue at the school. Brother Lockwood may be able to rent the house; if not, it will be an expense to me rather than an income. You are on the ground and I am not. I leave it to you and your husband's judgment to do as you think I would do if I were there, in regard to May.

In regard to the revival meetings at Healdsburg, it surely bears fruit of being the work of God, but in every such revival Satan gains advantages by coming in through unconsecrated persons who have had little or no experience in a life of piety and godliness. These elements will press to the front and on such occasions will be the most forward, the most zealous and enthusiastic.

The very ones who could not be trusted with any important religious interest would take any burden, shoulder any responsibility, as though they were men and women who had earned a reputation through a life of self-denial, of self-sacrifice and devotion, that they were capable of deciding important questions and leading the church.

To put confidence in these would be like committing big vessels into the hands of children to manage on the high seas. Such persons need the transforming grace of Christ daily in order to bear fruit to the glory of God. "Learn of Me," says Christ, "For I am meek and lowly of heart." [Matthew 11:29.] Such persons have never learned this lesson. If they would wear Christ's yoke and lift Christ's burdens, then they would understand better how they might help and bless others.

Now I suppose these individuals were the very ones who were the most officious in the meetings in Healdsburg. From what I have been shown I would suppose that they were of that number that composed the private meetings, where only those who were wholly the Lord's met. I know what I am talking about, for these matters have been laid open before me several times; and yet I would say to my brethren and sisters in Healdsburg, I believe the Spirit of God has done a work for you.

Hold fast everything that is good. Have no spirit of Phariseeism; have no loftiness and self-confidence. The lower you lie at the foot of the cross, the more distinct and the more precious will be your views of Christ our Redeemer. The one grace that is so much wanted with everyone who professes to be a follower of Christ is meekness, humility, humbleness of mind. One view of Jesus sends self-importance to the winds.

If Satan can get us to enshroud ourselves in garments of self-righteousness, then we will not wear the robe of Christ's righteousness. Self-exaltation, and pride of position, and self-importance were the sins of Satan in heaven. True religion dies out of the heart when these take possession and are developed in the character.

I have a deep interest for the church in Healdsburg. Their prosperity depends upon the right hold that they have of Jesus. The presence of personal home piety will tell upon their own character, upon the character of their children, and upon their behavior toward the animals which they use. The very animals will respond to the disposition of those who have charge of them. A man who has Christ abiding in his heart will not treat even his cattle disrespectfully, because they are God's creatures. One with the softening, subduing influence of the grace of God in his heart will not beat, bruise, or kick in a merciless manner

his animals. He will remember that the angels of God are taking cognizance of his harsh and unkind words, and his ill-tempered actions. Heaven will never be peopled with such characters.

May God help every member of the Healdsburg church to diligently search his own heart, and search the Scriptures until he is acquainted with the qualifications that are essential for him to possess in order for him to sit down with the suffering Man of Calvary on His throne. I leave these remarks with you. Make any use of them that you in your judgment may think proper.

A few words more. If Christ is abiding in your hearts, by faith you will as a church have the presence of God. You will learn what it is to have the love of Christ in the heart for your brethren. You will learn how to exercise that love in your families and in the church. First pure, and then peaceable, and then easy to be entreated, full of righteousness and good fruits. As Christ prayed that the church might be one, you will all try to be one, to see eye to eye, and speak the same words, and have the same judgment, and that there be no divisions among you. You will be united, and Christ will be your strength. We have but a little time of probation left us, and let not one neglect the preparation of the soul for eternity. It is a terrible thing to be lost. Brethren and sisters, be determined that you will labor for unity. This is the grace to cultivate, love, precious love. By this shall all men know that ye are My disciples, if ye have love one to another.

May God bless you as you press close to the bleeding side of Jesus, is my prayer.

Lt 10, 1886

Gibbs, Dr.

December 1, 1886

Dear Brother in Christ:

I received your long letter remailed to me from Basel to Torre Pellice. I was much pleased to read your letter; for I have a deep and earnest interest that you should live so close to Jesus, that you will consult Him in all things, that you will have not only courage in the Lord, but the peace of Christ in your soul.

I know how much you may be inclined to lean upon human support; for this is the danger with us all. There will be men of varied minds, with varied experience, who will give counsel which they think is sound; but should you follow their suggestions, their ideas and counsel, you would make serious blunders.

You have a work of your own to do. The treatment of the sick in the institution requires skilful management and deep thought and power from above to deal with diseased minds. If you follow the counsel of those who have not your work to do, and who have not the best

wisdom to deal with diseased bodies and ill-balanced minds, you will be in danger of making mistakes.

You may trust in the Chief Physician of soul and body, seek His counsel, and then move according to your best judgment and practical knowledge. There are those who would move rashly and prematurely in some cases; but you must look to God and trust in God, the right arm of your power ever must be the Lord of hosts.

Will you make the Lord your dependence and your strength? He will be to you a present help in every time of need. Trust in Him with all your heart—just with that simplicity that a child will trust in its parent. Do not let your judgment be swayed by any man's mind; let God lead, let God direct you in all things.

With Christ, the source of wisdom to guide you, you will have skill in the remedy for the soul as well as the body. You may be the occasion of spiritual joy and health, as well as the health of the body. You are in a position where you can do great good, if you are constantly relying upon God for strength and wisdom and daily counsel.

The Lord is acquainted with every soul that makes Him his strength and gives Him the glory for all the good that He gives wisdom to perform. Personal religion is what you need; the peace of God in your heart will, imperceptibly to you, be imparted to the very ones who need the soothing power of God's pure truth opened wisely in jots and titles to their understanding.

He who is the guardian of the body's health will be, if connected with God, the one who can help the diseased soul. The physician has a great missionary field before him. If he employs his talent aright, he can do good and precious work for God. He is not merely to amuse and pass away the time of the sufferer, to beguile his thoughts from the peril of his situation. No, no; he is to weave into all his ministrations the consolation which true religion alone can afford.

High and holy ends are to be kept in view; therefore the physician should have his soul connected with the source of all light, mercy, truth, and love, his own soul refreshed from drinking of the water of life; then he can lead others to the living fountain, turning the thoughts to Him who is ready to save to the uttermost all who come unto Him for peace and forgiveness, hope and salvation.

There are precious opportunities opened up before the physician which are charged with vital results. Sick, suffering persons will have much more confidence in the physician whom they are convinced loves and fears God. His words will be relied upon. They feel a sense of safety, a confidence in the presence and administration of that physician.

He who has the religion of Christ in his heart and brings it directly into the room of the suffering sick possesses a talent which will in every sense be put out to the exchanger and

will reproduce itself a thousandfold. Never, never hide this precious talent in the earth. Improve it. The Word of God declares, "Them that honor Me, I will honor." [1 Samuel 2:30.]

There is a large field the physician has before him in which to work, not only with the suffering sick alone, but with the relatives of the suffering ones, who have with care and anxiety and sorrow watched the suffering ones, and feel themselves powerless to save one pang of anguish. The hearts of the relatives are softened.

A godly physician can drop into the heart seeds of truth which may spring up and bear fruit to the glory of God. Grief concealed from others may be expressed to the physician. Then is the opportunity to point them to Him who has invited the weary, the oppressed, the very ones whose soul is aching for their loved ones.

What an opportunity to propose a word of prayer, which will not occupy more than three minutes' time, presenting them to the Healer of all woes, the Soother of all sorrows. The physician who pursues this course can accomplish more than the minister in the pulpit.

They are wise to win souls to Christ. If the physician has love for souls, he will improve these golden opportunities. Oh, if he could only know the value of these precious moments! And if wisely improved, he will see their far-reaching results in eternity.

Let not the physician allow persons that are believers in the truth to talk their faith, even the truth, to patients unless questions are asked them. Then let them not feel at liberty to go on and give a long sermon. A word or two is enough. Let the anxiety be on the part of the patient, and let not the patient become disgusted or the mind braced against the truth by its being talked quite frequently to them. The true love for souls will lead to great self-control and wisdom in seeking to do them good. There will need to be constantly the grace of Christ upon helpers connected with the sick and caring for them to thus represent Christ in patience. The sick may be unreasonably exacting, fretful; but Christians should bear with this and not become disturbed and retaliate by word or gesture. They are to seek to make correct impressions that will recommend the religion which they profess, and thus honor the truth they believe.

This is a missionary field of the highest order. And it is a school for those who are naturally impatient; it is a training school; and if they improve as they may, they will obtain a most valuable power of self-control. But if there are those who are not patient, tenderhearted, and pitiful and forbearing, who do not show that they are improving, learning lessons they should learn, dismiss them, and find others.

Although they may claim to believe present truth, they have not been converted. They need to be fully and entirely brought under the sway of the Spirit of God before they are fitted for any position of trust. There will be those of our own people who profess to believe the truth, who will show that under affliction they are not Christians. They will manifest their own peculiar traits of character, exacting, imperious, and impatient, demanding large

attention, impatient if their demands are not instantly obeyed, as if they were the only ones who have wants and who need the advice and counsel of the physician. His time may be employed with cases more needful, but they do not reason. They will not be patient and exercise self-control and look to Jesus to help them be kind and courteous. They will find fault with the physician who is doing his very utmost and taxing his physical and mental powers for those who need his care and attention. But if selfishness has been cherished in the heart, it will make itself known when any suffering comes upon individuals. If impatience has not been kept under by the grace of Christ, it will be revealed, and the physician will have a thankless set on his hands; and they are the very ones who claim to believe the present truth, fitting for the society of heavenly angels and the purified, sanctified, around the throne of God.

Now, my Brother Gibbs, all these will need good Bible lessons upon the Christian graces; for they will be in your institution not the ones to recommend our faith or the religion of Christ before the unbelieving patients. They show themselves unprepared to live Christ before the unbelieving patients. They show themselves unprepared to live Christ or to die in Jesus. They show that they need the converting power of God. In the place of being exercised by the grace of Christ, who bore insult, neglect, mockery, and cruel scourgings and an ignominious death without murmuring, they show themselves to be exercised by the spirit of Satan. They are accusers, judging others freely, feeling hurt and slighted, and have a spirit of retaliation, feeling abused and neglected, as though there were [no] others that demanded attention and care as much as they.

Now, do not become an infidel over these inconsistent professors of the truth. These are the ones, when the furnace fires are kindled upon them, [who] reveal that they are dross, not pure metal; not gold, not silver, not precious stones, but natures that have never been subdued and transformed by the grace of Christ. They have a false hope, a spurious religion, that will be consumed with them in the day of God's judgment. Those who claim to know Jesus, if the claim is true, will reveal that they do know Him, that they have learned of Jesus to be meek and lowly of heart, pure, uncorrupted by sinful habits. When affliction comes upon them, they will think of Jesus, that the Captain of their salvation was made perfect through suffering. They would consider Jesus every day, what He endured in their behalf, the agonies of the cross of Calvary; and they will bear their pain with patience, with fortitude, and with courage. They will think of Jesus. They trust in Jesus, and will rely on His grace, and cling to His promises, and will comfort their souls in the thought: Jesus knows every pang of anguish, and will not suffer me to be tempted above that which I am able to bear, but will with every temptation make a way of escape, that I shall not be overcome to deny Christ in thought, in word, or in action. These are precious victories to gain under the chastening rod. It is submission to reveal the precious fruits of righteousness and peace and willingness to endure all that God sees fit to send us.

If imprudence of indulgence in intemperate appetite, if there has been a neglect to care for the health, if there has been mismanagement because ignorant of the laws of life and health, then there are lessons to be learned to become wise to avail themselves of every opportunity to learn in regard to the wonderful mechanism of the human body and become intelligent in regard to disease and its cause. If they are ignorant here, it is sin of which they need to repent. Their sufferings are of their own bringing on, not chargeable to God at all. If they give loose reign to lustful passion, disease must [be] the sure result; and to such I would say: Repentance, remorse, and contrition of soul are far more appropriate than petulance and faultfinding and complaints. You need simply pure and undefiled religion, that will make you servants of Jesus Christ, rather than to be servants of sin and Satan.

Now, my brother, let all these classes be educated as far as possible; but be assured if they have a spurious religion, they will abuse your best efforts, misjudging your actions, complain of you to others, and reproach Jesus in the person of His saints. But be not troubled, be not disturbed. Just cling to Jesus. He will help you; He will vindicate you; He will be to you a present help in every time of need. When sorely pressed by the ingratitude and unhappy tempers of those who claim to know Jesus, but do not, just think that Jesus knows all about it; and if you have done the best you could, let God take care of the result. I know that you will have thankless hearts to deal with, but have faith in God. He will give you precious victories. Only be true to yourself, and true to your God, and He will work with your efforts. He will stand by your side in the difficult cases you are called upon to treat. He will be nerve to your hand, He will impart wisdom and skill, and you may trust Him fully. I want you to be every day a faithful child of God. He loves you; He wants to elevate you to His throne. May the Lord be with you, is the prayer of one who feels a deep interest in your case.

I have carefully noted that which you have written in regard to Elder Loughborough. He has come at a time when he was greatly needed, and he has labored with disinterested efforts to get the institution upon the right foundation. With the means with which he has had to work, he has done nobly. He knew if he should accumulate a heavy debt, it would be discouraging to the future prosperity of the Health Retreat. He has had experience and has been a safe financier. The Health Retreat must grow up gradually. Many improvements have already been made; and how much better it is to do slowly than to dash ahead and be overwhelmed in debt! It was through the suggestion of W. C. White to Elder Loughborough that Brother Phip's money was turned into the Health Retreat, even after the papers were written for receipt of it in the publishing association. It was Elder Loughborough, I think, that secured for the Health Retreat several thousand dollars, and it is Elder Loughborough that will work interestedly in its healthful upbuilding and progress.

It is no difficult matter for one to discern the improvements that might be made in enlarging the facilities at the Health Retreat. But do not become elated in regard to this matter till you know that the means are at your command. Brother Church may devise liberal things, and I hope he may make liberal donations to the Health Retreat. If he can get the means, he can

be the manager of all the improvements he wishes to make, with the united judgment and counsel of others. We would be pleased to see very large improvements made upon the retreat grounds, but it must be done in the right way.

Brother Church can never have the sole control of that retreat. Go to his own home, and see his management. There is not furniture or anything else sufficient to make a decent home. It will not and must not be left with him to superintend the retreat. He may superintend outside arrangements, but never to get the management of the institution in his own hands. As a surveyor, he may lay out roads; for he has experience in this work. We know him to be defective in many respects. He may be strong in some points, but very weak in other points. At a time when we needed means so badly to purchase our college, he made a visit to Healdsburg and had money in his pocket, designing to purchase the college, but learned that W. C. White was negotiating for the building which the board of directors had authorized him to do. But when Brother Church found that he could not buy the building and have the deed made out in his own name, he did nothing, but went back with the money in his pocket and has not donated a cent to the college. His own son that has been a student at the college for years could scarcely obtain money enough to pay his tuition or his board, because the father had his son's property in his charge.

Now, my brother, it will not be wisdom to change a discreet, careful manager for one untried, whose own home is devoid of comforts. He does not bring into his house suitable provision to nourish the body. Brother Church has kept his money rolling about in the many ditches which he has had on hand. Notwithstanding warnings and cautions from the Lord, when he desired he could get hold of thousands of dollars to invest in a mill, when we were pleading for a small amount to set this institution on its feet. And when our college was struggling under financial pressure, we obtained nothing from him.

I acknowledge that Elder Loughborough has a very close and narrow management with means—sometimes may lead him to narrow plans; but I would much rather it would be thus than to have him on the other side, extravagant in the outlay of means, laboring to extend and to enlarge, when the institution will be under debt and financial pressure. Beware of placing men where they desire to be, in having control of matters in the Health Retreat. Remember, you cannot judge of a man's capabilities and qualities by his keen discernment in regard to wonderful improvements, involving a large outlay of means. We could, any of us, see where the improvements could be made. If our brother will donate a few thousand dollars for the enterprise, to be managed by the board of directors, we will thank Brother Church, and we will thank the Lord who gave him the heart to [do] this. We will first expend the means in making suitable buildings for the retreat, for the present necessities, and then will go one step in advance, until we see the retreat standing on solid foundation, but free, unburdened by debt, and not under the control of any one man to receive any one man's mold and carry the mark of any one man's deficiencies. I believe any exchange in the managers at present would be unwise.

I have many fears for Brother Church. He has already thousands of dollars pledged to the various branches of the work, but it has remained thus for years. He loves to superintend and do a large work; but when it comes to the minor, very important interests of life, he shows a surprising stupidity. So it would be with the Health Retreat. The furnishing of the house would be woefully neglected, if left to him. I know; for his case has been presented before me. I know that his wife has not been treated as she should have been; that his relatives are indignant because of this. She has not had the essential things in the line of food and clothing, to say nothing of home conveniences. We wish to take these things into consideration. If you move slowly and surely, then you will not become embarrassed. I heartily approve of Elder Rice's movement in securing water for the retreat. This is golden—of more consequence than the erecting of large buildings, of more consequence than the laying out of new roads just now. But this will come in time, if we move cautiously and economically. We placed Elder Loughborough in the position of trust he occupies, because he would, by being thus connected, use his influence, which is not small, to secure means and turn it into the channel to build up the retreat. He feels under a responsibility to secure for it patronage; and while Brother Rice and Elder Loughborough are connected with it, the people who know them will feel safe that the evils of the past experience will not be repeated. They feel safe in the present managers; and whereas the people's confidence has been terribly shaken and abused heretofore, there is now a growing confidence, because cautious and discreet men are managing the finances. Although things may seem to move rather slowly, more has already been done than we could reasonably expect in a little more than one year. Let us make haste slowly and enlarge safely.

The water privilege, I must mention again, is a wise thing. The Lord help the managers to work in His wisdom, and bear in mind that this is God's institution, that grandeur and display are not the aim, but to work discreetly as we go, to build up. The most important thing is that the religious interest keep pace with the improvements that shall be made. Let the good of souls be the aim of every effort made. May the Lord let His blessing rest upon the Health Retreat. Let the prayers ascend to heaven, that the pillar of cloud shall abide upon this retreat as God's instrumentality. We must guard its interests sacredly; and if those who claim to believe the truth will verify their faith by their words and works, we shall have a chapel on the hill, we shall have a church there, and souls will be gathered into the fold. But some who claim to believe the truth are not sanctified through it. They cannot bear the test of trial; when affliction comes, they show that they are not converted. They are impatient, fretful, and demanding great attention. They show that they have not the graces of the Spirit specified in the Word of God.

“But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” [Galatians 5:22, 23.] Now, some very plain things will have to be spoken to our people in regard to these things; for although some claim to believe the truth, the carnal mind still remains, and they will, if evil-minded, speak against the physicians. They will not have any sense of the burdens and anxieties these men have to carry; but

because their own peculiar ideas are not met on every point, in the place of seeking to build up, they will tear down, some claiming to be of Israel, who are selfish, covetous. They have very large and extravagant ideas what the institution should be, but at the same time will not give one dollar to make it after their lofty ideas; and if they are patients, they will want the best chances, and with the least pay.

Brother Gibbs, our dear Saviour has very crooked material to deal with, and how patient and long-suffering He has been! Then we will try to be patient and forbearing and hopeful to the last, but we must be discreet. We must not be surprised to find ourselves disappointed in men and women, but we must remember that Jesus alone is infallible.

I am very happy to learn that there is harmony between you and Dr. Burke. May the Lord bless you both in consulting together and in being a strength in sustaining each other and jealously guarding the interests of each other. The institution cannot prosper unless the physicians labor together in love and unity.

In regard to our work and duty in this life, we should be sincere, true, unselfish; for God looketh upon the heart. The prayer may well go up to God, "Create in me a clean heart." [Psalm 51:10.] It is for our eternal interest that this should be, that the heart is clean, pure, and holy.

In the medical profession, none but Christian men can perform aright the high duties of their profession. All then will be subordinate to the high eternal interest of the future immortal life. This is the only way that the Saviour's example is best copied and His name exalted upon the earth. Oh, how anxious I am that the physicians that are working at the retreat shall daily learn in the school of Christ His humility, His meekness, and then they will represent Jesus to all connected with them. Blessed, thrice blessed, will you be as physicians, if you have learned from the Head of the church to watch for souls as they that must give an account, while at the same time divine wisdom combined with your skill and effort will bring relief to suffering humanity and bless the bodies as well as the souls of men for whom Christ has died. Do not fail, my brethren, to devote much time to prayer and the study of the Scriptures.

Lt 11, 1886

Gibbs, Dr.

Basel, Switzerland

April 5, 1886

Dr. Gibbs

Dear Brother in Christ:

I have suffered severe attacks of sickness since I came to Europe, but I have not been situated so I could do much for myself, and I could only pray, urging the necessity of my case to my heavenly Father. My eyes by constantly using them gave out. I suffered intense pain in the back of the ball of the eye. I could not write, but the Lord was my physician. I put forth all the strength of the soul in grasping the hand of infinite power. I dared not do anything for fear I should do something that would make them worse. But the Lord heard me. I know that He heard my prayers. I was indeed blessed, and health came to my eyes.

Next I was attacked with malaria caused by overwork and anxiety. I was unable to sit up for one week and was feeble much longer. Again my trembling faith grasped the promises of God. I knew that Jesus understood all about my feebleness. My prayer was answered. I was healed and was filled with gratitude to God.

Next my broken ankle began to swell and my lame hip to trouble me. Again I sought the Lord and urged my case to the throne of grace. I was a cripple for a number of weeks. Could not walk out of doors at all; but the Lord heard my prayer, and I am now walking with a rubber band about my ankle. Last Sabbath I spoke standing. The week before, for the first time in my life, I had to speak sitting, followed by two interpreters. I have proved the Lord on this journey to be a present help in every time of need. What a privilege is prayer! How sad and lonely would we be if in our sufferings we could not go to Jesus and tell Him all about it. Oh, if every one would only know by personal experience how much of heaven's promised rest can be secured to the soul even now by sincere prayer. If one has not learned this lesson, every other lesson of life better not be learned till he shall learn in the school of Christ how to master this lesson.

As Christians we want a new and living experience every day. We want to learn how to trust Jesus, to believe in Him and confide everything to Him. Jacob was raised from a man of feebleness and defects through faith in God in prayer to be a prince with God. He prevailed through faith. God is omnipotent. Man is finite. In converse with God, we may lay the most secret thing of the soul open to Him, for He knows it all; but not to man. We want more faith, greater trust, more firm reliance.

"The conflict which was once urged in Scotland which gave her greatest victory was not gained in Holy Rood Palace, neither in the contest of armies, but in the secret chamber alone with God." "Men prayed all night. One man was crying in agony, and in the desperation of his faith he exclaimed, 'Give me Scotland or I die!'"

We are often brought into strait places with uncertainties and then, oh then, we must pray. I believe as I have for years that the Health Retreat will succeed if God is made first and last and best in everything. If you put God out of sight, if you sink principle into policy plans, then you separate God from you and will have the frown of God and not His blessing. I see by faith in the near future success to your institution. I see by faith that the physicians will succeed in tact and skill and wisdom because they will honor Jesus as the chief Physician.

Let no man glory in his wisdom, but let him glory in this, that he knows God. And if he will make God first, angels of God will minister to those who are in the institution and have the care of it. God is at work for you. Let Him mold you as clay is molded in the hands of the potter.

We are now contemplating another journey to Italy. We should visit the churches; they are calling for us loudly. They call for us to again visit Denmark, Sweden, and Norway. These places demand much hard work, and I dread it, but I may feel that I must go. Jesus lived not to please Himself. I do not know as we will get away from here this winter. May the Lord direct.

It is now beautiful weather. The grass is a lovely green. Trees are leafing out, the birds are caroling their songs, and my heart is filled with gratitude to God. I will make melody to God in my heart.

This is a hard field. Poverty meets us on every hand. I do not want to stay here any longer than duty demands. I want to be just where the Lord would have me to be and work with all the strength and power God has given me. There is a great work to be done here. Men and women are convinced of the truth, but poverty stands to bar the way. I wish some who had means would come into the truth and open some manufacturing establishment to give work to those who keep the Sabbath. Well, we must pray. The mightiest man on earth is the man who prays in the sincerity of his soul. He grasps the arm of Infinite Power.

April 5. I received your letter and was glad that everything between myself and the Rural Health Retreat was not frozen up solid. Now spring has come, and the ice is broken up. I hope to receive more communications from that institution, in which I have had so great an interest. I received a letter this morning from R. G. Lockwood in which he speaks of the retreat in the highest terms. He reports that it is full and running over. Glad to hear this. I hope and pray that you may all have wisdom to move in the order of God. Do not let go your hold from above. Cling fast to the Mighty One. God has said, "Them that honor Me I will honor." [1 Samuel 2:30.] When Christ and the truth are not put into a corner out of sight, but made prominent, then God will work with your efforts. I believe it, I believe it. The more you feel your own weakness and make God your trust, the more will He work with all your efforts.

You need Christ as the Physician in Chief in your institution. "Without Me ye can do nothing." [John 15:5.] Therefore you may be assured and have confidence in God. But do not trust to your own wisdom. Do not become careless and separate from the Source of your strength. Watch your thoughts, watch your words, and in all things you seek to do, seek to glorify God. The more closely you lie at the foot of the cross, the more clearly will you see the matchless charms of Jesus and the unparalleled love He has evidenced for fallen man. Stand, my brother, firmly for principle. This health retreat may be the means of great good. This is the object to be kept prominent. It is one branch of the work of God in these

last days to fit a people to stand in the day of the Lord. It is an instrumentality in the hands of God's stewards to accomplish great good, if it will be kept pure and holy and undefiled. Satan will seek always to work through the natural inclinations. This is the reason so much is said in the teachings of Christ of a radical change in the entire man, represented as being born again. New motives must be created.

There is much work to be done in your position of trust. But let not the pressure of business separate you from God, for if you ever need counsel and clear forethought and sharp ideas, it is when you have much work on your hands. It is then that you need to take time to pray, to have increased faith and implicit trust in the counsel of the Physician in Chief. Ask Him to help you. Pray the oftener the more critical [the] work you have to do. Stand firm as a rock to principle. Jesus will recognize every sincere effort made to glorify Him. Overcome defects in character. You may now, while entrusted with sacred responsibilities, be obtaining a most valuable experience. You may by precept and example be as Joseph was, a man whom God could trust. You may in all things not only be a physician to the body, but also to the soul. You should have new spiritual life in yourself, that you may impart light and knowledge to others. The love and fear of God is to be inwrought in the character. Jesus in His lessons laid down principles which should govern our efforts in all self-improvement.

We should contemplate the wonderful love of God and the infinite sacrifice made for us, that we might reach the highest standard possible. Oh, what a theme to contemplate, that man, depraved and lost in his natural condition, may be renewed and saved by the gracious help that Christ gives him in the gospel. The love of Jesus in the soul will drive out the enemy who is seeking to take possession of man. Every trial patiently borne, every blessing thankfully received, every temptation faithfully resisted, will make you a strong man in Jesus Christ. All this grace may be gained in [the] prayer of faith. Jesus, precious Saviour! I hope and long to see every worker connected with the Health Retreat altogether what God would have them; but I beseech of you, do keep humble. Do not disconnect from God. Let gratitude be cherished in your hearts for every token of good. It is well to often enter into a close examination of self. Is all right between my soul and God? Is it well with my soul? Jesus taught that men ought always to pray and not to faint. Lay hold upon strength from above. Even Jesus, when preparing for some great trial, would resort to the solitude of the mountains and spend the night in prayer to His Father. May God help you and bless you.

I will say a few words in reference to the cottages. Willie says: "Mother, do not sell your upper cottage; keep it; you need it." So his arrangements in regard to it may stand just as he has made it to Elder Loughborough. It stands on the very best place on the hill, and to me the most desirable; therefore I will hold it for the present and rent it to the institute. As W. C. White says, the Scott cottage must bring me something more than the upper cottage.

I pay here about \$14 per month for rent. It may be \$15 now we have more rooms. I had to buy me a horse and carriage which cost me about \$325. Since I have become so crippled, I can walk but a very little, and I must be in the open air. We live very plain because of the

scarcity of means. Every worker has to be paid, for it is all he has to put bread into the mouths of his family. I never saw such a state of things in America.

Well, I must close. Respect to all the workers and to the friends.

Lt 11a, 1886

Daniels, Brother and Sister E. P.

Basel, Switzerland

August 6, 1886

Dear Brother and Sister Daniels:

Again my mind is much exercised in regard to you. I dreamed that I was in your home, sitting at your table, but I could not see that the teachings that you have given others on self-denial and health reform were carried out. I groaned in spirit, and said, "Bro. Daniels, you are going into darkness." The Lord has shown me that you have such traits of character that, should you be prospered financially, you would be in danger of losing your soul. You would not be economical; you would use your means too freely; your wants would increase, and you would not practice self-denial. I was shown that the Lord in mercy has kept you in the school of poverty, that He might save your soul.

Sister Daniels has lessons to learn in economy. I saw that you, Bro. Daniels, had been tested by poverty and that the Lord would test you with prosperity. If your use of His blessings and the advantages He gives you should not be in accordance with your faith and your instructions to others; if you should not appropriate the means God brings in your hands, in accordance to your faith, then He would come closer to you by affliction, disappointment, and privations; for I saw that you do not know yourself. You would be led on by your natural inclinations, building high hopes on future prospects, but God would put His hand against you. He can in a moment remove your wisdom. He can in a moment take from you the power He has entrusted to you, by which you should glorify Him.

If left to yourself, to follow your own will and judgment, you will surely ruin your soul. Both you and your wife need to learn in the school of Christ.

Nebuchadnezzar was warned by God not to pursue a certain course; but his prosperity elevated and deceived him, and in an unguarded moment he exclaimed, "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" [Daniel 4:30.] The instant he uttered these words, the sentence was issued that felled the tree. The blessings God has bestowed upon him were removed, his reason was taken away, and the mighty ruler was driven from men to find his place among the beasts of the field.

There are many ways in which God can punish, and punishment will surely follow wherever pride is indulged. "Pride goeth before destruction." [Proverbs 16:18.] Let a man be lifted up by a sense of his own ability, and trust in his human strength, and he will surely be overcome by temptation. God will bring him down. He will teach him his utter weakness, that he may feel his need of divine aid. Let any one glory in his wisdom or his talents, or in anything but Christ and Him crucified, and he will learn that the Lord alone is to be exalted.

Now, Eld. Daniels, stop just where you are and consider; bring forth fruits unto righteousness such as you have not brought forth. A great deal was said about the injustice that was manifested when you did not receive credentials desired to labor in the cause and work of God, and could do so much good. Your credentials have been restored, and now God is waiting to see what you will do: whether you will give yourself unreservedly to His work or will please yourself. Will you connect in your work with those who will lead you to meet the world's standard rather than the standard of Christ? My heart is very sad when I think of the state of things in Healdsburg. I know the church is not in a right condition. I know that your plans and ideas have fashioned some of its members not to their spiritual advantage, but to their injury; and the end is not yet. I was in my dream led into the church, into the college, and into your house. I sat at your table and visited your rooms fitted up for your students, and I was led to see beneath the outward appearance, and I was very sad. I saw the working of things at present and what they would be in the future, which were far from being in God's order or according to His arrangements. I was shown some things in your family; the dangers that threatened your children of receiving a wrong stamp of character, a mold that will not be easily effaced—vanity, pride, love of dress, self-will, and anything but the meek and quiet spirit which is in the sight of God of great price. May the Lord open your eyes to see and your heart to feel the necessity of an entire change.

You do not know how to use means, but God is proving you, and will you stand the test? But as I have written to you so fully in my former letter, I will now forbear.

The Lord would have all who act a part in His work bear testimony in their lives to the holy character of the truth. The end is near, and now is the time when Satan will make special efforts to distract the interest and separate it from the all-important subjects that should arrest every mind to concentrated action. An army could do nothing successfully if its different parts did not work in concert. Should each soldier act without reference to the others, the army would soon become disorganized. Instead of gathering strength from concentrated action, it would be wasted in desultory, meaningless efforts. Christ prayed that His disciples might be one with Him, as He was one with the Father. A limited number, united under one head, all obeying orders, will accomplish more than ten times the number who are drawing apart, who expend their strength on many things at the same time. Whatever good qualities a man may have, he cannot be a good soldier if he acts independently. Good may occasionally be done, but often the result is of little value, and often the end shows more mischief done than good. Those who act independently make a

show of doing something, attract attention, and flash out brightly, and [then] are gone. All must pull in one direction in order to render efficient service to the cause. In Healdsburg some have acted from self-will. They have a high appreciation of their own ability. They put a great estimate on their own plans, and are already to take offense at the doings of others, and they refuse to act in concert. Now these, I saw in my dream, were attracted to you, and God's blessing cannot attend them, because His Spirit does not rule in their hearts, or control their actions.

God requires concerted action of His soldiers; and in order to have this in the church, self-restraint is essential; self-restraint must be exercised. But some in Healdsburg, as well as in other churches, will have to learn this lesson; they will have to learn to forego their own wishes and preferences for the good of others. We have determined adversaries; we know not their number or their position. Satan works through agencies which we do not always see, through some whom we do not suspect. When we think Satan is routed, he is only preparing to make an attack to discomfit and repulse. When we fancy ourselves secure, we are in the very greatest danger. Watchfulness and prayer combined with persevering effort to keep the rank and file unbroken are more necessary than ever before. The work of the cause of truth in Healdsburg is a spectacle to the world, to angels, and to men. Satan has brought elements into the Healdsburg church that will ever be a source of trial, unless these unconverted members shall see their defects of character as they have never yet seen them and will repent of their evil surmisings, their envy, their faultfinding, their accusing of the brethren, their walking after their own independent judgment. These have made independent assertions, and are bold and forward, not knowing their place, and not realizing the order that must be observed in the church of God.

Such are a greater affliction to the church than any of the influences we meet with from unbelievers. The very worst elements will become instruments in the hands of Satan to obtain sympathizers. For this reason we see the need of using great caution in selecting persons to take responsibility in the school and in the church; for Satan will set these unsanctified ones to work, to clog the wheels, to question, to find fault, to create suspicion, disunion, and a disordered state of things; and all the time they will think they are doing God's service. These elements are already to work in the church, but their work is not yet fully developed. Much is kept in the dark. An undercurrent is working. Satan lays hold of those who are self-willed, and who move from impulse, and skilfully diverts them into channels where they will be an element of weakness in the church.

Our conflict with Satan and his host must be earnest and determined. The enemy will use these rebellious ones to worry, confuse, and perplex those who would stand as bold, faithful soldiers for Jesus. We wish you to understand your danger, to know what gins and snares Satan has set for you. The warfare is waging now, and will continue to the end. The church must be a unit. I wish, my brother, that you had spiritual discernment, but in this you are deficient. I entreat you in the name of Jesus to seek wisdom from God; for Satan is surely

coming to you as an angel of light. It is not easy to meet and withstand foes who wear the same dress as do the soldiers of Christ. But let the Lord come in and work with your efforts. God would have you and your wife consecrated to His service; but you both need divine enlightenment, you need to be careful with whom you connect, to take heed whom you admit into your confidence. The Lord will help you if you feel the need of His help. But He is found only of those who seek Him with faith, in earnest, humble prayer. May the Lord guide and control you, is my prayer. Yours with love.

Lt 11b, 1886

Daniels, Brother and Sister E. P.

[Basel, Switzerland]

[August 6, 1886]

Dear Brother and Sister X:

Again my mind is much exercised in regard to you. I dreamed that I was in your home, sitting at your table, but I could not see that the teachings which you have given others on self-denial and health reform were carried out. I groaned in spirit, and said, "Brother X, you and your wife are going into darkness." The Lord has shown me that you have such traits of character that, should you be prospered financially, you would be in danger of losing your soul. You would not be economical. Your wants would increase, and you would not practice self-denial. The Lord in mercy has kept you in the school of poverty, that He might save your soul.

Sister X has lessons to learn in economy. I saw that you, Brother X, have been tested by poverty, and that the Lord would test you with prosperity. If your use of His blessings and the advantages He gives you should not be in accordance with your faith and your instructions to others; if you should not appropriate in accordance to your faith the means God brings into your hands, then He would come closer to you by affliction, disappointment, and privation; for I saw that you do not know yourself. You would be led on and on by your natural inclinations, building high hopes on future prospects, but God would put His hand against you. He can in a moment remove your wisdom. He can in a moment take from you the power He has entrusted to you, by which you should glorify Him. If left to yourself, to follow your own will and judgment, you will surely ruin your soul. Both you and your wife need to learn in the school of Christ.

Nebuchadnezzar was warned by God not to pursue a certain course; but his prosperity elevated and deceived him, and in a unguarded moment he exclaimed, "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" [Daniel 4:30.] The instant he uttered these words, the sentence was issued that felled the tree. The blessings God had bestowed upon him were removed,

his reason was taken away, and the mighty ruler was driven from men to find his place among the beasts of the field.

There are many ways in which God can punish, and punishment will surely follow whenever pride is indulged. "Pride goeth before destruction." [Proverbs 16:18.] Let a man be lifted up by a sense of his own ability, and, trusting in his human strength, he will surely be overcome by temptation. God will bring him down. He will teach him his utter weakness, that he may feel his need of divine aid. Let any one glory in his wisdom or his talents, or in anything but Christ and Him crucified, and he will learn that the Lord alone is to be exalted. My heart is very sad when I think of the state of things in _____. I know that the church is not in a right condition. I know that your plans and ideas have fashioned some of its members, not to their spiritual advantage, but to their injury; and the end is not yet. I was in my dream led into the church, into the college, and into your house. I saw the working of things at present, and what it would be in the future, and it was far from being according to God's arrangement. In regard to your own family, I saw that dangers threaten your children. They are liable to receive a wrong stamp of character, a mold that will not be easily effaced—vanity, pride, love of dress, self-will, rather than the meek and quiet spirit which is in the sight of God of great price. May the Lord open your eyes to see and your heart to feel the necessity of an entire change.

The Lord would have all who act a part in His work bear testimony in their lives to the holy character of the truth. The end is near, and now is the time when Satan will make special efforts to distract the interest and separate it from the all-important subjects that should arrest and hold every mind to concentrated action. An army could do nothing successfully if its different parts did not work in concert. Should each soldier act without reference to the others, the army would soon become disorganized. Instead of gathering strength for concentrated action, it would be wasted in desultory, meaningless efforts. A limited number united under one head, all obeying orders, will accomplish more than ten times the number if they are drawing apart and expend their strength on many things at the same time. Whatever good qualities a man may have, he cannot be a good soldier if he acts independent of brotherly counsel. Occasionally, good may be done, but often the result is of little value, and frequently the end shows more mischief than good. They make a show of doing something, attract attention, and flash out brightly, then they are gone. All must pull in one direction in order to render efficient service to the cause.

Some in _____ and in other churches have worked from self-will. They have a high appreciation of their own ability and are ready to take offense at the doings of others. They put a high estimate on their own plans and refuse to act in concert with others. These, I have seen, were attracted to you; but God's blessing cannot attend them, because His Spirit does not rule in their hearts or control their actions. God requires of His soldiers concerted action; and in order to have this in the church, self-restraint is essential. They must learn to forego their own wishes and preferences for the good of others.

We have determined adversaries, but we know not their number or their position. Satan works through agencies that we do not always see, and some that we do not suspect. When we think that he is routed, he is only preparing for another attack, to discomfit and repulse us. It is when we fancy ourselves secure that we are in the greatest danger. Watchfulness and prayer, with persevering effort to keep rank and file unbroken, are more necessary than ever before. The work and cause of truth are a spectacle to the world, to angels, and to men. Satan has brought elements into the church that will ever be a source of trial unless they see their defects of character, as they have never yet seen them, and repent of their evil surmising, their envy, their faultfinding, their accusing of the brethren, and their walking after their own independent judgment, thinking themselves right and others wrong. These will make independent assertions, and will be bold and forward, not knowing their place, nor regarding the authority or order that must be observed in the church of God.

Now these are a far greater affliction to the church than any of the influences we meet from unbelievers. The very worst elements will become instruments in the hands of Satan to obtain sympathizers. For this reason we see the need of great caution in selecting persons to take responsibilities in the school, and in the church; for Satan will set unsanctified elements to work to clog the wheels, to question, to find fault, to create suspicion, disunion, and a disordered state of things; and all the time they will think they are doing God service. These elements are already at work in the church; but their work is not yet fully developed. Much is kept in the dark. An undercurrent is working. Satan lays hold of those who are self-willed, and who move from impulse, and skillfully diverts them into channels where they will be an element of weakness in the church.

The enemy will use these rebellious ones to worry and confuse and perplex those who would stand as bold, faithful soldiers for Jesus. Our conflict with Satan and his hosts will now be earnest and determined. We wish you to understand your danger and the gins and snares he has set for you. The warfare is waging now, and will continue to the end. The church must be a unit.

I wish, my brother, that you had spiritual discernment, but in this you are deficient. I entreat you in the name of Jesus to seek wisdom from God; for Satan is surely coming to you with temptations as an angel of light. It is not easy to meet and withstand foes who are wearing the same dress as do the soldiers of Christ. But let God come in and work with your efforts. God would have you and your wife consecrated to His service; but you both need divine enlightenment. Be careful with whom you connect and in whom you confide. The Lord will help you if you feel the need of His help. But He is found only of those who seek Him in earnest, humble prayer, with faith. May the Lord guide and control you, is my prayer.

Lt 12, 1886

Chapman, Sister

Basel, Switzerland

December 27, 1886

Dear Sister [Chapman]:

On returning from Tramelan, Switzerland, letters were awaiting me from California. I was much pleased to receive a letter from you. I thank you for responding, for now I will write again.

You speak of your daughter's going to Snell's Seminary. Permit me to speak freely and kindly to you on this point. If God has in His providence established a school among our own people in Healdsburg, and if in the place of sending your daughter where she would be under the influence, and in the society of those who love the truth, place her where she will be associated with a worldly class who has no respect for God or His law, I ask you how you expect the Lord will work to counteract the influence that must surround your daughter and which you voluntarily choose. Will He commission His angels to do the work which He has left for you to do? God does not do for any of us the work He has left for us to do. He expects us to follow the light He has given in His Word to the very letter.

He commanded the children of Israel to gather their children from the Egyptians into their own dwellings and strike their doorposts with blood, that the destroying angels might see the blood and pass over their homes. This is your work, this is my work, and the work of every mother who believes the truth. The angel with the writer's inkhorn is to place a mark upon the foreheads of all who are separated from sin and sinners, and the destroying angel follows this angel.

The enemy has had his way with your daughter until his bands have bound her about like bands of steel, and it will require a strong and persevering effort to save her soul. If you have success in this case, no halfway work will do. The habits of years cannot easily be broken up. She should be placed where there is a steady, firm, abiding influence constantly exercised. If I were in your place, I would do all I could. I should put her in the college at Healdsburg; let her have the discipline of the boarding house. It is where she ought to have been years ago. God is not pleased with our inattention and trifling with His blessings placed within our reach. Neither is He pleased to have us place our children in worldly society because this suits their tastes and inclinations better. If you save the souls of your children, you must do your work with fidelity. You have encouraged the reading of story books, and papers with continued stories lying upon your tables have educated and trained the tastes and appetite of your daughter until she is a mental inebriate and needs a stronger power and will than her own to hold her.

The boarding house in Healdsburg is a good home. It has good influences. It is conducted upon a plan that makes it a home. It is true that those who have been educated to false habits and false theories, to self-indulgence and selfish gratification, may feel that it does

not suit their inclination because all their habits and customs have been in a wrong channel. But my dear sister, we are nearing the end of time, and we want now, not to meet the world's taste, the world's habits and practices, but to meet the mind of God, to see what saith the Scriptures, and then to walk according to the light that God has given us. Our inclinations, our customs and practices, are not to have the preferences. God's Word is our standard.

I know that were your daughter my child, I should place her in the school at Healdsburg. As far as her health is concerned, right habits and right practices will secure to her health, while wrong habits and practices ruin her for this life and for the future immortal life. There is a heaven to gain, a perdition to shun, and when you in the fear of God have done all that you can do on your part, then you may expect that the Lord will do His part. But decisive action now may save a soul from death. I do not like the movement on your part of sending her either to Oakland or Snell's Seminary. She needs a strong influence to counteract the influence of the society she loves. She needs just as decided efforts in her case to cure her of this mental disorder as does the drunkard to be cured from his craving for liquor. I know what I am talking about. I write these words in the fear of God.

You have a work to do which no other can do for you, and will you fail to do it? God has not been pleased with your work in many respects in regard to your worldly associations, and now the danger stands revealed. Will you in the name of the Lord deal with your child as with a soul in danger of eternal ruin? Were she a girl of self-control, a girl who loved God, her danger would not be so great. She does not love to think of God, or her duty, or of heaven. She has a firm persistence in having her own way. She does not seek strength daily from God in order that she may resist temptation, and then will you place her in connection with influences calculated to lead her thoughts away from God, away from the truth and righteousness? If so, you place her on the enemy's battleground, with no strength to resist his power, or overcome his temptations.

If she were situated where there were heavenly and divine influences, her moral sensibilities which are now paralyzed might be aroused and her thoughts and purposes, by the blessing of God, might be changed to flow in the heavenly channel and she be restored. But she is now in danger through inward corruption and outward temptations. Satan is at work playing a game of life for her soul, and he has every advantage in his favor of winning the game. I have been over this ground in my dreams and have been talking to you as I have written at this time. My heart yearns over you with intensity. Trying as your case is now with your daughter, do not despond. You want cheerfulness and decision. Seek for help from God. God is your friend. You are never alone. The Bible is your counselor. It is a light to them who are in darkness. Be steadfast in the hour of trial, for you will have new trials to meet. But cling to Jesus, and make Him your strength.

Yours with respect and love.

Lt 13, 1886

Bourdeau, Brother and Sister

Basel, Switzerland

August 22, 1886

Dear Brother and Sister Bourdeau:

I have been thinking over the testimonies that God has been pleased to give you, Brother Bourdeau, and the thoughts arise in my mind whether you are letting circumstances shape themselves to control you, or whether you are strenuously controlling circumstances. I have feared that you have never seen this in its true light, and that is the reason that you do not make a decided, firm change.

That which has been shown me in reference to Daniel you can see plainly, and yet he cannot see it. He will make any amount of excuses why he did as he did, therefore the testimony does him no good. Daniel sees plainly where you make mistakes, where your danger is, but you do not see it. You think you have sufficient excuse for the course you are pursuing in all things, and you are slow to reform. I fear that you will act over the past; for I was shown Satan would work to make necessities for you, to bind you away from the work of God. Now the tent has been set up for two months in Italy, and will you please to investigate your labors and see if you have heeded the counsel of God, or have taken counsel with your own mind and judgment. Will you consider the words, "A man convinced against his will is of the same opinion still."

After what has been shown you in reference to your inclination to be slow and moderate and to allow opportunities to pass by unimproved, you lose time, lose interest, and take things so moderately that Satan outgenerals you again and again. It is no common, indifferent work in which you are engaged amid a people estranged from God, and who need the most zealous efforts made in their behalf.

The truth is to be given to the people to save them individually, and you must come close to the hearts to the people. Have you felt that you could leave the tent to go to your home nearly every night? If you have done this, you certainly have been doing the same thing for which God has reprovved you. Have you felt that you could leave the tent burdens and the care upon Brother Geymet and Brother Auditat? Have you felt the burden of the work upon you or laid off the burden upon your fellow workers? I am afraid for you, knowing well your history in the past where you have signally failed in the efforts you have commenced. Have you felt content to preach a discourse now and then and felt that that was all you had to do? Will you see if you have labored for souls as those who must give an account? Have you the blessing of the Lord with you, or have you your attention so cut up and divided with different matters that the days are passing and you have nothing to show for your work?

I feel so burdened over your case, as well as the case of Daniel, that it seems that I shall cry out in agony of mind. Satan is constantly at work to give to your thoughts an earthly, common character. But if anything is done in this cause it must be by the vitalizing influence of the Spirit of God upon your heart. If there is scarcely nothing to show for your labors all this time you have been in the valleys, I think that you are not the man for that field. Short discourses, giving Bible readings, visiting, coming close to the hearts by personal effort will do much more than merely preaching. You have framed all kinds of excuses for the indolent manner that the work has been done in Italy, but God help you to stop justifying yourself and throw yourself into the work, and go forth weeping, bearing precious seed that you may return, bringing your sheaves with you.

Time is passing, the angels are holding the four winds that a work may be done. With the help of Brother Geyette and Brother Auditat, I cannot see why you are not fitted to do a good work. Have you planned to make these meetings as interesting as possible? I hope that you will have the burden of the work upon your soul. Have you stayed by the tent, right on the ground, or have you made a necessity of going home every day and gathering on you burdens that have no part in the work? This work in God's service to meet the moral darkness requires self-denial, toil, and persevering effort and earnest faith. Many flatter themselves that they could do great things if they only had the opportunity; but something has always prevented them; Providence has hedged their way in so that they could not do what they desired to do. We expect no great opportunity will meet us on the road, but by prompt and vigorous action we must seize the opportunities, make opportunities, and master difficulties. You are in need of vital energy from heaven. We must in our work not only strike the iron when it is hot, but make the iron hot by striking. Slow, easy, indolent movements will do nothing for us in this work. We must be instant in season, out of season. These are critical times for work. By hesitation and delay we lose many good opportunities. You, my brother, need to be sharpened up, not once a month, but daily. Oh, pray that you may have the spirit of the true worker. Duty is above everything else. We are not to look to the right or to the left, but go forward, straight forward. Every single act of duty is an act of faith. To live truly and nobly is to act energetically. Life is a battle to be fought valiantly. A man must stand to his post of duty, not to be turned aside; inspired by high and holy purposes and stand by his post of duty, if he die there.

That which stands most in the way of your performing duty is irresolution, weakness of purpose, indecision. May God help you to gird the armor on and do your Master's work.

I will leave these lines with you and hope that God will bless them to your good. You have a tent, stick by it, and by your work. Meditate upon the subjects of truth; be constantly increasing in knowledge by being familiar with Bible arguments; be full of the practical subjects; bring from God's storehouse things new and old.

May the Lord guide you, is my prayer. Love to Martha and to the church.

Lt 16, 1886

Gibbs, Dr.; Burke, Dr.

Basel, Switzerland

May 15, 1886

Drs. Burke and Gibbs:

For a few days my mind has been impressed to write to you. I feel anxious for you both. Some hints have been expressed that there were fears you might not harmonize in your work. I hope this hint is not founded upon facts. I know Satan is very busy and that one of his snares is to weaken the workers by awakening distrust and suspicion of one another. But this need not be.

The cause is one great whole, and we each have a part to act; and because we individually have a work to do, we would be weak and narrow in our ideas if we thought we could do it all. It would show anything but nobility of soul if we should press and crowd each other and try to undermine one another. Why should you not draw in even cords? Why should you not labor together as brethren? There is no need of either of you feeling that you must have the superiority, or that you must be considered one superior to the other. You have plenty of room to work, and work enough to do; but unless this work is done in love and unity, it will savor of self and selfishness and a foul plot, and the whole work will bear the mold of men, and not the impress of the living God.

Christ inquired of His disciples upon one occasion, "What was it ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves, who should be the greatest. And He sat down and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And He took a child and set him in the midst of them, and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in My name, receiveth Me, and whosoever shall receive Me, receiveth not Me, but Him that sent Me." [Mark 9:33-37.] We have many precious lessons to learn of Jesus, which we are slow to commit to memory, and slow to receive the true sense of, lessons which He would have us learn by heart and carry out in our life.

My brethren, you cannot weaken your own influence and standing more than in trying to weaken each other. Dr. Burke, I think, is the older in years and experience in the Christian life. While he has been considered a man of humility, I know he has not been thus, in the true sense of the word. He desires to have esteem and praise of men. I know he must learn of the Master in His school meekness and humbleness of mind, else his ways will not be such as God can approve.

Now, Brother Burke, you will have to learn the important lesson of what it is to be a man in the sight of God. It is to be like Jesus, meek and lowly of heart, to guard the interests of others more sacredly than you would your own. Your long experience in the truth should be of advantage to you; it should be carried out in your daily life and practice, showing that you have not been playing truant or a dull scholar in the school of Christ. You are responsible for the influence and impressions you leave upon the minds of others in regard to yourself and others connected with you. You are responsible to God for the example in Christian deportment that you shall give to Dr. Gibbs, who has not had the opportunities and privileges to learn the truth and obtain an experience that you have had. We are none of us accountable for the light and privileges which we did not have.

I met Dr. Gibbs for the first time in Syracuse, and I could not endure the thought of the institution's being closed for one year. I knew we needed it, and I loaned the retreat \$1,000 without interest to educate a man for the place. While this was being done, in the providence of God I was made acquainted with Dr. Gibbs. Several said he would not be the man for the place, being so young in experience in our faith, and being a physician that had used drugs in his practice; but I felt that God would have him take the place. When Brother Burke's education was finished, and he had got his diploma, there would be abundant work for both to take hold of.

Elder _____ and several others told me gravely that we would be disappointed in Dr. Gibbs. I said, I do not wish to dispute you, my elder in years, but let me say, I humbly trust that you will be disappointed in the man. All depends upon the confidence he has in the doctrines and faith and Christian integrity of Seventh-day Adventists. His moral and spiritual qualities need strengthening by seeing a correct example among those who believe the sacred, solemn truth we profess. If there is a failure here, then we will see a failure in his filling the bill in the sanitarium. As I am the one who has taken the responsibility, I shall watch with intense interest and see the proving of the man. But I will help him in every way I can, and I hope you will unite with me in my efforts; for I am just as confident he is the right man for the Rural Health Retreat as you and others are suspicious. He has much to learn to begin a practice in an hygienic institution, which has been first disgraced, then mismanaged. He can be helped or hindered. He can be criticized and made unhappy by jealousies and suspicions, and fail to endure the test and trial; or he can be made very happy by receiving encouragements and confidence of those whom he is desirous to please.

This has been my position, and I have had very much burden in this matter; but I am convinced that God in His providence has placed Dr. Gibbs in the position he is in; and if he will walk humbly with God, he will grow in grace and the knowledge of Jesus Christ. His ability as a physician is not questioned; but if anyone chooses, they may awaken distrust by a word, a look, or a gesture, and that suspicion may live and be communicated to others, and much harm may be done to Dr. Gibbs and the institution. I have been over this ground so many times that I understand it perfectly.

Now, my brethren, I entreat of you both to be kind and courteous, and link together in your work. You have an important part to act. I believe both of you, if connected, as you may be, and as God would have you, will make a success of the institute. You will not work at cross purposes, but in perfect unity, cherishing love and confidence in each other. There is enough work for you both, but let not there be any clashing. Let neither think that his plans and ideas are perfect, while he will demerit the ideas of the other. If one has knowledge that he thinks the other has not, counsel together, open up all you can to each other, and never let one word or hint escape to your patients that the other is not reliable, or that you know better than he. This will destroy confidence in you both and will greatly displease God. You are not of the same stamp of character, and you may each consider your temperament preferable to the other's; but make no such comparisons which are unworthy of Christians. Let each esteem the other better than himself, and love each other as brethren. Nothing would bring the displeasure of God upon you as to exalt yourselves and demerit the other. You both need the divine mold. You both need to copy the pattern and be more and more like Jesus. You are doing up work for time and eternity. All your works must be compared with the standard, God's great moral law. Put self out of sight, looking unto Jesus, the author and finisher of your faith. Work together in love, in unity, and God will surely bless you, and you may be a great blessing to suffering humanity.

I hope Dr. Gibbs will not become discouraged. His life has not been pleasant, but of that character to stir up the objectionable features of his character. The Lord knows it all and will help, and strengthen, and bless him; but he must continue to trust in God and never entertain a thought that he will leave the post of duty where God has placed him, until the Lord shall point out his duty elsewhere.

The institution will prosper, if you work humbly in God. Satan has been at work to ruin it from the first, but God has honored you, my brethren, with a part to act in bringing it up where it shall stand elevated and honored in doing a work for suffering humanity.

Let your hearts be strong in God and in the power of His might. Oh, how many are waiting for opportunity to do some great work of self-sacrifice and are overlooking the little daily test which God gives them to prove them. It is the little things of life that develop the spirit in men and women and determine the character. These trifles cannot be neglected and yet the man be prepared to endure the severe tests, when they are brought to bear upon him. My brethren, your character building is by no means finished. Every day a good or a bad brick is placed in the structure. You are either building crookedly or with exactness and correctness that will make a beautiful temple for God. Therefore look not for great opportunities, and neglect the present little opportunities of doing little acts of kindness. In words, in tones, in gestures, in looks, you can represent the Spirit of Jesus.

He who neglects these little things, and yet flatters himself that he is ready to do wonderful things for the Master, will be in danger of failing altogether. Life is not made up of great sacrifices and wonderful achievements, but of little things. Kindness and love and courtesy

are the marks of the Christian. Brethren, you need to cherish the precious qualities that existed in the character of Jesus. The churches who profess to believe the truth for this time are weak and sickly, because they neglect to weave Christ into the simplest acts of life. In our association with each other, let it ever be remembered that there are chapters in the experience of others that are sealed from mortal eyes; there are sad histories that are written in the books of heaven, but are sacredly guarded from prying eyes. There stand registered long, hard battles with trying circumstances, arising in the very homes, that day by day sap the courage, the faith, the confidence, until the very manhood seems to fall to ruins. But Jesus knows it all, and He never forgets.

To such, words of kindness and of affection are welcome as the smile of angels; a strong, helpful grasp of the hand of a true friend is worth more than gold and silver. It helps him to regain the manhood of the man.

Lt 17, 1886

December 1, 1886

My dear:

I earnestly pray that the Lord will give you His grace and His wisdom to take a right view of matters. The enemy is on the track of every one of us; and if we would resist temptations which assail us from without and from within, we need to make sure we are on the Lord's side, that His truth is in our hearts, that it keeps watch in our souls, ready to sound an alarm and summon us to action against every enemy. Without this defense amid unseen foes we shall be like the willow bending to blast, driven of the wind and tossed. But if Christ abides in the soul we may be strong in the Lord and in the power of His might.

It is the simple truth of God, the uniting the soul to Christ, that elevates, ennobles, and refines the character. Oh, how certain it is that folly is natural to men. The truth of God obeyed, the living by every word of God, is alone sufficient to make any of us stand in these evil times. Satan is playing the game of life for the soul. There is only one power that can make us steadfast and keep us. The grace of God in truth you must realize, the claims of God upon you you should have learned by this time. You cannot serve God and mammon.

There are opportunities and advantages which are within the reach of all to strengthen the moral and spiritual powers. The mind can be expanded and ennobled and should be made to dwell upon heavenly things. Our powers must be cultivated to the uttermost, else we shall fail of meeting God's standard. Unless it flows in a heavenward direction, it becomes an easy prey to the temptation of Satan to engage in worldly projects and enterprises that have no special connection with God. And all zeal and devotion and restless energy and feverish desire are brought into this work, and the devil stands by and laughs to see human effort wrestling so perseveringly for an object that it will never gain, which eludes its grasp. But if he can keep them infatuated with the baseless delusion that they will give strength of

brain and bone and muscle to the objects they never will realize, he is gratified, for the powers of mind that belong to God, that God claims, are diverted from the right aim, the proper objects. Especially so it is in your case.

To be independent and self-reliant in some respects is duty which we owe to ourselves. But here, where the enemy will come in with his delusive snares, pride takes the place of humility. And when you or I trust to our own resources, our own wisdom, and seek counsel of our own heart, then certain disappointment, shame, and confusion will be our portion at last. We are in a fair way to triumph only when we are closely connected with God and have on the whole armor of righteousness. If we are having, and living, and working with an eye single to the glory of God, we shall realize a Saviour's love and have a sure defense. But if you bury yourself up in business, or engage in care and burdens that do not pertain to or have connection with the work of God, you are surely and steadfastly withdrawing yourself from spiritual, holy, ennobling influences. The deceitful heart within is constantly excusing a neglect of heavenly contemplations and earnest prayer, and an ensnaring worldly spirit enshrouds the soul like a cloud of darkness which will prove your ruin at last. The truth as it is in Jesus has been kept apart from the life. Schemes and projects which Satan invents ensnare the soul, and poor, deceived human beings go on blindfolded to their own ruin.

It is essential that you feel the power of the truth as well as to believe it. It should have a steady, abiding influence upon the mind. But dream-like projects are favored and bar the way to deep and thorough heavenly principles. The things of this life have the precedence of the interest pertaining to the future, immortal life. The common and earthly deaden the senses of the eternal. There is one safeguard against Satan's deceptions and snares: that is the truth as it is in Jesus. The truth planted in the heart, nourished by watchfulness and prayer, nourished by the grace of Christ, will give us discernment. The truth must abide in the heart, be felt in its power in spite of all the alluring enchantments of Satan, and your experience and mine must be that the truth can purify, guide, and bless the soul. Satan is watching for your soul. He would tempt you to make your own opinions and judgment your guide. A rash act, a rash word, hasty conclusions, pride, and independence may inflict a wound upon the soul, or a blemish upon the character, that will so weaken your influence that your usefulness will be destroyed and place you where you cannot become a channel of light to others.

I tell you, if you would be a Christian at all, you must be a Christian under all circumstances; then, through Christ, you are safe in being a humble, living Christian at all times and in all places. Lightness and trifling, jesting and joking, cheap talk will be painful to you. Your straight, consistent course may win souls to Jesus. God help you that you may not miss heaven, for it will be a terrible loss.

Lt 18, 1886

Rice, J. D.

Basel, Switzerland

March 12, 1886

Elder Rice

Dear Brother in Christ:

Your letter was received yesterday. I have a short time before the Sabbath and will answer as best I can. In regard to the wood's being cut, no one has been gossiping to me. Reuben wrote as to what was being done without any word of complaint; but in answer to a letter in regard to his cutting wood, he wrote for information and made no word of complaint against any doing at the retreat, but merely stated that the wood was being cut by him and others as though it were a well-understood matter. I had written that I did not wish him to cut at all until I could be there to see what was done, for I did not want any, not one living tree, cut on my place by a set of boys or men, for they might take down trees that I wished to have remain. Now, Brother Rice, as far as money value is concerned, I care not; but to remove a green tree or living tree, except what I specified, I did not want done, and I do not want done at any time until I am on the ground myself. Money cannot replace a natural tree. I may have spoken too broad and covered too much in my letter, but I felt in earnest. Three weeks of cutting would go on before my letter could reach you, and I felt certainly uneasy and disturbed; and if there has been wood cut down and spoiling, let the retreat take it; for of what value will it be to me to rot on the ground. Take all the wood you have cut, but please cut no more. I never meant that tree that Brother Lockwood specifies as scraggly old tree cut, but these things I do not allow to trouble me after I have done what I can do in the matter.

I thank you for your letter. You have not told me how much wood has been cut, whether you have cut my green trees or not; but no matter, I will not let this trouble me. I do not expect to be at California before another year shall roll around. Should I have my choice, I would be glad to be in California, but I do not want to follow inclination; I want to do the will of God and remain in Europe long enough to pay for coming. I must spend some time in England.

There has not yet been any effort made at Basel for the French and Germans. Other fields seemed to need workers, so this field was left for the present. Brother Daniel Bourdeau lives in Geneva, one of the most beautiful and wealthy cities in Europe. But Brother Daniel commenced the effort alone, not as the Lord had shown him he should commence; and there are but few—about four embraced the truth. There will have to be a second effort, and it will not be as favorable as if they had had proper help at the commencement of an effort in so large and important a place. Brother Ertzenberger commenced an effort at Chandefaus. There was a small church at that place. As the result, eighteen good souls have taken hold of the truth. This makes our hearts glad.

Brethren Ertzenberger and Conradi, and Brother Daniel Bourdeau are now working in Lausanne. Brother Ertzenberger is laboring for the Germans and has a good interest. Brother Bourdeau is laboring for the French and has a good attendance. There are other helpers uniting with them. Lausanne is an important place, but Lausanne is about forty miles from Geneva, and we feel deeply interested for this place. We believe that there will be a church raised up there to the glory of God.

There has been that which has cheered and made us thankful to God in the additions to the church here since the conference. One Jew was being educated in the college for the ministry. He came to our conference meetings and has finally left the school and united with the church. We do not count so much upon the addition of a Jew because we have been so many times disappointed in them. They are artful and so inclined to be licentious. But this called the attention of a most worthy noble German. This Jew was expelled from the school for keeping the Sabbath, which led the German to investigate the matter, and he became convicted and step by step he advanced cautiously until he saw that he must keep the Sabbath.

He told the president of the college and preceptor of his true convictions. They tried to argue with him; doctors of divinity sought to reason him out of his views, but the student had studied every point. He prepared essays and read them and of course no Bible argument could be brought against him. He saw the fallacy of every effort made to show him what they called his delusion. Then when they saw they could not move him from his position, then they said his Sabbath views would not need to interfere with his student college life, but, said he, How can I, seeing this to be the truth of the Bible, remain here? I have a work to do to enlighten others. I cannot keep these things to myself. If it is Bible truth and you see you have brought no argument to show that it is not Bible truth, I must do what I can to teach the truth to others. After he had taken his position, Elder Whitney said, What are [you] going to do now? He answered readily, I can work, I am an able-bodied man, I can engage in manual labor. Then he was called to the office and is the very help that they needed, and he is a good scholar. He has access to the public libraries and has found in old German histories most important information on the Sunday question.

We were troubled about book bindery; help was needed, and we prayed over the matter, and a few Sabbaths since an experienced book binder has taken his position upon the Sabbath. His wife and daughter are keeping the Sabbath. His daughter was baptized about eight weeks ago. He comes to the office, accepting one hundred francs less per month than what he is now receiving. We feel grateful for these precious tokens of good.

We have most interesting letters from France. Souls are embracing the truth from reading the papers. There is quite a little number raised up in Algeria which is the northern part of Africa. A minister sent the name of a friend to whom he wished the paper sent, and he sent the subscription price. That friend embraced the truth, and now the minister's wife has

taken the truth. He pleads for the paper to be sent this year to him, and next year he will drop some of his papers and become a regular subscriber for the French paper.

In France quite a large number have embraced the truth by reading alone and are begging for a minister to come and help them. Letters are coming from Russia. Quite a company has been raised up from reading, and Conradi is going to Russia soon.

Well it is getting most mail time. I must close. I feel an interest in all that concerns the Health Retreat. I am more glad than I can express for your prosperity. If you trust alone in God, if you keep the Lord ever before you, He will be at your right hand to help you.

Tell Dr. Gibbs I thank him for his letter and will answer it soon. I have been gaining strength of eyesight. I feared I should lose my eyes at one time. I am now quite a cripple from the broken ankle. It was injured five years ago in B.C. I cannot at time walk without a cane. I have had to purchase me a horse and carriage, cost something more than three hundred dollars for the whole outfit. All deemed it necessary for me as they saw I could not get exercise by walking; now I shall ride some. If I had felt free to get this horse before, I might have saved myself this lameness.

I want you to tell your mother that the little feather bed she gave me goes everywhere I go and is a great comfort to me. My hip remains afflicted more severely now than for sometime, but I am thankful that I am improving in health. I am cheerful and happy. Much love to Sister Chase and Sister Ings, and all dear friends.

Yours with respect.

I have written this in haste, dare not read it because I cannot try my eyes. Excuse this miserable scribbling. Willie and his family are well, and W. C. White and his wife are full of business. They send love.

Lt 19, 1886

Haskell, S. N.

Christiania, Norway

July 12, 1886

Bro. Haskell:

W. C. White has read two letters from you, one just received with the sketch of the work in Australia. You speak of Sr. Burnham's going to Aus. if I were willing. I would not hold Sr. B. although I appreciate her labors. About the 25th of May, in answer to a letter that she wrote to me, I advised her not to go to Aus. on account of her health. She has enough work to do where she is, and her health is so poor she can only do a limited amount. I shall be obliged to give up my articles in the paper, but if Sr. Eliza desires to go, I withdraw all objections. It is

her own health that made it seem inconsistent to me for her to go to a far-off country. I would suggest that there are those in Battle Creek who have ability and health combined that you could secure to go to Australia that would make it much more reasonable and profitable to the cause there.

Sr. Burnham is a good worker, but her health is the only thing that led me to discourage her going. I send this to you at once. Meant to have written it before, but was taken sick at Orebro so that everything was put out of my mind.

In regard to the school at South Lancaster, I should make some response to the remarks you have made. I think should we compare ideas we should not differ. You may leave directions for those whom you leave in charge of the school at South Lancaster to do after certain rules, and they may, like machines, do after these certain rules, but at the same time fail to bring in another element which would be, under certain circumstances, highly essential to combine with the carrying out of these rules in order to have everything done with equity and justness, that the work may stand perfect and complete in all its parts. God has given me light in these things, and I was shown that there was constant danger of the persons in charge at South Lancaster becoming narrow and critical and exacting and your school dwindling out.

Those who are connected with these instrumentalities of God have the greatest missionary field in the world where they can exercise their tact and ability and reveal their love to God in seeking to save the souls of the youth under their charge. They need to preserve the missionary spirit continually. The true missionary spirit will be exercised where it is most needed to save the youth. The young are not perfect, they are full of faults and wrong tendencies; many have transmitted to them as a legacy defective characters, and if wrong tendencies are allowed to strengthen through unwise management in their earlier years, it will require patient, persevering efforts to mold them and educate them in the right direction.

There is a transformation needed in those connected with the school. They need tact and wisdom to consider the circumstance of every case, entering into the feelings and bringing sympathy, tenderness, and love into their dealing with the minds of the youth. Let each interested worker make it a point to obtain the confidence of his students, then he can do anything with them he chooses. I am a mother and have dealt largely with children, and I know that we must have the Spirit of Christ with us continually and our own spirit under control, or we shall make a failure. Children will be cheerful, full of life, and inclined to mischief, and they may carry their love for amusement too far; but these things should not be regarded as sins. If the managers should unbend from their grave looks and from their dignity and mingle with the children in their innocent sports and amusements at proper times, they would have far more influence over them. If the lines are held too firmly, there will be a breaking loose somewhere. There is a case I will mention that has come before me.

Sister B belongs to the Christiania church. She has been one that has helped Bro. Oyen to furniture so that he would not have to buy and has helped different families cheerfully and gladly. Sister Dahl has a son only fifteen years old who was, at considerable expense, sent across the broad waters to attend the South Lancaster school. Well, the boy writes to the mother that he has been expelled from the school, that he wanted to go to the camp-meeting and was told he could not go; nevertheless he did go, and he says for this and some other reasons which he gave he was expelled. Now why did not these good friends deal with that boy as they would have been pleased to have a child of their own dealt with? Why was not this a good missionary work for them to engage in, to write to the mother and clearly state the facts in the case? The mother had had confidence enough in them to place her boy in their charge. Was not this then their plain duty? The mother is in great anxiety for her boy. Martha Matteson says that he was one of the worst boys in school, that he was a thief and did many wrong things. If this is a true statement, why did not some one write to the mother and notify her before sending the boy adrift?

The mother had means to give her boy a thorough education, and why should she be left in the dark to conjecture and surmise anything and everything in regard to her boy? Why should this boy or any boy in like circumstances be treated thus, turned adrift in a foreign country, his mother and sisters separated from him by the broad Atlantic Ocean? Would they have wanted one of their children treated in like manner? Was not this the very course to take to force the boy to go to the bad? He has a step-father, his mother married unwisely, who has run through for her a large property. She feels distressed beyond measure when she learns the boy is with his step-father, doing nothing, and therefore must be doing ill.

She would have sent for the boy to come home at once, but she knows that he would have society here that would only be congenial to him in his present state of mind. There are those to whom he would tell his story and create prejudice. Was the boy cared for as he should have been? Was there anyone who possessed the missionary spirit to take a personal interest in him, to win his heart? Was his clothing looked after? Was it mended and kept neat and tidy? Was there a mother, with a mother's heart and tender sympathy, who could appreciate the situation of a lad in a strange country, separated from mother and sisters? Would it not be well to read the direction God gave to Moses in regard to their duty to care for the strangers among them? Will you please to place this letter in the hands of the mothers in Israel in your school, if you have any, and let them criticize their own work, what they have done and what they have not done that they should have done, to have a transforming influence over this boy. They would do a good work should they succeed in reforming him, and he would be a jewel in their crown in the kingdom of God.

The sister of this lad occupies an important position in the office at Christiania. She is a woman of excellent disposition. Her whole heart is in the truth. She acts as reporter and translator. She has decided to go with Br. and Sr. Oyen to America, but the office here

would meet with a great loss should she go. There is now no one to supply her place as reporter and secretary. But the mother feels so deeply over her wandering son that she urges her daughter to go to America to look after him and try to save him.

Another daughter, Kristene Dahl, has been a member of my family since last November. She embraced the truth while with us. She is a true Christian and has the spirit of a true missionary worker. All feel that the boy has been bad enough, no doubt, but I do not think they feel satisfied with the course that has been pursued toward him. Such things as this will bar the way to others' sending their children to America to be educated. The mother's and daughters' hearts are fully in the truth. Means would have been sent to America to have brought this boy home had they not feared the influence of the elder son who has not the least inclination to the truth, but is preparing for the position of a captain in the army.

Brother Haskell, there are many branches that are included in the missionary department, and God forbid that they should neglect the home missionary work for the youth and look far beyond to do a work at a distance. I have stated this case more fully because it may represent the cases of others. This expelling of students at South Lancaster has a bad look to it; and be assured, as matters now stand, I would be the last person to recommend youth to go to South Lancaster away from the watchcare of their parents to attend school unless I had greater evidence that there was a true missionary spirit exercised constantly to save the erring and inexperienced youth. If for some misdemeanor they are turned adrift to become the sport of Satan's temptations, my advice would be, Parents, keep your children at home where they can have a mother's prayers and a mother's influence. Send them to no place where you have not evidence that there are mothers in Israel who will pity and sympathize with the weak and erring, who can pray with them and weep with them and work for their salvation as Christ has worked for us to save us poor, erring, defective characters.

If Christ should drop us and have no more patience with our weakness and blunders, who have had so great light, we would certainly perish. We must not readily let go of the souls for whom Christ has died because they are sinful and erring. I tell you before God that I cannot feel that the best efforts have been made to bind the hearts of the youth to their instructors. There are many hearts that are starving for light, for words of kindness and approval. There is great danger of feeling that we are compelled to have much criticism, and the precious love of Christ has not been a ruling element in the labors put forth. There is a dearth of tender words and thoughtful little acts which true love would prompt.

Some of our experienced brethren and sisters, while working in Worcester, acted in a very indiscreet manner. They were walking into Satan's snare. We labored earnestly to correct this evil. We did not discharge them from the work, withdraw the hand of fellowship, and send them adrift; and is it wise to deal with the youth and young and inexperienced in this manner? We see experienced, gray-headed men fall into sin; we pity them; we have our compassion stirred for them, and we do not denounce them and leave them in a state of discouragement. We are weak, erring mortals, defective in character; and if we had not a

pitying Redeemer, our case would be hopeless. And why should the youth be so readily given up? Why should we consider them past hope and drop them so easily? Why push them into the very arms of the devil, in the place of plucking them as brands from the burning? There is danger of our instructors of youth forgetting that they were once children, that they needed to be borne with patiently, sympathized [with], loved, and pitied when they fell into temptation and needed much long-suffering to be exercised toward them.

A sister once desired me to find her a child to adopt and told me the qualifications the child must have. She did not want a child prone to selfishness, but one that had a sweet disposition and would be obedient, one who would never deceive or tell an untruth, one who had qualities and would make a capable, useful, intelligent woman. I said: "Sister, do you think that in taking such a child you are doing a deed of mercy? Such a child would be fit for heaven, and not fitted for the atmosphere of your home. You desire one that possesses qualities that you have not yourself. If you can obtain such a child, you will be fortunate. If you want to do real missionary work, and wish me to find you a child with faults and errors such as are subject to humanity, and then seek to the utmost in your power, in the name of Jesus, to work for the interest of that child, then I will find such a child for you. This would be doing true missionary work, to mold the child after the divine Pattern. You would be doing the work Christ came to the world to do for us poor, fallen souls.

"And while you are engaged in this work of educating and training a soul for the future immortal life, you are in a school yourself, learning self-control, practicing virtues you wish the child to practice. You will be kind and patient because you want to set the child a good example; you will be circumspect in all your conduct because you want the child to be circumspect. You will guard your words, never manifesting impatience, because you want this child to be patient. You will not fret and scold because you do not want the child to fret and scold. You will seek to be earnest and true in the service of God because you want that child to reverence God and appreciate spiritual things. I can find you an imperfect child, full of faults and errors, to entrust to your care if you will only undertake to do the missionary work faithfully for the Master."

I am glad to say that this sister was ashamed of her narrow ideas and selfish motives.

I fear the reason we have not many more youth among us is we expect too much of children and do not treat them as if they had rights as older people. They have disappointments, temptations, and trials just as hard for them to bear as those have of mature experience. May God help us to have a sense of our own shortcomings and put away the criticism and severity which we have woven into our characters, excluding the love of Jesus. We need to bring love into our Christian character. Oh, how wearied Christ must be with our stupidity, our disobedience, our oft rebellion, and yet He does not give us up. He loves us still.

Said Christ, "Love one another as I have loved you." [John 13:34.] What a depth and breadth to such an injunction as this. This will require soul struggle which Jesus revealed in His life;

they will pray as Jesus prayed; they will entreat and plead for the erring as Christ importuned with His Father for sinful rejecters of His love and His salvation.

I do think the older members of the church have too little sympathy and forbearance for the youth, and they have very many lessons to learn at the feet of Jesus, that they exercise patience to young sinners as the old sinners wish patience to be shown to them. I advise and exhort that those who have charge of the youth shall learn how to adapt themselves to meet the youth where they are, by learning useful lessons themselves of Him who was meek and lowly of heart, that they may bring into their life and character the love of Jesus. They should be kind, cheerful, and courteous, and bind the hearts of the youth to their hearts by the strong cords of love and affection.

Do not be afraid to let them know that you love them. If the love is in the heart, give it expression, do not smother it. When they gather about the table to partake of God's precious bounties, make this a season of cheerfulness. Do not make it a season of grave decorum as though they were standing about a coffin, but have it a social season where every countenance is full of joy and happiness, where naught but cheerful words are spoken. And the youth should not feel that they are under an eye that is watching them, ready to reprove and condemn. Approve whenever you can; smile whenever you can; do not arrange your countenance as though a smile would bring the condemnation of heaven. Heaven is all smiles and gladness and gratitude. I wish we all knew more about heaven and would bring its pure, healthful, holy, influence into our lives, for then we would bring sweet joy into many a life that needs it.

In association with one another, we should cultivate habits and ways and manners that would attract and invite the confidence of the young. Satan has abundance of alluring temptations to charm and captivate the youth. If Christians would bring more pleasantness into their lives, they would make religion and truth a power for good. I verily believe that few know how to deal with the young. They need more of the spirit that pervades heaven, before their own religious life will be as the sweet perfume, and before they can exert a proper influence over the faulty, erring youth who, notwithstanding all their faults, have a depth of love and affection if it could only be called forth by love and affection.

Oh, that we could be more like Christ and not repulse, but attract. With what judgment ye judge, ye shall be judged. With what measure ye mete, it shall be measured to you again. God will deal with us as we deal with one another. Then let us be very careful that we do not become pharisaical, but let us be Christlike. This your school in South Lancaster needs.

If anyone has a motherly influence that tries to help and encourage the young, do not let the idea be entertained that she is teaching them to be rebellious; because there is a kind, courteous spirit manifested to help the young, do not let this be interpreted as working against the instructors of the youth. It will certainly be a contrast to the attitude of some, and the children will prefer to be in the company of those who have a sunny temperament,

who possess some joyfulness and gladness; but this should not create envy or jealousy or evil surmisings.

This spirit of cheerfulness and hope and joy must be an element in your school, or it will never flourish and grow up and become a missionary field as every school should be.

Now be careful that no rules are made that are unreasonable; and then be careful, that if these rules are transgressed, not to expel or cut off the transgressor without every effort being made in love, in kindness, to awaken the offender to a sense of his wrong. Do not reprove him before the school, for then his pride is aroused, his combativeness makes a stand. Do not reprove him before his young companions, lest they shall triumph or incite him to rebellion. Take him alone, and with tenderness and love show him his error; pray with him; if you have any tears to shed, weep over him, and tell him you cannot endure to separate him from the school, for then he would lose self-respect and might become reckless; that you love his soul and will give him another trial; then throw around him every influence in your power to help him. Work as earnestly as you would to rescue a life from drowning. Fight against Satan in behalf of the erring. If this course had been pursued in our institutions, many a youth today would stand among the noblest of our workers, who is lost to the truth, lost to the work, all because of injudicious management.

I will not sanction this at all; I will lift up my voice against it; I will work against this cold, cast iron, unsympathizing religion as long as I have strength to wield my pen. The Lord knows there is enough of this element in the churches in our land. My soul is pained beyond measure as I see so little of the love of Jesus. We need to live very close to Jesus, to have wise discrimination, to have wisdom to speak a kind word, that will have a soothing and comforting influence at the right time, throwing sunshine into the minds and hearts. Oh, for the sunshine of the Son of righteousness to rise in our hearts!

Jesus never needlessly spoke a harsh word. He never gave pain to sensitive hearts. He never suppressed the truth, but He always uttered the truth in love. Jesus who paid so high a price for the souls of men had a wonderful reverence for humanity. All, from the highest down to the little child, were sacred and precious in His sight. In every one He saw a being lost, a being whose love He might win, and restore, or whom, by a harsh word, He might repulse and drive beyond hope. He softened the very tones of His voice to the most tender pathos to the sorrowful and suffering.

The truth as it is in Jesus should come into our hearts, clothed in the warm radiance of love. Whoever in his habits or manners makes the truth unpleasant commits a sin against God. The truth, although it cuts and wounds the soul, must be spoken in order to save the soul. Yet truth is still lovely, and we cannot be loyal to truth and present it in a manner making it repulsive. Many a precious youth who might be saved by gentle manners has drifted away from Christ and the truth by harshness and want of tact. God would have us wise to use our

powers for good. We need to be converted through and through. The warm love of Jesus in the heart will lead to warm, unselfish thoughts. Gentleness is wiser far than force.

If Christ looked upon us as sharply and critically as we look upon one another, we could not bear the test. He does not withdraw His love, but continues to let it flow to us, although we have many blemishes and ill-treat His goodness. We sin against God, but His mercy never fails us; His love is working still to save us. He bears long with our neglect, forgetfulness, ingratitude, and disobedience. He never grows impatient with us. The wrongs He endures from us are of far greater magnitude than the trivial grievances we must endure from others. Then let us have very tender thoughtfulness for those around us and not condemn them harshly. Jesus delights in mercy. We must recount over and over again what Jesus has borne for us. We are soon to meet these precious youth that we are instructing now around the throne of God.

The truth must be brought into the life and into the character, and we exemplify the life of Christ. Those who profess the truth should show its graces, its loveliness in the life. The warmth of love dwelling in the soul expresses itself in sympathy, in kindness for all. These show that they have peace with God and an indwelling Saviour. They will never magnify the defects of others. They look at the best and not at the worst features in the character.

Love is the fulfilling of the law. Not selfish love, but love that goes out to others in deeds. Be cheerful, let the soul be uplifted to God, reflecting the rays of the Sun of righteousness. Oh, for Jesus to take possession of our souls and sanctify us and refine us, that we may be a blessing to others.

Let the young receive the impression that Bible religion practiced in the life does not make us gloomy and joyless. Hear what Christ says upon the subject:

“If ye keep My commandments, ye shall abide in My love; even as I have kept My Father’s commandments and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.” “Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full.” John 15:10; 16:24.

We do not have right conceptions of the life of Christ. There is pleasantness and fulness of joy in the religion of Jesus. Gloomy spirits are not a token of piety. Amid all the sorrows of Christ, while walking under the deep shadow of the cross, He bore a heart of cheerfulness and joy. Wherever He moved, joy and gladness sprang up in His path. He did not frown upon children’s plays. He misrepresents Christianity who brings into religion a cold, rigid, joyless character, that is ready to frown upon innocent gladness and would repress pure pleasure. Jesus loves to see His children happy.

I wish all who profess to love Christ had correct ideas of what constitutes genuine religion. Every instructor of youth should be a happiness maker. We want to bring all the joy, peace, and cheerfulness into our lives that is possible. We want to make melody in our hearts to

the Lord. Many lives would be prolonged if they would unbend from the strain which has been upon them and be glad and happy. They should take real pleasure in seeing the children joyful and happy.

Christ loved children, He attracted them, but never repulsed them. The children loved Jesus and never dreaded His presence. It would do the teachers good should they unbend from their dignity occasionally and at proper times become more like children. Meet the children where they are, then you can lift them up into almost any position.

There is such a thing as over-governing in the home or in the school. There has been something of this, I think, in South Lancaster. I hope they will closely examine this matter and see if they cannot make some changes. Let them see if they have not something to do for the souls of those that they have expelled. What efforts have they made to redeem them and bring them back? If they have not felt a burden in this line a little practical experience might soften and subdue their own souls.

You may think this is a strange letter, but I have written this because I feel it my duty to write it, and I hope all who are connected with the school at South Lancaster will try to have perfect harmony in their work. I know you all desire the school to prosper, but you may have to look a little deeper and study more closely as to the best ways and means to make the school a success. No one has complained to me, but I speak the things I know. I have made earnest appeals and cautioned Bro. Ramsey and Bro. Robinson that they should be kind, patient, and forbearing in their management of the youth. I knew a decided change in the management must take place. All connected with the school should overcome narrow ideas and plans.

I would consider it a great privilege to attend the meetings in America, especially in Portland, but I know this cannot be. I came over here to see what we could do to help the cause in Europe. We could do the people but little good to come so far and rush through from place to place, touching here and there and obtaining no thorough knowledge of the wants of the people. We shall be just as glad to return to America as our brethren would be pleased to have us. It is a task to speak through an interpreter, and there is much to be done in plain, decided talk, in seeking to set things in order, and devising various plans of operations.

I will be patient; I will not be guided by my feelings; I will not become discouraged; I will not be beaten off from the work by infirmities. The customs and habits of the people are not always agreeable to us, but this is a small matter. There are souls to be saved; Christ died for them. I will try and do my duty. I would love the retirement of my home at Healdsburg; but if I am faithful, there is a better home preparing for me where I shall find peace and rest. A work is to be done, and the Lord help us to do it with fidelity.

Much love to your wife and all the children of God.

Lt 19a, 1886

White, Mary

Christiania, Norway

July 12, 1886

Dear Mary:

We are usually well, although since coming to this place I am not as well as I was at Orebro. We have none of us felt much ambition.

Yesterday I had some plain talk with the Board and Trustees in regard to the correct observance of the Sabbath. There is a blacksmith shop directly in the yard of the meetinghouse and has been directly beneath them. Prayers are ascending from the minister and people amid the sound of the hammer and the anvil, the handling and rattling of iron; and just on the other side of where we live is the marble factory where the noisy, continuous sound of chisel and hammer is mingled with the prayers and preaching and the exhortation. This has been close under their place of meeting for six years, and now is in the same enclosed gates, the very next door to the meetinghouse.

Well, I told them I expected that my words seemed to them like idle tales, when Brother Hansen arose, and at the same time several others arose and declared the words spoken were not idle tales to them. They accepted them, and this gave me great relief.

I spoke last evening, and the Spirit of the Lord rested upon me, and deep feeling was in the audience. Many wept. I hope I shall not have to speak again, but tonight I labor with the church in regard to the talkers in the church.

Yesterday W. C. White hired a coach, and the coachman took us about Christiania. The ride did good. I am sure the work is going forward here and becoming established upon a higher, nobler basis. I hope we will have wisdom and grace to do all that is needed to be done, all that we can do at the present time. We leave here next Friday for Copenhagen, remain there until the twenty-fifth, then start homeward, and I shall be very glad to be back again.

Now Mary, if I had patterns of Ella's aprons and her dress pattern, the sack or waist part, I could get her some things made very cheaply; and if you will send the same to Copenhagen, I will get some sewing done for Ella. We have to pay twenty-seven cents per day for good workers; and if you were only here, or if we had your patterns, we would get you cloth and have something made for you. If I had Ella's patterns, I might purchase her material for summer cloak and get it all made well. I have got the girls' dresses made and a dress well advanced for me, cashmere (drabatay?).

We read that you were going with the team to Tramelan. I am glad. I suppose when this reaches you, that the journey will be ended and you at home again. I hope you will both

keep well. I hope Marian will keep well. We shall have plenty of work to do when we return. May the Lord help us. I do not mean to return wholly exhausted if I can help it.

Since writing the above we have received your letters with the enclosed letters from Haskell and Henry. One has just come to Sarah from Mary Roth. In the letter she speaks of a girl that she thinks would be the girl we would want. She is in Bienne. She can talk with you in regard to the matter and you with her. We will be at home the last of July.

The blacksmith shop under us is filling the rooms with coal smoke which affects my heart and throat and eyes. I think we will have to repair to the meetinghouse.

I hope you will take no burdens upon yourself, but you will be free from care as possible. Marian will have to prepare matters and leave you without care or perplexity of any kind. Well, I must stop. We will go into the meetinghouse. Perhaps that will be a relief from this smoke.

I send you the address that you may make no mistake.

Lt 20, 1886

Bourdeau, A. C.

Basel, Switzerland

January 25, 1886

Elder A. C. Bourdeau

Dear Brother:

I received a letter from Daniel Saturday evening, in which he speaks of receiving a letter from you, urging reasons why you should not leave the valleys at the present time. I wish that I could make myself believe that there were sufficient interest that would warrant your stay. I thought I would not write you any more in reference to the matter, but leave you to your own conscience. Then again there come up before me past things which have been shown me where many precious opportunities have been lost, where greater good could have been accomplished had you felt it your duty to give yourself entirely to the work. But you would see something at home that you thought demanded your attention and presence, and thus home matters were with you your first consideration. Again I have been shown when there was an interest where you were at work which demanded your presence and most earnest attention, you would be drawn away from this interest by some home matters. The work has been left again and again by you to serve tables.

Understanding your weakness upon this point, I feel earnest and anxious that you should break up this habit which makes your labors next to nothing in the cause of God. Like a firm soldier in the cause of Christ, you need to put on the armor and learn to wear it as you

never have done before. I wish, Brother Bourdeau, there were more push in you. Should you keep an account of every day's labor, as I believe you should, in which you are actively engaged in the cause of God, you would have a very poor account to present to our conference. I believe that every one of us should be just as faithful in labor in God's cause as the workmen that are employed should be faithful in their business. I do not want to be severe at all. I have your interest at heart, but I do think it very important that a decided change take place with you in these things. I thought the letter I wrote to Daniel and sent to you would be sufficient. You certainly in your management and movements have not moved discreetly.

In your bringing your children from America, I fear you have moved inadvisedly. This is a missionary field, and those who work in this field will have to do missionary labor and in a missionary spirit. Of course, it is pleasanter for you to have your children with you. You told me that you expected that your wife would go with you into the field. Who, then, did you calculate would take charge of your children? Both of them might have been placed where they would have good schooling and good care; then you could have given yourself more fully to the work, and your wife labored in connection with you. It is best in every movement to count the cost. It is more important that your children have discipline in practical labor than that they should have opportunity to study aside from this education.

It makes my heart ache when I see so much unwise planning of our ministering brethren. They have but little experience in the missionary spirit. It pains me to speak of these things. It pains me to see how you are situated with your children, without any opportunity for them to have systematic labor, but a large share of their time must be unemployed, which can but have a demoralizing influence upon them. Your oldest boy was, I believe, far better situated with his sister's attending to home duties which kept him employed. If you go out to labor, you cannot be much with your family, neither can you take your family with you. You have tied your own hands. And now if you should go to Genève to labor, I expect nothing but that you would see some special duty at home to call you there in a short time.

I cannot see, as the turn things have taken, how you can accomplish much at present in Italy. I do wish it were otherwise. The way seems at present to be hedged up. I believe God will open the way sometime, but it is not your duty to wait in Italy and do nothing for this way to be opened, when there are so many fields needing workers. Sister Bourdeau writes to me that Daniel is very poorly, and his difficulty which you are acquainted with remains upon him. Yet he feels all courage to still push the work. I think if you could go cheerfully, you should share his work. If you go leaving your heart at home, you cannot accomplish anything. But certainly Daniel should have help, and must have it from some source. If you could go with cheerfulness and courage, I believe God would bless you in making this effort. But be careful and not bring before the mind of Daniel anything to discourage him. Do not talk of your financial embarrassments. Do not talk of the great sacrifices you have made in the past, but like a soldier with the armor on go to battle with hope and courage and faith.

I do not know as I can say more to you than I have said in this letter. I am confident that you will have to see things in a different light from what you now view them before you can do successful work in the cause of God. I refer now to your manner of labor.

I hope these words will not leave the impression upon your mind that I do not understand the situation, and that you will need to enter into a definite explanation. I have understood your temperament in the things I have mentioned for years. The cause wants the work accomplished for which it employs and pays the workmen.

I have written this with the kindest and tenderest feelings toward you. But you must receive a different mold in reference to your labor in order to accomplish the work so essential to be done here in this hard field in Europe. Your hand slips off from the work when it should hold with the grasp of death. There is a great amount of labor to be done and only two American ministers who can speak French. Daniel is doing all in his power and more than he ought to do. I pray God to give him strength to do what he loved to do so much. But he must have help. He wants careful conversation. He wants living faith exercised in his behalf. He wants to connect with those who have courage, and will tell him to look up instead of down; to lead him to forget himself, and cling to the arm of the Mighty Helper.

I have great interest and respect for Martha, and I believe that God will have a care for her. I think you have thought too much depended on you in her case. I think you could do but very little, but God can do great things. We want more faith in God that we can trust where we ought to trust, and then do where we ought to do. I have an interest for yourself, for your wife, and for your children. But I beg of you to lay all upon the altar of God, and not feel that you must hold them all in your arms, that unless you do just so much that everything would go to rack.

May God help, strengthen, and bless you is the prayer of

Lt 21, 1886

Brethren and Sisters in Healdsburg

Christiania, Norway

July 9, 1886

Dear Brethren and Sisters in Healdsburg:

Will you please remember that the greatest snares Satan has prepared for the church will come through its individual members who do not love God supremely and their neighbor as themselves. Satan is continually at work to wedge himself in between the individual members of the church; and, if he can secure to himself agents who shall work in his interests, to turn aside and thwart the purposes of God in any degree, he is exultant. God has instrumentalities in our colleges and in the ministry and in the missionary work; and if

Satan can invent something which will divert the talent, and have the means flow into another channel, he will.

There are those who will be deceived. They work into the hands of the great deceiver; he manipulates them, and they do his service, while they flatter themselves that they are doing God's service. Beware of these deceptions. Ever remember what is due to our Christian character as God's peculiar people, and beware lest in any way one iota of our influence shall be exercised against God's design and God's purposes and stumbling blocks be laid in the way of those who are weak and halting. We must be careful to give our enemies no occasion to blaspheme God and scorn believers in the truth.

Let the conversation of believers be modest and sincere. Let them be guarded about speaking of their own abilities and becoming tools in the hands of Satan, to present bribes to divert the minds and souls of men, women, and youth from the great work for this time. Let them surrender themselves to God; let no gloomy picture sever one soul from having full and deep interest to build up that which God has specified should be built up. If Satan can, he will engage persons from our very midst to discount and weaken that which God would have strong.

Let every one beware how he presents bribes in glowing flattery of wonderful achievements, great financial gain, and wonderful educational attainments. Some who think they are standing firm are dazed, allured, and intoxicated with presentations and hopes that they will never realize. Men and women, unless fully consecrated to God, are weak and foolish in their estimate of human ability, and of their estimate of what constitutes Christian fidelity. We do not plead for inactivity, but we plead for any enterprise which will cement the individual interests of the church and bring harmony and unity of effort to engage in the work of God with might and soul. Never, never forget that you are servants of Jesus. Work strenuously for the unity of believers that Christ prayed might exist. If you do not do this, you are working against Christ.

Doing anything that shall in any way weaken the interest of the college or missionary work at Healdsburg is not working with God, but under another captain. Now, I do not think that Elder [E. P.] Daniels has designed to do this, but there is that in his work which will result in this very thing, and I hope he will stop and consider the foregoing.

There is not one of the instrumentalities of God but that Satan will make every effort in his power to bring into discredit and disrepute, and he can do this most effectually by men who are not far-seeing. He leads them on little by little until they are in a snare and doing the very work that they would in the beginning condemn.

I would say to Elder Daniels, my dear brother whom I respect and love in the Lord, stop where you are and consider what you are doing. If you have decided to build up a separate interest (although you will fail to do it) go out of Healdsburg into the world; do not work

with the students of our college at Healdsburg, or present anything to attract or divert them from the college. There are special privileges connected with the college which every student should have.

You may say you have not done this, but whatever your intentions have been, you could not do the work you have been doing without this being the result. If you want to do work for the Master, put your active mind to work in the field of saving souls to Jesus Christ. See what you can do in bringing many sons and daughters to God. You cannot go on with your present plans without seeing ways where means must be invested, and thus means will be turned from the proper channel and invested in an enterprise which to you seems wholly successful, without a possibility of failure. Then on this foundation of hope more means are invested, which lead to greater plans and requires more means, and so on until finally the result will be disappointment and failure.

Brother Daniels is not a safe planner in any enterprise. It will be failure on his part, and he will involve others. God sees that prosperity to Bro. Daniels would be the very worst thing he could have. Therefore, however much Bro. Daniels may wish to do God's service, he is certainly going to work the wrong way to accomplish the object. Keep ever in view the example of Jesus who was meek and lowly in heart.

Brethren and sisters in the Healdsburg church, your usefulness requires that you be humble, holy, pure, and undefiled. Let there be less pride; when the individual members of the church are clothed with humility; when they put from them self-seeking; when they seek constantly to do God's will, they will draw together in even cords.

The crisis is just before us, when each will want all the strength and power from God that he can have, in order to stand against the wiles of Satan which will come in every conceivable form. Those who have allowed themselves to be the sport of Satan's temptations will be unprepared then to take the right side. There must be no betraying of confidence or holy trust; no effort to benefit ourselves at the expense of other sacred interests.

The world side of our religion should be watched with jealous care. Say it, act it: "I am a Christian. I cannot act upon the world's maxims. I must love God supremely, and my neighbor as myself. I am a Christian; I cannot enter into any arrangement which shall interfere in the slightest manner with any one of God's instrumentalities."

I do not believe that many of our brethren in Healdsburg see the sad result of the plans and arrangements they may ardently enter into. I do not believe that Eld. Daniels realizes that he is moving blindfolded, under a deception. God looks at the hearts of all. He requires uprightness of every soul, but there are those who for a little consideration in a money point of view, or who see an opportunity to exalt themselves, would not hesitate to be bought or sold. Remember that God's people are but a little flock compared with the Christian world,

and the myriads of world-adorning men and women. There are examples of righteousness to be given to our youth. Every influence surrounding them should be of a holy character.

My dear brother Daniels does not use good judgment on all occasions; he has extravagant words of flattery; and unless he is himself walking in all humility of mind before the Lord, he will hurt some and lead them away from paths of humility, lead them to think they can do some great things.

Every individual member of the church by his baptismal vows has solemnly pledged himself sacredly to guard the interest of another and to the utmost of his ability build up the kingdom of God in the world. Each is required of God, as far as is in his power, to ward off from his brethren and sisters every influence that will have the least tendency to separate their interests from the work for the present time. He should not only have a regard for his own spiritual and eternal interest, but he should in every word and project regard the souls of those to whom he stands related. This feeling should constrain every individual member of the church to follow Christ's example in his self-denial, self-sacrifice, and love for others.

If one in the church exerts an influence that is contrary to the love and disinterested benevolence that Christ manifested for him, and draws apart from the church members, this influence will spread, and many will be led astray. Care should be taken that these discordant ones who are filled with a self-sufficient spirit shall have their influence cut off so that it shall not imperil the interest of one soul.

In order to raise the moral tone of the church members, each should regard it a duty to make efforts for personal culture and in the sight of a holy God strive to train himself to strict principles. Let each church member feel that he must himself set a good example. Then all are under special obligations to consecrate all their gain to the Lord. It is His, and there should be care how the money is used. They are not to follow the sight of the eyes and the inclinations of their selfish hearts to get that which would gratify them. God is the giver of ability and power to accumulate, and all is to be laid upon His altar. "Honor the Lord with thy substance." [Proverbs 3:9.] The sin of covetousness must be constantly repressed else it will eat into the hearts of men, and the greedily running after gain will pervert the senses.

We are to meet our Lord in a short time, and what account will we give to Him of the use we have made of our time, our talents, and our money? I solemnly inquire of the Healdsburg church, Is God among you? Of a truth, "Thou hast a few names even in Sardis who have not defiled their garments." [Revelation 3:4.] Are you of this number? Have you held fast your integrity? As drowning men, have you clung to Jesus? Has your refuge been in Christ? Are you living for Him, obeying Him, loving Him who is pure and holy and undefiled, in whose mouth there is nothing savoring of guile? If so, you are most happy, for you are more precious in the sight of God than the golden wedge of Ophir.

While multitudes are devoted to the service of mammon, there will be some who have not defiled their garments, but have kept them unspotted from the world. This latter class will have no cheap faith, but will exemplify lofty Christian principles, seeking by personal connection with the Holy One of Israel to improve every ability God has given them, that they may not be of an inferior order. God would have you bring into your religious life all the aptness, tact, sagacity, and soundness of reason, with the most unbending uprightness and lofty integrity, to signalize you as children of the most high God.

Jesus was calm and gentle, not losing His self-control even when in debate and amid elements of contention. God says to you who have had great light, Come up higher, nearer to God and heaven. You want faith unfeigned. God has entrusted you with great and sacred responsibilities in placing in your midst the college. Here is a missionary field for every member of the church. Here you can exert an influence for good.

Our college is not what it should be, and what it will be if our brethren and sisters will feel that this is a sacred trust. Its influence for good may be wide-spread, and a light go forth from it, and rich blessings, if godliness is made the foundation in all its operations; then its workers will possess true dignity and completeness of character which is the privilege of all to cultivate. There are many youth who should go forth from that college, if it is properly conducted, to be active laborers together with God. But all should take heed that they shall not cast in word or action any influence to demerit the college, for this will be an offense to God.

The college will always have to struggle against difficulties. Satan will not cease his efforts to tear it in pieces, for he sees that youth may be benefited, and he will press in uncontrollable elements into the church and those who have selfish influence who will seek to weaken the influence of the college rather than build up, support, and strengthen it. We are sorry that these elements are in Healdsburg. We should advise and pray that they will seek some other location whereby they can exercise their ability. But when Satan uses these elements in such a responsible place as Healdsburg, the power of influence to injure the college will be of far greater force than any influence outside of our faith. Christ says it is impossible but that offenses will come, but woe to that man by whom they come; for it were better for him that a millstone were hanged about his neck and he be cast into the sea. [Luke 17:1, 2.] It is a sad thing to work contrary to God's mind and will.

Let those whose names are upon the church book closely criticize their spiritual standing before God; and let those who are confident and self-sufficient take heed to these words, "Let him that thinketh he standeth take heed lest he fall." [1 Corinthians 10:12.] Peter addresses the brethren in the faith, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:17, 18. Pressed together, united, you will be strong to resist the enemy; divided, you will become weak and fall. Let every one of you make it the business of your

life to answer the prayer of Christ in your life, to be one as He was one with the Father. Oh, what unity is this! And, says Christ, "By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35. The precious plant of love will not grow of itself in the natural heart; it must be planted there by the Spirit of God and be carefully cultivated.

We are nearing the end. The trials of this time will be abundant. Satan, united with wicked men, will make every effort to weaken and annoy God's people. But let not the spirit of envy and jealousy be exercised among believers, for its influence is to weaken, discourage, and destroy. "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5:10.

There is in every one who truly loves God the spirit of Christ, which always leads to peace and love and never to dissension. The more the heart is under the influence of the Spirit of God, and its affections centered in Christ, the less will it be disturbed with the roughness and hardships that will be met in this life. True Christians will talk of Christ; they will work for Christ; and as they are imbued with His Spirit, they will work with unselfish interest to bless humanity around them. They are growing, ever growing to the full stature of men and women in Christ Jesus. They become more and more like Christ in disposition. Discontent, restlessness, and murmuring come from a heart that is not renewed by grace. The heart that is at peace with God is constantly rising above the low earthly elements and is partaker of the divine nature.

I have been shown several times that the Lord has rich blessings for the church in Healdsburg, if they will only come into a position where God can safely bless them, and where they are so humble, meek, and lowly, that they will not turn the rich grace of God to exalt and ruin themselves. The work of humility is greatly needed in this church. Many are devoid of vital faith and moral strength. They talk boastfully and independently as being rich in spiritual blessings when the facts in the case are they are "wretched and miserable, and poor and blind, and naked." [Revelation 3:17.] Words of solemn warning are addressed to the church by the True Witness, against the sins of pride, worldliness, formalism, and self-sufficiency. "Be zealous, therefore, and repent" lest "I come unto thee quickly and remove thy candle-stick out of his place." [Revelation 3:19; 2:5.]

Words of gracious encouragement are presented to the lowly, the suffering, the patient, the faithful, who are alive to their true weakness and inefficiency. "Behold I stand at the door and knock, if any man will hear My voice and open the door, I will come in to him and sup with him and he with Me." [Revelation 3:20.] The True Witness says to all, "I know thy works." [Verse 15.] The same searching, scrutinizing eye is in the midst of all the churches in California; nothing passes that eye of flaming fire. The sinful departure from truth, the declensions and shortcomings need not be; for every provision has been made for them that they may perfect a Christian character and honor the cause of truth. The promise of God is given to the weak that they may take hold of His strength and make peace with Him,

and He will make peace with them. His sympathy and love follow the trembling, conscientious soul. I hope and pray that you will walk in all lowliness of mind, that you will learn the precious lessons in the school of Christ, for whoever learns in Christ's school will always be a blessing to those around them.

Dear brethren and sisters, Christ is soon to come. Will He find you ready and waiting? The bridal lamps must be kept trimmed and burning. His chariot wheels have been delayed because of His long-suffering to usward, not willing that any should perish, but that all should come to repentance and have eternal life. When we shall stand with the redeemed upon the sea of glass, with harps of God and crowns of glory, and before us the unmeasured eternity, we shall then see how short was the waiting period of probation. "Blessed are those servants who when the Lord cometh shall be found watching." [Luke 12:37.]

We are living in an age when we need to heed the injunctions of the Saviour, "Watch and pray that ye enter not into temptation." [Matthew 26:41.] You cannot avoid the temptation, but you can through the strength of Jesus avoid entering into temptation. Let every one bear in mind that he is exerting an influence to gather with or scatter from Christ. Is every power put to the highest strain and taxed to the utmost limit to make a success of perfecting Christian character, that he may do honor to the truth of God and represent the life and character of his Redeemer, that His people may build one another up in the most holy faith, themselves growing in the knowledge of Jesus Christ, to become strong and as pillars in the church?

The Lord is willing to bless us. We may have a fulness in Jesus. We are individually to be tested and tried. We must all pass through the refining process, until all the impurities in our characters are burned away. Every individual member of the church will be subjected to the furnace fire. The Refiner means not to extinguish them, but to purify them from all dross.

The Lord has wrought in your midst, and Satan, who is ever active, watching for a favorable opportunity, has intruded himself to mingle fanaticism with God's work, to sow tares with the good seed. We need to live very close to Jesus in order to discern the precious from the spurious.

Some of you are in danger of being satisfied with glimpses you have had of light and love of God and go no further. As you value your souls, watch and pray, for temptations will come just as sure as you are children of God. When you are making the acclamation, "The temple of the Lord are we," Satan is close by your side to make you vain and conceited, and darkness gathers about the soul. There is an earthliness brought into your religious experience; a high opinion of yourself; a glorifying of self; Christ is not exalted; and yet there is the claim "the temple of the Lord are we." [Jeremiah 7:4.]

There is necessity for the Lord to communicate Himself to the soul, that all the powers may be exercised to exalt Jesus and abase self. The Lord will communicate ideas. What a thought

that the Lord will substitute His own ideas, His own thoughts, noble, broad, far-reaching, heavenly, for our poor, earthly, contracted ideas and plans!

Here is your danger—that you do not press forward to the mark of the prize of the high calling in Christ Jesus. Has the Lord given you light? You are responsible for that light. Not merely while its bright rays are shining upon you, but for all the light that has been revealed to you. You are to walk in the light and to expect more light, for the light from the dear Saviour is never exhausted, but continually shining forth in clear and steady rays, increasing in power amid the moral darkness more and more unto the perfect day.

Are you, the members of the Healdsburg church, seeking to gather fresh manna every morning and evening? Are you seeking earnestly and continuously the divine enlightenment? Are you putting every power and ability to work, to devise means whereby you may glorify not yourselves, but God? Are you, with your whole soul, might, mind, and strength, loving and serving God in blessing those around you by leading them to the light of the Word? Or have you settled down with the idea that you have been blessed and so are seeking fresh blessings every day? Are you working for the salvation of others, as Christ has worked for your salvation? Are you revealing the spirit and power of the truth to the world, in word and actions? Are you, as obedient children, living pure and holy lives?

Are you bringing Christ into your lives? He alone is able to cure you of envy, of evil surmisings which you have against your brethren. He alone can take away from you the self-sufficient spirit which some of you possess to your own spiritual detriment. Jesus alone can make you feel your weakness, your ignorance, and then your great need of Him. Jesus alone can let His light reveal to you the true inward corruptions of your nature. He alone can make you feel His pure, cleansing power. He alone can refine you and fit you for the mansions of the blessed.

The life in Christ is a life of restfulness and peace. Uneasiness, dissatisfaction, restlessness reveal an absence of the Saviour. If Jesus is brought into your life, you will be continually growing, full of good and noble works for the Master. You will forget to be self-serving. You will not live for yourself. You will come closer and still closer in sympathy and love with the dear Saviour, and your character will become fragrant with good works. All around you will take knowledge of you that you have been with Jesus and learned of Him.

It matters not whether we live in a cottage or a palace if the peace of God is abiding in our hearts. Every human being will be precious to us because he is the purchase of the blood of Christ. We shall lose sight of self and selfish interests in seeking to do others good. Satan will present ambitious projects to daze the senses, but every one must have an eye single to the glory of God and press toward the mark of the prize.

Jesus crowded all the good and holy works into this life that it was possible for Him to, and we must do the same. "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever." [Daniel 12:3.]

Inquire earnestly, "Is the Lord among us? Is the power of His grace controlling us? Are we building up the interests of His cause?" In the Lord we shall do valiantly. It is impossible to estimate what an amount of good we can do individually by being loyal and true to God and to our brethren, repressing every unkind thought, beating down self-importance, self-righteousness, and exalted opinions of ourselves, and demeriting others. Let our lives be filled with the ministry of kindness to others, and in self-forgetfulness do others good. We fail fifty times out of a hundred where we should be successful in comforting, encouraging, and strengthening the members of Christ's body.

Some of you in Healdsburg will soon be called to lay off your armor. Death will claim some of the church members. Are you all ready? You may have no time to prepare for your last change. You may have no strength of physical and mental powers to do that work of preparation which you neglected in life and health. You cannot be too devoted to God; you cannot fix your thoughts and mind too earnestly upon your Redeemer. Some ere long will know by experience how vain is the help of man; how worthless is the self-importance, the self-sufficient righteousness to satisfy the soul when the physical and mental powers are failing.

I feel urged by the Spirit of the Lord to warn the individual members of the church to make personal efforts for a preparation for eternity. Now is your day of privilege and trust. Will you improve it? Oh, how precious is the soul! Are you keeping before your mind's eye brilliant prospects whereby you flatter yourself you may obtain self-glorification and financial gain? If so, you must be bitterly disappointed. If you seek now to die to self, to live pure and holy lives, to overcome every evil and learn daily the lessons in the school of Christ, which He has invited you to learn, to be meek and lowly of heart, then you have a peace and a joy which no circumstances can change. It is the privilege of every one to carry in his heart the Saviour who is the source of his own happiness.

May the Lord help you to rise above a low, cheap, sentimental feeling. You want to take hold from above. Circumstances need not mold your experience. It is the spirit which is cherished that gives coloring to all our actions. A heart that is at peace with God and with our fellow men cannot be miserable. Envy cannot be admitted there; evil surmisings will find no room there; hatred cannot take root there. The heart in harmony with God is fitted above the annoyances and trials of this life. But a heart where the peace of Christ is not is unhappy, full of discontent, seeing something defective in everything and every one. In everything there seems to be discord and jarring. Lives of selfishness are lives of evil. They store away evil thoughts of their brethren; passions are kept warm and fierce by Satan's promptings; a bitter fountain is opened, sending forth streams to poison the lives of others.

We are living for eternity. The truth needs to be burned into our souls, that we are building our characters for eternity. Then let us be careful what elements we bring into the character building. Could we realize that our characters are imprinted in the books of heaven as the features are transferred to the polished plate of the artist, what a difference would be seen in our ways and manners here. There would be a new meaning to all human relationship. We should be far more tender, kind, and thoughtful for others than we are now. Every selfish action would be despised; every harsh, unkind word would be repressed; the miserable suspicions, envy, and jealousy that now so often embitter the streams flowing from the fountains of our lives would be all changed. The impatient faultfinding would cease. The misunderstandings which build up strong walls of separation between our brethren and sisters would be broken down. Petty quarrels would no longer mar the members of Christ's body, but each would strive most earnestly, when temptations to feel and act wrong would come, to resist them. The noble, forgiving spirit of Christ which would make peace would pervade the heart. No loner would we be cold, unsympathetic, and unloving because we fancied some neglect was intended us.

Hearts are hungering and thirsting for words of commendation and sympathy and confidence. If the dear Jesus is abiding in our hearts, He will be in us as a well of water springing up into everlasting life. Let every one in the Healdsburg church appreciate himself less and his brethren more. Press together, press together; in union there is strength and victory. In discord and division there is weakness and defeat. These words have been spoken to me from heaven. I speak them to you as God's ambassador.

When death shall separate the members of the church, what will be our memories of the treatment we have given those from whom we have parted? How forcibly every harsh word and unkind action will impress itself upon our memory! How differently would we conduct ourselves had we another trial! But the one whose career is closed, with whom we have associated in the church, can come back to us no more. What influence has our conduct had over him in relation to his record in the books of heaven? We must meet the faithful record of all our actions in the judgment.

What course have his brethren pursued toward him? Are there hung upon memory's hall pictures that are pleasant to reflect upon, of kind words spoken, of sympathy given at the right time? Have you tried to turn away the impression of evil surmisings that indiscreet meddlers have thrown into your mind? Have you vindicated his case? How do the pictures hang in the halls of memory in regard to the spiritual help you have given him? May not these memories be of a painful character that you cannot endure to reflect upon? There will never be another opportunity to do him good, to recall any unkind word spoken, or to confess a fault, to wipe from the memory any painful impression. Then let us take heed to our ways, that we offend not in word or action. Let all coldness, all variance be put away; let the heart melt into tenderness before God, as we recall His merciful dealings to us. Let the Spirit of God, like a holy flame, burn away the rubbish that has accumulated at the door of

the heart. Throw wide open the door, and let Jesus come in; then His love will flow out from us to others in tender, thoughtful words and acts. And when death shall part us from our friends, no more to meet till we stand around the great white throne, then we shall not have words and acts of which to be ashamed.

When death closes the eyes, when the hands are folded upon the silent breast, how quickly the sentiment and feeling change. There is no bitterness entertained; slights and wrongs are forgotten. How many loving words are spoken over the dead; how their best qualities are treasured and brought up in the mind; how many words of praise and commendation are spoken; shall they fall upon the ears that hear not, and hearts that feel not? Had these words been spoken when the weary spirit needed them so much, when the heart was oppressed, when the soul was battling with temptations, when the ear could hear and the heart could feel, what a comfort and joy it would have been to them, and what a pleasant picture you could look upon in memory's hall. Oh, how many as they look upon the dead are awed and heartily ashamed of the words and acts of their own selfish life that brought sadness to the heart that is now stilled forever.

Let us now bring all the beauty and love and kindness into the life of the living. Be thoughtful; be pitiful; be patient and forbearing in the intercourse with one another. Let the thoughts and the feelings which you are so ready to give expression to over the dying and dead be brought into the daily associations with your brethren and sisters in their life.

The brethren and sisters in Healdsburg should have that faith which was once delivered to the saints which enabled them to say boldly, The Lord is my Helper. I can do all things through the Lord who strengtheneth me. The Lord calls upon you as a church to arise and go forward. Whenever the church at any period has confessed and forsaken her sins and believed and walked in the truth, she has been honored of God. Humble obedience and faith have a power which the world cannot withstand. The order of God's providence in relation to his people is continual advancement in the perfection of Christian character and in the path of holiness, going on from light to still greater light, increasing in knowledge and the love of God to the close of probation.

Lt 22, 1886

Gibbs, Dr.

Great Grimsby, England

September 19, 1886

Dr. Gibbs

Dear Brother:

I have been interested to learn how you were prospering at the health retreat. I hope that the prospering hand of God is with you. I have had many fears that you would not be wise in caring for yourself. I know that you are too willing to place yourself in hard and trying places. I have been thinking to write you for weeks in regard to this matter. I know that you occupy an important position, and I am very much concerned at times lest you will, under the pressure of circumstances, feel that you must take hold of matters and do work that does not belong to you to do, and which will weaken your physical forces for doing the important work which should not be trusted to other hands than your own to do.

I hope you will not become discouraged. I hope you will consider that you are engaged in a work where you can be a great blessing to humanity. You are not to expect that your best and most taxing efforts may always be appreciated; but you are not working merely for wages, but to do the work more important to be done than the one who ministers in word and doctrine. I know that you are often tempted and tried. I know that the Lord will not leave you to wrestle with these temptations alone. Only believe Jesus is your helper, a very present help in time of trouble. Somehow today it seemed to me I must see you and bid you look up; yes, look up through the mist, through the clouds to the Sun of righteousness. You must not be depressed. It is the depressing discouragements that are sapping your life forces. You must be cheerful even though disappointed in men. Jesus understands, Jesus is true, Jesus is your Saviour. Only a little while of trial, a little moment of affliction, then an eternal weight of glory.

I write to you as I would to my own sons. You are in the place where God would have you. I tell you, my brother, there is no mistake in this matter. I know what I am talking about. Be true to God, and you will do the work He has given you to do with fidelity. God lives and reigns. We have a living and a risen Saviour. He has a care for you. The mighty, wonderful Saviour that led the armies of the Hebrew host is your God. You have only to trust Him as a child trusts its parents. Only to obey Him, and although your confidence in men and women may have been severely shaken, yet your confidence in God may be firm and abiding. He has never proved false; He has never deceived you. He will be your guide and deliverer in the most trying circumstances. He will be at your right hand. We are every moment girded with His power and surrounded by His presence as really as were the Israelites in the midst of the divided sea.

The deepest and truest philosophy of life and faith is to bring ourselves into the most intimate relation with God. God is giving you an experience; and if you do not grieve too much and feel too keenly, you will have physical strength. But sorrow and dissension and untruthfulness are to you a living death. But you must in faith commit your case to God. Truth will triumph, and you will triumph with it.

Keep fast hold on Jesus. Look up to the haven of rest and the home of the blest. Keep your soul in the love of God whatever may betide, and you will grow spiritually strong. Jesus is your loving friend, He will take your hand and help you over every hard and trying place. A

grateful, trustful, habitual recognition of God lies at the very foundation of all right conduct, all true character. You must never lose confidence in God. It were less sinful, less unreasonable, to forget every human friend you have in the world than to forget God. I know that you love God, and I know you will try to serve Him in all sincerity, in all fidelity; and no one will ever be able to make you afraid or ashamed to be known as a servant of the Most High God. May the Lord bless you is the prayer of [your sister].

Lt 23, 1886

Albert [Vuilleumier?]

Great Grimsby, England

September 23, 1886

Dear Brother Albert:

Willie has spoken to me of some things concerning your relation with Sr. Bowers. While at Basel I had some conversation with Hattie in regard to your attentions to her. I asked her if her mind was fully made up that she loved Albert well enough to link her interests with his for life. She answered that she was not fully settled upon this point. I told her that she should know just what steps she was taking; that she had the example of Edith before her, and that the influence of Edith's example was not yet at an end; that she should give no encouragement to the attentions of any young man, showing him preference unless she loved him.

She plainly stated that she did not know as she did love him, but thought if she were engaged to him she might become acquainted with him. But as it was, they had no opportunity to become acquainted. I told Hattie that to become engaged was as binding in this country, or nearly as binding, as the marriage vow, and she must know assuredly the steps she was taking. She should consider whether the marriage with Albert would be for the bettering of the condition of both.

I had reason to think that she disliked domestic labor, and I knew that you should have a wife that could make you a happy home. I asked her if she had any experience in those duties that make a home. She answered that she had done housework at home in her father's family. (Why I asked these questions was that as her character had been presented to me she needed special education in practical duties of life, but had no taste or inclination for these things, and was greatly deficient in habits of order, if she herself was required to keep things in order. Everything like taxation in the practical duties of life she had shunned. Labor and perseverance in practical duties she had avoided.)

When I stated the true importance attached to an engagement, I also said to her, "When you decide to take this step, your proper course will be to disconnect with the office. It will never do for you to manifest your preferences or anything like special attentions in this

office. No courtship must be carried on here, because the example we have had, and its deleterious influence in the course pursued by Edith, has left its mark upon more than one or two connected with the office. Lovesick sentimentalism is not religion. While no one is at liberty to say you shall not marry, or to control your preferences in this respect as to whom you will choose as a husband, there are things which must be controlled, and among these is the moral tone of the publishing house; and courtship, which would suit the inclinations and promptings of the natural heart, practiced in the office, cannot be tolerated. You must separate from the office until this matter has run its course and come to a termination.”

She then answered: “If I am not engaged, how can I get acquainted with him? I think I had better give it all up at once.”

I told her that on this point I was settled. We had seen courtships extending along weeks and months and years, and then after living, as it were, fascinated, bewitched, and exerting an influence over others, leading them to think that the preference and special attachments were a heaven of bliss, they would break them off. Then mysteries and misunderstandings occur. Both are spoiled for this life, although in time they would attach themselves to another. “No, Hattie,” said I, “you can go from the office; you can carry out your purpose if you think this is your duty; but you shall not, by your example, if we can help it, demoralize others.”

She told me that she was not decided in anything, that Albert was very urgent and loved her, but she could not say that she loved him, although he was very kind and attentive. Said I, “Then come to an understanding. Do not lead him on as Edith led on young men. I fear you are now following out her example.”

She told me that Bro. and Sr. Whitney were both opposed to her marrying Albert. I told her she should consider the object of a marriage with you, whether by such a step you could both glorify God; whether you would be more spiritual; and whether your lives would be more useful. These marriages that are impulsive and selfishly planned generally do not result well, but often turn out miserable failures. Both parties find themselves deceived, and gladly would they undo that which they did under an infatuation. It is easier, far easier, to make a mistake in this matter than to correct the error after it is made.

I told her that now was an important time in the experience of you both, that Albert was a man with stern, noble qualities which, with proper development and firm Christian principles maintained, would place him in high positions of responsibility in connection with the work and cause of God. I stated to her that I had hoped that Albert would be a man who could be depended upon, that he had great firmness which was in danger of working into stubbornness, but that these qualities under the control of the Spirit of God would fit him for the work in which he was engaged. Again I repeated to her, “Be careful not to lead on a young man and encourage him to entertain love for you, when you do not know whether

you love him or not. And when you decide to marry, go away from the office for a time, for courtship and lovesick sentimentalism cannot be carried on in this building.”

Now, my brother, I cannot say that it is my business to say that you shall not marry Hattie Bowers; but I will say that I have an interest in you. Here are things which should be considered: Will the one you marry bring happiness to your home? Is Hattie an economist, or will she if married not only use up all her own earnings, but all of yours to gratify a vanity, a love of appearance? Are her principles correct in this direction? Has she anything now to depend upon? Has she means that she has reserved to pay her expenses in coming to Europe? Are these debts canceled? I know that to the mind of a man infatuated with love and thoughts of marriage these questions will be brushed away as though they were of no consequence. But these things should be duly considered now, for they have a bearing upon your future life.

I do not think Hattie knows what self-denial is. If she had the opportunity she would find ways to spend even more means than she has done. With her, selfish gratifications have never been overcome, and this natural self-indulgence has become a part of her life. She desires an easy, pleasant time. She desires to be cared for, to receive attention and be an object of attraction. She has no idea of wrestling with the stern duties of life. Self-serving, self-pleasing have been brought into the life experience. I must speak plainly. I know, my brother, that should you marry her you would be mated, but not matched. There would be something wanting in the one you make your wife. And as far as Christian devotion and piety is concerned, that can never grow where so great selfishness possesses the soul.

I will write to you, Albert, just as I would write to my son. There is a great and noble work lying just before us, and the part we shall act in this work depends wholly upon our aims and purposes in life. We may be following impulse. You have the qualities in you to make a useful man, but if you follow inclination this strong current of self-will will sweep you away. Place for yourself a high standard, and earnestly strive to reach it. If you make of yourself all that God would have you, each day the battle with you will go on. It must be a constant striving for something better than you have reached.

Those who work for their own happiness in this life find at last that their lives are a sad failure. You may reach a higher standard, doing something each day to help you to a larger life of the soul. Every one who has heaven in view will keep his eye fixed upon the mark of the prize of the high calling in Christ Jesus. He will move steadily forward. He will have his eyes, his ears, his tongue consecrated to God. He will not be turned aside from his purpose by objects ever so attractive. He will have a fixedness of purpose to succeed, and this purpose will govern all his plans and his conduct in life.

Our probation is short. Let it become the ruling purpose of your heart to grow to a complete man in Christ Jesus. In Christ you can do valiantly; without Christ you can do nothing as you should. You have a determination to carry out that which you purpose. This is not an

objectionable feature in your character if all your powers are surrendered to God. We would not have you less firm nor less determined, but we would have all these impulses and strong points of character so wholly sanctified that they will be agents in the hands of the Lord, of great usefulness to your fellow men, a blessing to your parents, a power for good to advance the cause of God. Please bear this in mind, that you are not at liberty to dispose of yourself as your fancy may dictate. Christ has purchased you with a price that is infinite. You are His property, and in all your plans you must take this into account and so relate yourself in association with others that you will have no drawbacks.

Especially in your marriage relations, be careful to get one who will stand shoulder to shoulder with you in spiritual growth. Your parents must be taken into consideration. The cares of life bow the form, and parents must lean on their children much earlier than is imagined. As years pass, the children gain experience and strength; but with parents, cares tell upon them. The once strong grow weak, and then it is the duty of the children to show their nobleness of character, not merely to make a home for them, but to make them comfortable, to give them expressions of love that are due them. Many parents hunger for love; their hearts are constantly yearning for love. Express your love for them, be not ashamed to love your parents. Parents never outgrow their desires for affection and love from their children. Every little thoughtful affection you can show your mother brings a throb of joy to her heart. The father needs these tokens of respect also and will appreciate them. All these acts are observed by the angels in heaven and are written in the books there. For them is a promise annexed to the fifth commandment, "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.] Yes, every act of fidelity to parents is registered in the books of heaven.

In your choice of a wife, study her character. Will she be one who will be patient and painstaking? or will she cease to care for your mother and father at the very time when they need a strong son to lean upon? and will she withdraw him from their society to carry out her plans and to suit her own pleasure, and leave the father and mother who, instead of gaining an affectionate daughter, will have lost a son? Albert, I want you to consider all these things. God help you to pray over this matter. Angels are watching this struggle. I leave you with this matter to consider and decide for yourself.

Lt 23a, 1886

White, Mary

Great Grimsby, England

September 23, 1886

Dear Mary:

We met Willie when we came home from meeting last night. Was glad to see him. He seems well. I have now spoken twice in the tent, once in the mission, and three times in the morning. I do not like this air, but I am thankful I am as well as I am. Will you please get for Marian three bottles of malt, and have her take it as by direction. This is considered good for such as are troubled as she is. I feel worried about her, and I want something should be done to help her if possible.

I feel some overworked and will have to hold up a little. I spoke twice Sabbath, twice on Sunday, and twice Tuesday. I am now trying to rest.

I have had a great liberty in speaking. Sunday night the tent was crowded full, and they said about half as many were upon the outside. Last night the tent was not full, but I had an interested audience and spoke with freedom. I speak again Thursday and Sunday evenings. I believe I can do something in the name and strength of Jesus, in England.

I will send you samples of flannel I have bought and am making up. This flannel cost me seventy-five cents for three yards and three quarters. The pink cotton and wool cost one English shilling. This red oil goods—I can get remnants like this, two yards for thirty cents. There is quite a pile of remnants. Prints are eight cents per yard, good twilled calico like this sample.

Shall I get any for Ella or any other purposes? I saw in the great hotels white curtains trimmed with this cloth. Write your wishes about the matter. Love to Ella and all the family.

Lt 24, 1886

Managers of the Health Retreat

Great Grimsby, England

September 19, 1886

To the Managers of the Health Retreat

My dear friends:

I wish to make an appeal to you in behalf of one whom I highly esteem in the Lord, Sister Clase. I found her very nearly broken down at the sanitarium at Battle Creek, and I advised her to leave Battle Creek and go with us to California if she wished to save her life. She had done valuable service in the sanitarium, but among the pressure of cares Sister Clase was left to bear too heavy a burden for her feeble strength. Dr. Kellogg saw but one chance for her life, which was to change climate. I promised this sister she should not be left to take burdens and do hard work, but to oversee and tell others what to do. This is exceedingly hard for her to do, but she must. One year ago last spring we [feared] all our efforts were too late. But with care and attention she has recovered from the hemorrhage and has been

of real service. I am thankful that she can do the work she loves so well. Should Sister Clase be removed, you would lose a valuable woman; her place could never be supplied.

Now the question is, Can I trust her with you at the Health Retreat? Will you guard her? Will you take her work away, and every day make it a rule that she shall go thus far and no further? Will you let her do all she desires to? If you do, she will die, for her love of work and her ambition know no bounds. She will sacrifice her life rather than to neglect one responsibility. I want her cared for every day, and God wants you to care for her. She is precious in the sight of the Lord. She is precious in my sight. And I charge you before God and the Lord Jesus Christ, care for Sister Clase. I know her life; I know that Jesus loves her; I know that she has a crown of life laid up for her at Christ's appearing. I know of no woman living who has done her work so faithfully and with the affection and love for all. God bless her, is my prayer. Now if you will not guard her thoughtfully, release her of burdens, care for her, love her, and make her life as pleasant as you possibly can, I have a home for Sister Clase. She is more than welcome to my home and to the blessings I enjoy in this life as if she were my own sister. I consider I am honored in acting a part for a child of God whose lot in life has been a hard struggle with poverty and misfortune, with sickness, with carrying heavy burdens. God has blessed her. I feel in earnest in this matter.

I know how hard it is for some people to get their thoughts away from themselves and feel another's grief, another's burden. I know Dr. Gibbs and Elder Rice will know the value of Sister Clase. I know they will do what they can on their part. I appeal to these two responsible men to care for Sister Clase. If she does not lift her hand to do one stroke of work, if she is there alive to advise, to counsel, and to speak words to the patients, she will then be worth far more than someone more active. Dr. Gibbs, will you please not only prescribe, but to give your positive orders in regard to the entire freedom from all care at stated periods. I know it is your kindly interest, your faithfulness, that has done much with the blessing of God toward keeping Sister Clase in as good health as she has. Dr. Gibbs, will you forbid her ever under any circumstances to lift weights or mix bread. I feel thoroughly all I write on this point. I am attached to Sister Clase, for I know what has been her life experience; and I say to all in the institution, in the name of my Master, Shield her, love her, smooth her way all that you possibly can. She will do work rather than to tell others to do. But others must step in and not allow her to do. I did not encourage her coming to California to have her work as she did in Michigan. I believe you will regard my wishes.

Lt 25, 1886

Bourdeau, D. T.

Basel, Switzerland

January 10, 1886

Dear Brother Bourdeau:

I was glad to receive such cheering news from you and your work. I hope that the interest will remain good and increase. We do not expect that the interest in such a place as Genève can be worked up in a few days or a few weeks. Keep your strength good as far as possible, that you may be prepared for an emergency.

I do not know whether your sending your teacher to Italy was wise or not. It may be it was wisdom to do this, still it is not for her interest as I view the matter. You may not be aware that every proofreader has to have some knowledge of standing at the case and setting type. They do not take hold of the work as making it a special business, but when they have not the special work of proofreading to do, they are to stand at the case and employ their spare time setting type; for this is a part of the education positively necessary to make a good proofreader. As we view matters, she is losing time. She could be obtaining a drill that would make her a successful worker and give her a permanent business in connection with our offices and she receive the benefits spiritually of the influence of those who have experience in the work. It may be a good thing for Bro. A. C. Bourdeau, but will be no special advantage to her in obtaining advanced knowledge.

I did interest Bro. Whitney in her case and was in hopes that she would come for her sake and her future good. And now as the matter is arranged as it is, I do not see why that A. C. Bourdeau needs to be confined closely to Torre Pellice, Italy. Why would not the best plan to be carried out now be to have him connect in the work with you, and you labor together in the interest that is now started in the work that is to commence at Lausanne, and in the interests at other points that are coming forward. He might work in these places if he can work anywhere. There seems to be no opening where he is, unless he should go into the stables. I cannot think that this is the best course for him to take; it might belittle his influence for laboring in halls. And still there is another drawback. It will be dangerous for him healthwise. His liver is not in an active condition, so that he can readily throw off impurities. He needs to breathe as pure air as possible and should avoid inhaling the impurities of the stable. His temperament is sluggish, and infirmities increase this difficulty.

He is inclined to occupy his time and thoughts with small home matters, which another could do just as well as he. He has now another to board and pay wages, which increases his expenses. He writes that she is a help to his wife in the work about the house. It is not a blessing to his children to have the way closed up so that it will not be necessary for them to have employment in helping Martha do the work, as they have nothing to do outside the family. But as this arrangement is made, there is no reason that I can see why A. C. Bourdeau at this time could not be spared to work in the interests now started in Switzerland. I hope that we shall all move wisely and in the fear of God. I fail to see wisdom in this arrangement that has been made as far as the teacher is concerned. If there had been no opening for her here, then it might be in order. As it is, she is losing time. She will have to go over the same ground at some future time that she would have to go over now, to commence at the lower round of the ladder and know every step that she goes over and

become an intelligent worker. I have deep interest for those who recently embrace the truth, that they shall have every advantage in gaining an experience.

You did not speak in your last letter in regard to your health. Are you improving? You can have hope and courage in looking away from yourself and your infirmities to the sympathizing Healer. Jesus lives and reigns! He is your present help in every time of need. He loves you, and He cares for you; and while engaged in His work, you may take hold of His strength. There is a great work to be done in such a place as Geneva. But Satan will oppose every step of advancement that is made to enlighten the minds and save souls.

I am pleased with the account you gave of coming close to hearts in the family circle. May God give you strength to do this work in which you are engaged. Be cautious about overdoing. I believe God is willing to give His workers help, but they must not be presumptuous. They must rightly relate themselves as far as they can understand to the laws of health, and then God will do for them what they cannot do for themselves. Keep the right hold from above. Of ourselves we can do nothing, in Christ we can do all things. Do not allow yourself to become nervous. Take rest if it is possible for you to rest, and then lay hold on Christ by living faith. As a family you want Christ as a living guest. You want the protecting care of angels when you go out and when you come in, when you lie down and when you rise up. And faith must be in lively exercise. Do not allow depressing feelings to discourage you and weaken your faith. Talk faith, act faith, and faith will bring the returns. I have a special interest in yourself and your family. Jesus wants you to be at peace and rest in Him. Only believe and look to Him continually, and He will be a blessing to you and yours.

I am so glad that you feel encouragement in your labors. I hope you will see still greater tokens of the manifest power and blessings of God. He does not want His workers to labor under a cloud of discouragement. You are not to look at your infirmities and failings in the past, but look to Jesus who is willing to save to the uttermost all who believe in Him. Our warfare here will soon be ended; and if we shall trust God fully, we shall receive the "well done," the heavenly benediction from the lips of the Master. [Matthew 25:21.] Work on in faith. Look up and not down, and Jesus will be the health of your countenance and your God.

Love to yourself and family.

Lt 28, 1886

Vuilleumier, Brother

Basel, Switzerland

February 9, 1886

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Dear Brother Vuilleumier:

I am much interested in the work that is opening in the place where you live. Although quite unable to write, I sit propped up with pillows, and with trembling nerve I attempt to express a few ideas. May have to drop my pen after writing a few lines.

I am anxious for the people who know not the truth, and I have been shown that it is a nice job to deal with minds and that there is with you, my brother, a manner of too great severity. You are not as humble and Christlike as you should be. You are not as patient and kind and long-suffering as you should be. Your feelings are too quickly stirred, and you show resentment in words and deportment when you are not treated with respect. That hurts you. You do not see the importance of daily learning in the school of Christ the lessons of meekness and lowliness of heart. You are impatient if your course is questioned and suggestions made contrary to your ideas.

My brother, your labors have not been what they might have been, because you have not learned the lessons of Christ. He has invited you to learn meekness and lowliness of heart. Every worker must have the meekness of Jesus. He must have the spirit of Christ. His love, His patience, His kindness, His forbearance and mercy must be interwoven in the life experience. The workers must cease to say sharp things. They must not be critical. They must not be overbearing. They must have tact, wisdom, and great gentleness in seeking to win souls to Christ.

Darkness covers the earth and gross darkness the people. We are to meet the people where they are and let God's light flash upon their pathway. The moral condition of those in error is pitiable. They are under the delusion of Satan. He that walketh in darkness knoweth not whither he goeth. The god of this world has blinded the eyes of them who believe not. Christ is the light of the world, and His followers are gathering the light from the great Source of light, and in their turn they are the light of the world.

I have been shown that in the work of saving souls there is much lost through unskilful management of the work. There is frequently more accomplished in simplicity than in efforts to make display. All the preaching may be good, but there is not that meeting of the [people] where they are and becoming acquainted with them individually—in entering their homes, visiting with them, talking with them socially, not reprovably, not creating prejudice by assailing them on their errors of doctrine, but agreeing with them whenever you can and praying with them and for them. Show that kindness and love that Christ has shown to us poor erring mortals.

Never set yourself up as a reprovor. This would suit your nature, but it is not your work. You are to cultivate a different set of graces. You are to develop traits of character which need to be cultivated as I have mentioned. Being full of earnest love, meekness, and forbearance, you will not disgust people, but will win them to you. Our work is aggressive. It should be

the study of every worker how they can find access to hearts. Faith, zeal, and holiness in your own life will have a telling influence upon those for whom you labor. Those who wrestle most earnestly with God in their closets will go forth to their converse with men, anointed with the heavenly unction for their mission. They carry with them the breezes of the heavenly atmosphere. Their faces express the inward Saviour. "Ye are the light of the world." [Matthew 5:14.]

I leave these lines with you, my brother. Labor in the spirit of Jesus, doing your duty for eternity. There is constant necessity of being faithful sentinels over self, that not one selfish act shall control the workers. No one is to have a spirit that will lead him to want to embrace in his labor any certain field or branch of the work to the exclusion of other workers, feeling that he himself can do the work better than to connect with them. One individual is only one link in the great chain. Other links are essential or the chain will be deficient. So in the work of God, one man is not to consider himself sufficient to begin and carry forward and finish the work. God has different gifts to use in perfecting the work in any place.

I have been shown that in Europe and also in America there is a selfish spirit that creeps into the heart and intrudes itself into the labor of the workers and makes it difficult and almost impossible for workers to unite together. One has an idea even in the missionary work that he is capable of doing the best kind of work. Therefore he prefers to work alone to show what he can do.

March 8

Brother Vuilleumier: I was unable to complete this letter and have been so pressed with other writing since this was begun that I have not had time to touch this until now.

I have been shown that there should be less of self and more of Jesus with all the workers. There should be a blending together, a chiming in wherever they can to advance the work. Brother Albert Vuilleumier has a most excellent ability to enter into families, and in this work he can do much good. He should not be discouraged, but should be a zealous, earnest worker wherever he can find a chance to work. He can do as much in coming close to hearts, in talking, in opening the Scriptures to families as the minister can who preaches the discourses.

Lt 29, 1886

Hanson, Brother and Sister

Basel, Switzerland

February 7, 1886

Dear Brother and Sister Hanson:

I have not lost my interest in you, but my heart is still burdened on your account. I hoped to have written to you three weeks ago, but through our labor in Italy, and much labor in speaking and writing which came upon me here, I could not endure the burden. Congestion of the brain and eyes compelled me to lay aside the pen. Last Wednesday I was taken with a chill lasting two hours. I had a very sick day and have not been able to sit up but little since. It seems a very strange thing to have to give up and lie in bed, but this morning I came near fainting away. I am propped up in bed with pillows, trying to write a few lines to you.

Soon after we returned from Norway, a German who was attending the theological college here in Basel took his stand upon the Sabbath of the fourth commandment. He had many inducements presented by an uncle and his parents to continue to study and obtain an education. The professor told him he could keep the Sabbath and still continue his studies. They introduced him to ministers who argued with him, but they brought only customs, practices of men, and the testimonies of the fathers. Like Luther, he told them if the fathers found their evidences in the Scriptures, he also had reasoning powers and could find evidences there. They either did or did not obtain their light from the Bible. If they did, he could go to the same Bible, and if they did not, then it was only the judgment and doctrine of men and not that which he would want to risk his soul upon. He told them that his soul's salvation was altogether of too great consequence to risk any uncertainty. As they could not prove that the first day was the Sabbath, he told them his feet must stand upon the platform he had chosen until a plain "Thus saith the Lord" should be shown as evidence that he was not right. He had many arguments with them and finally told them he must leave them.

The Lord was at work upon the heart of this young man. No one went after him, but he came to solicit conversation with the young men at work in the office, presenting everything before them which appeared to be objectionable. He told the professor that if this were truth, he had a work to do, not only to believe it, but to teach it to others. Well, he has come out free and strong. When leaving the school, he did not know what he should do. But in answer to that question, he said, "I am strong, and I will engage in manual labor. I am not afraid to work." Brother Whitney then suggested that he come to the office and work on the German paper. He was much surprised at this offer, but glad to have some part in the work. He came here and is just the help they needed. He understands the printers' trade, as they afterward learned. This is the Lord's work; and as every soul is precious, we feel to greatly rejoice. Others in this theological college are interested and inquiring in regard to the truth.

Yesterday our hearts were made glad to know that a businessman living in Basel, but employed in a bookbinding establishment about thirty miles from here, came to our meeting and kept his first Sabbath. This help is also needed very much in the office. He is an intelligent man and will have an influence over others. As yet no public labor has been put forth for the Germans in Basel. But the Lord is at work upon hearts.

We have letters from Italy, not the part that I visited, saying that by accident they had obtained an old, worn French Signs and became interested in it. They noticed that it was issued at Basel and so sent on and wanted more papers. Other letters have been received from the same party, wishing the editor to thank Mrs. White for her articles which they said were of great value to them. We have also received letters from France. Several have embraced the truth there by reading the papers and have sent in several subscriptions for the paper—one letter from a young man who wanted the paper sent on for a time, saying that he would try to pay for it. He is an apprentice in a bank and does not receive wages. They sent him the paper, and he wrote again saying that he would like the paper continued, that his father and mother had been opposed to his reading it, but now they were interested in it themselves, and he desired that it should not be stopped. He asked if they would take a blank book (a register) for pay. He does not know how glad they are to let him have the Signs if he cannot pay a cent.

Letters come from India and Russia, stating that a number are keeping the Sabbath there. One from Russia was signed by five persons who expressed their appreciation of the paper. So the good work is going on. Brother Conradi is here now, and he thinks of visiting Russia soon as there is a deep interest already awakened there through reading. I am glad Brother Conradi has come, for he is a successful worker among the Germans. After he shall spend a few months in Russia, he intends to return to Basel and labor in this place, the Lord willing.

I hope you will be strengthened, settled, established in the faith. The work is bound to go forward and triumph whether we go forward with it or not. It will be victorious. The question is, Will we be victorious with it? I want that you should feel the need of a deep work of grace in your own hearts. Remember that Jesus has bought you with the sacrifice of His own life. "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.]

That which you need, my brother and sister, is the converting grace of God upon your own hearts. You need the Spirit of Jesus. You both need to learn in the school of Christ meekness and lowliness of heart. You do not feel your need of deep inward piety, and here is where you are being self-deceived. I feel that you are delaying the decisions you ought to make for your own good and for the good of others. God shows no special favoritism to elevate one above another. He requires the whole heart, the entire affection. God expects and enjoins upon every man to do his duty, not to profess a knowledge of Jesus Christ and the truth and have no fruit appear. Small or great, learned or unlearned, rich or poor, it is just the same requirement. Every one is called to act just according to the ability God has given him. He must render his service, or there will be guilt on his conscience and peril to his soul. No one can afford to lose heaven. Remember the words of Christ to all of His disciples, "Ye are the light of the world." [Matthew 5:14.] God depends on those who know the way to show it to others. God has entrusted to men the treasures of His truth. The inward grace will be revealed in the outward action. It is faith and trust and confidence we want in God. It is not

the eloquent speech, the intellectual acquirements that make the influence far-reaching. We need that spirit that will show to others that we have been learning in the school of Christ and that we copy the Pattern given us. We want a heart not lifted up into vanity; and mind not centered on self, but drawn out to bless others. God notices these humble works, and they outweigh every other consideration.

Home piety, sweet, satisfied contentment you both need. No faultfinding, no grumbling, no pettishness, no harshness, no scolding, no severity. Let kindness and love be the rule of your household. Are you truly converted? The truly converted soul is illuminated from on high, and Christ is in that soul a well of water springing up into everlasting life. Whoever refuses to shine dishonors Jesus.

The truth as it is in Jesus does much for the receiver, and not only for him, but for all who are brought within the sphere of his influence. His motives, his words, his actions will be misrepresented and falsified; but he keeps straight on, for he has a hell to lose and a heaven to gain. He is not looking and considering his present convenience, he is not ambitious for display, he does not crave the praise of men, but he keeps straight on, his eye fixed upon Jesus. His hope is in heaven. He will do right because it is right, and because it is such alone that will have an entrance into the kingdom of heaven. He is kind, humble, thoughtful of others' happiness. He will never answer, "Am I my brother's keeper?" [Genesis 4:9.] He loves his neighbor as himself. He is a true, bold soldier of the cross of Christ. He holds forth the Word of life. He gains an influence, and the prejudice against him dies away, and his piety is acknowledged. His Bible principles are respected. His manners are not harsh and dictatorial like the godless. He is reflecting light from heaven upon men. Thus it is with all those who are truly converted. They bear precious fruit, and in so doing walk as Christ walked, talk as He talked, work as He worked, and the truth as it is in Jesus makes its impression in his home, in his neighborhood, and in the church. He is building a character for eternity. While he is working out his own salvation with fear and trembling, he is carrying out before the world the valuable principles of truth, showing what the truth will do for the life and character of the genuine believer. He is unconsciously carrying forward a vast, sublime experiment in the presence of the world which is in its character and influence far-reaching, silently undermining the foundation of false religion and false science. Such a man you must be.

I know your brethren will never say to you what I say, therefore I feel it necessary to speak the words I know no one else will speak to you. I do not want that you or your wife shall meet with so great loss as to lose the heavenly mansions. Heaven is worth everything to us. Eternal life is worth a lifelong, persevering, untiring effort. We are required to put forth an energy and zeal proportionate to the value of the object we are in pursuit of.

I want you and your family to be Christians in every sense of the word and you show in your character charity and the sanctifying power of the truth upon your life. Then your works will stand the test of the judgment. For all our works will be tried by fire. But, my brother, your

works are not of the right character now. Should the fire of the last day kindle upon them as they now are, they would prove unworthy—hay, wood, stubble. Do not think this severe. It is truth, I know what I am writing about. Self has been mixed and mingled with all your doings. Will you come up to the high standard? It will be like learning the first principles of what constitutes a Christian character. Christ said to the apostle Peter, “When thou art converted, strengthen thy brethren.” [Luke 22:32.] This is the very work you must have done for you before you can do this work. You can, if you will, be a strong man in God. You have talents of ability that God has entrusted to your keeping to be sanctified to His service. But if not, all your ability will prove dangerous to others, leading them to walk apart from truth, apart from Christ.

The church in Christiania needs very much done for them. God forbid that you should by precept or example bar the way to this essential work. Will you work with Jesus? Will you be true to the Lord who has bought you? Will you push into the background all matters of minor consideration or of imaginary importance? You want so much to be baptized into a larger faith, a larger charity or love. You want greater reverence for things of eternal importance.

The church in Christiania must become more humble, have more fervent zeal for Christ, be more patient, more kind, more teachable, more Christlike in every respect, for they must by their character exhibit the sanctifying power of grace to the world. It is impossible for me to impress upon your mind too strongly the extent and power of an influence which flows from examples of individual piety and from the exhibition on a larger scale by the church of the sanctifying influence of the truth upon the character. It will be seen that the church who are professedly keeping all of God’s commandments are doers of the Word. Their principles are living, active principles. There is a much greater ingathering yet to be realized in Christiania if the church will come into a right position before God, each seeking to set his own heart and his own house in order. Talk less, and let true inward piety shine forth in good works. The church should find fault with none of its brethren or sisters. This is Satan’s work. But be kind, cultivate love, and gentleness. Pray more, read your Bibles more. Be diligent students in the school of Christ.

March 14, 1886

Basel

I have been holding this letter, hoping to be able to write more; but since my health has improved, I have been so pressed with other writing, it has been impossible. I will not keep you waiting longer, but will send this now, and will write again.

Hoping to hear from you soon, I am

Yours in the work.

Lt 29a, 1886

Brownsberger, Brother

Basel, Switzerland

February 7, 1886

[In the first portion of this letter Ellen White shares with Br. Brownsberger what she wrote to the Hansons (Lt 29, 1886), adding additional encouragement.]

Dear Bro. Brownsberger:

I have not lost my interest in you, but my heart is still burdened on your account. I hoped to have written to you three weeks ago; but through overlabor in Italy and much labor in speaking and writing which came upon me here, I could not endure the burden. Congestion of the brain and congestion of the eyes compelled me to lay aside the pen, and last Wednesday I was taken with a chill lasting two hours. I had a very sick day and have been able to sit up but little since. It seems a very strange thing to have to give up and lie in bed. This morning I came near fainting away, and I am propped up with pillows, and my writing paper before me, trying to pen a few lines to you.

Soon after we returned from Norway, a German who was attending the theological college took his stand upon the Sabbath of the fourth commandment. He had many inducements presented by an uncle and his parents to continue to study and obtain an education. The professor told him he could keep the Sabbath and still continue his studies. They introduced him to ministers who argued with him, but they brought only customs, the practices of men, the testimonies of the Fathers. Like Luther, he told them if the Fathers found their evidence in the Scriptures, he had reasoning powers and he could find the evidence there. They either did or did not obtain their light from the Bible. If they did, he could go to the same Bible; if they did not, then it was only the judgment and doctrines of men and not that which he would want to risk his soul upon. "My soul's salvation is of altogether too great consequence to risk any uncertainty," (he said). As they could not prove that the first day was the Sabbath, he told them his feet must stand on that platform until a plain "thus saith the Lord" should be shown as evidence he was not right.

He had many arguments with them and finally told them he must leave them. The Lord was at work upon the heart of this young man. No one went after him, but he came to solicit conversation with the young men at work in the office, presenting before them everything which appeared to be objectionable.

He told the professor that if this were truth, he had a work to do not only to believe it, but to teach it to others. Well, he has come out free and strong. He did not know what he should do, but in answer to "What will you do now?" after he left school, he said, "I am strong. I will engage in manual labor. I am not afraid of work."

Brother Whitney then suggested he come to the office and work on the German paper. This he has been doing, and he is just the help they needed. This is the Lord's work, and as every soul is precious we feel to greatly rejoice. Others in this theological college are interested and are inquiring in regard to the truth.

Yesterday our hearts were made glad that a businessman employed in the bookbinding establishment in the city came to our meeting and kept his first Sabbath. His help is needed in the office very much. He is a smart, intelligent man, and will have an influence over others. As yet no labor in public effort has been made for the Germans in Basel, but the Lord is at work upon hearts.

We have letters from Italy, not the part I visited, that they had by accident obtained an old, worn-out French Signs and become interested. They found these papers were issued from Basel and they wanted more. Other letters have come from the same people, wishing them to thank Mrs. White for her articles which are of great value to them. Letters came from France. Several have embraced the truth by reading the papers, and they sent several subscriptions for the paper.

Letters came from a young man who wanted the paper sent for a time, and he would try to pay for it. He is an apprentice in a bank and earns no money yet. Another letter comes from him saying he wants the paper continued. His father and mother had opposed his reading it; but now they are interested in it, as well as he, and he desires that it shall not be stopped. He asks if they would take a record book as part pay for the Signs. He does not know how glad they are to let him have the Signs if he cannot pay one cent.

Letters come from Russia and India stating that a number are keeping the Sabbath. The one from Russia was signed by five names, expressing their appreciation of the paper. So the good work is going on. Brother Conradi is now here. He thinks of visiting Russia, as there is a deep interest already awakened there through reading.

My dear Brother Brownsberger, I am deeply interested in the college and in the church at Healdsburg, and I am sure the enemy will seek in every way to hurt you and to discourage you through your wife. Whatever she may do or say, maintain your principles. If you feel that you may safely take her to yourself as your wife, that you can love and cherish her, then do so. I think she will be planning and contriving to this end all the time; but if you feel that she has no genuine work of grace in her heart, then move cautiously and know that Jesus will be your helper.

One thing, do not be drawn away from the college. Be a man. Stand in your God-given manhood, free from every gin and snare of Satan. I have thought much of your case. I have longed to learn that the device of Satan has been broken and that you could again feel that you had a family. As things are, you will be ever harassed, but cling to your work. Please write me just how you feel upon this matter. I will let no one see the letter. I am really

anxious to know what you purpose to do in the future. I hope and pray that the Lord will bless you and strengthen you and give you wisdom, fortitude, and courage. Lie low at the feet of Jesus. Let not the enemy dwarf and cripple your religious experience. I know you are often sore perplexed. I know you want to do the will of God, and I hope and pray that you may understand what the will of God is. Press closer and still closer to the bleeding side of your Redeemer. Walk in all humility of mind. You may do up your work for time and for eternity so that you will not be ashamed to meet your record in the day of final accounts. Please write me when you can. I will be happy to receive a line from you.

Lt 30, 1886

Bourdeau, D. T.

Basel, Switzerland

February 10, 1886

Brother Bourdeau:

I wish I could answer your letters, but I am not able. I have been unable to sit up but a few minutes at a time for five days. Yet I feel anxious to respond in some few words to your letters. Bro. Augustin's letter I will attempt to answer at some future time. I sit bolstered up in bed to say a few words to you.

Bro. Daniel, I have so wished that I could see in your letters a somewhat different spirit. In some things I am pleased, but not altogether. You write that you want the notices published just as you have written them, without a word of change. Then you have to repeat so often, "I am sore on some points." I want to tell you in love, it is your pride that is irritated and sore. When you have less of self and more of Jesus you will find rest in Him. But you think you must carry your own self or you will be crowded and hurt, and yet you continually place yourself where you are hurt. I like not your spirit of talk of your own individual independence, a spirit the Lord has been seeking to separate from you for years, and yet you cling to it with a vise-like grasp. Jesus' words are to you, "Come unto Me all ye that are weary and heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls." [Matthew 11:28, 29.] This lesson of meekness and lowliness you have daily to learn of Christ.

Do you feel it essential to keep lifting up yourself for fear people will not see and appreciate you? You cannot accomplish much in the work and cause of God, even with your many years of experience, unless you are daily learning in the school of Christ. The Lord would make you a channel of light if you will lay your burdens on the Lord and not try to lift yourself up. I am pained when I read sentences in your letters about your independent judgment. After showing as great weakness as you have, after being often under the special, controlling

power of Satan, these words are not appropriate, as though you were infallible, your decisions and judgment without a defect.

My brother, I do not want you should hurt yourself. It is just as easy for you to have a high estimate of your powers as it is for you to breathe. Then the Lord withdraws Himself from you. I write these words with much pain. If your case had not been laid open before me so many times, then I should not write as I do. Keep humble, meek, and lowly. Be willing to be counseled, to be entreated. Do not think you know it all and are competent to direct and plan and execute all yourself, for if ever a man needed a balance wheel, it is yourself. Now I tell you this because I feel it my duty to do so. Unless you get rid of this self-sufficient spirit and become humble, I do not know whatever the Lord will do with you. It is the men who walk in the greatest humility whom God honors. When God sees that it is not safe to let prosperity attend you, He will withhold it from you. It does not matter with the Lord how many years you have been in the truth, but what have you learned in these years that has given you advantage over those who have had less number of years in the truth. It matters not with the Lord how much learning you have, but whether you are willing to learn the lessons which He gives you. It is the character of the experience that determines its value. Has the long experience been such that it has made its possessor a wise man after God's own heart? Has this experience made him less trustful of self and more and more dependent upon God? Has your experience made you weak in self-control? Has it made you impatient of restraint? Has it made you a bold soldier, putting self out of sight? Oh, that God may enlighten your mind, soften and subdue your heart, and make you more like Himself. Oh, that your pen would never trace the words that you must follow your own independent judgment. Come on a level with your brethren, receiving counsel as every one must do. You cannot expect that every thing shall be deferred to your judgment when you have shown so great defects. Will you learn the lessons in the school of Christ that He would have you to learn, to wear His yoke and lift His burdens?

Lt 31, 1886

Bourdeau, Augustin

Basel, Switzerland

February 11, 1886

Bro. Augustin Bourdeau:

Your letter was about what I expected from you. You speak of openings in Italy and halls where you could labor. You have been there all winter, and with but very few exceptions you have nothing to show for your time. Now you could just as well, had you had the burden of the work upon you, had these openings months ago as at this late period. Any other man sent out to Italy as you were would have done something.

I have need to speak plainly to you. You have but little burden for the work. You are content to see little matters about your home and let them absorb your time and whole mind. You do not make the cause of God first. When you went to Italy, you had in mind that you were to settle a house. Now this should have been with you as it has been with me a matter of secondary consideration. Every effort should have been made to do something to get the truth before others.

Your mind has received such a mold that you will see reasons and excuses where your brethren see none and the Lord sees none. These excuses are just what every father could make and then wait for openings and favorable circumstances. How would the work be done if entrusted with such hands as yourself? If all the workers should do as you have done in regard to Italy, the cause would do better without them. If you do no more than you have done, you could be spared from Italy, for your example to the inexperienced workers has already had an influence upon them that is not such as we want the workers to receive. You are not a bold soldier for Jesus. Remember that co-laborers with Christ are to save souls. Our work is aggressive.

The workers for God after the death and resurrection of Christ gave themselves to the Lord. They were doing the will of God. All selfishness was laid aside, and the salvation of souls for whom Christ died was the burden of their message.

You state in your letter to me dated Jan. 10, "I know that Daniel and his family have desired that I should go and help in the work in Genève and Lausanne. But as we talked the matter over we could not see how I could leave the Valleys at present. It seemed to us that I should try for a while to counteract the efforts that have been made against us by M. Grant and Mallon. I know that it would be advisable that Daniel should have some preacher to assist him, and I have felt deeply upon this point. But you and Bro. Whitney can readily see just how things stand here now. We have succeeded to find a hall at Angrogue that we can occupy for three months, and another hall in Lucerne that we can occupy any length of time. Would not have to pay high rent for them. Bro. Geymet feels really bad that I am going away. He thinks it is our best time in this season to get a hearing, and hardly knows what to say to the proprietors of these halls, to whom we have spoken with encouragement about wanting the halls. He says that he dare not undertake to hold meetings in halls."

What earnest, persevering effort did you put forth to obtain these halls at a much earlier date? You lost time in bemoaning your situation. Now my Brother, I have felt much distressed as I have considered in regard to what you have done in real efforts since the Conference at Basel. I might not have felt so keenly over this matter of seeing the time passing, you in the Valleys where labor was so essential, and yet your feeling so restful and unconcerned, and doing so little, had not these slow, sluggish movements been presented before me so distinctly at times in the past, and shown me to be one of the most serious errors of your life.

Had you had the real burden of God's cause you could not have pursued the course you have. Had you had the missionary spirit, you would have opened the way before you. You could not have rested day or night until the way was opened. You would have found halls and gone to work doing something. While I could not recommend your entering the stables, I believe you could have many openings had you felt the burden of the work. But you seemed to rely upon Brother Geymet to do about everything that was done. The very fact of your being in the Valleys and doing nothing, or but little more than many lay members who had no special calling from God would have done, had they been in your place, was against you. The position you occupied in the Valleys was much like the array of Quaker guns to hold a fort. Your very presence there with no burden to push your way was in my judgment far worse than had you not been there at all. Your example was bad for Bro. G. Almost all errands you wished to have done, instead of doing them yourself as you had nothing else to do, you would call upon Bro. G. to attend to. Had you been unable to speak French, then it would have appeared more consistent. Had you had life and zeal and thoroughness in you, you would have been able to have educated Bro. Geymet, and your example would have been a pattern of industry. How can we talk to him with such an example as this before him? You had ample time to do things; but hour after hour was frittered away upon unimportant matters, and next to nothing was done.

You might have opened ways for me to have got into St. Johns, and to have gone to several places, had you done as most ministers would have done. But your taking things so easy was then and has been to me since a great marvel.

Some years ago I was shown your need of energy and zeal, and your need of studying the subjects that you presented to the people. But you were troubled with mental laziness. You let your mind and brain rust from inaction. You did not every day make it a point to progress. You were content to take the production of others' brains and arguments that other men had searched out while you were indolent yourself. These halls that were found, could they not have been found months before? As far as your presence in the Valleys is concerned, you might just as well have not gone there. But when you were sent to the Valleys, it was not for you to do nothing, but to feel the burden and work as a faithful servant of Jesus Christ. What did you do weeks before the Conference at Basel? What have you done since that meeting?

In your letter Jan. 27, you make many explanations, then state "While it is true that I would gladly labor with my might this winter to extend the work in these Valleys in view of our being located here etc., yet reason teaches me that I should help my brother, and I have felt a great drawing to labor in portions of France where there are fields needing workers. The Lord knows that while I am truly a lover of home, I do feel a willingness to sacrifice home comforts and the society of loved ones and labor for the Master."

I am glad to read these words and shall rejoice to see them practiced.

In regard to your boys' coming to Europe, no one asked our advice. From a letter you read to us in this house, I think your daughter Sarah expressed great regret that Arthur could not remain with them. In regard to your training them and caring for them, you must see that if you are doing missionary work, you would not, could not be with your children but a small portion of the time, and you would effectually close the door to your wife's being with you in your labors. You have but a very small experience in the training of children. Your wife had this burden principally upon her. You knew but little by experience of the care-taking and management of them.

You say you will leave out of your account the time from Sept.-Jan., but my brother, this is the smallest part of the matter. The Lord had a right to expect better things of you than this. You were the Lord's hired servant. In your letter dated Jan. 29, from Genève, you state, "I wish to say frankly and freely, that though I did not make a great noise, yet I felt an intense interest in seeing something accomplished in the Valleys, and had it at heart and felt determined to do what I could to push forward the work. I felt deeply because the way had been hedged up so long." Now, I do not think that the way has been hedged up, as it has been thus presented to me, any more than in many places where the truth has been introduced. When the Lord sees that we have it at heart to make a determined effort, He works with our efforts. But when we wait and wait for a favorable opening in every respect to meet our convenience and our plans, the way will be hedged up till time closes.

You may, my brother, have had thoughts and good intentions to do, but however good your intentions you certainly did not do in this case. There was no pushing at all, but a listless, do-nothing waiting. Just look over the time and see how it has been spent. Certainly not in doing the work you were expected to do. You see that as soon as you set to work to find a hall, you succeeded. Could not this have been done months before, had you carried out the intense interest you express that you had for those people in Italy? You say you meant to hold eleven meetings a week, and believed God would have helped you. Would He not have helped you in the months that have passed into eternity with their record of work to be done that was not done?

You say, "If an effort is not made this winter in these villages, we will not be likely to do much in halls before another winter." Will you reckon and see how many months have passed with one excuse after another to keep you from the work? You are grieved with thought of being located in these Valleys and nothing being done. This is what grieves me.

You say, "I ask myself the question, Was it in the order of God that I should move here as I did?" This matter none of us can determine. But there being nothing done I attribute to your manifest neglect of your duty. The Lord did not decree that you should make no effort. The Lord did not ordain that week after week pass away and nothing be accomplished. You were sent to the Valleys to do missionary work; and after engaging in the work to the best of your ability, then the moments aside from your work would be lawfully used in settling your house.

You say, "You cannot blame me if I say that I feel very bad that no more has been accomplished in the Valleys since last Oct." We do not blame you for feeling thus, it is natural and right that you should feel thus. I fear that the books in heaven will show that your talents and time have been misemployed, misdirected, and Satan came in and preoccupied the field while you were busy here and there serving tables.

You remember Jesus in His parable of the tares says that while men slept, Satan sowed the tares among the wheat. You make a statement like this, "Daniel has had many more opportunities than I have to give lessons himself to his wife and children. My wife and boys say they learn much faster when I teach them than when any one else does." Are you not deceiving yourself here? If you had made good use of your time, one extra hour could certainly have been employed in giving instruction to your children when I was with you; but I concluded when you were hunting up a teacher in Italy for them, it was because you had not a sufficiently thorough education in the French to teach them. You say you had not opportunities; please say you had not tact, skill, energy, and ability to seize opportunities within your reach.

You say, "It would be very beneficial for me to spend an hour each day in teaching French and studying German." As far as studying is concerned, you can do this if you closely apply yourself. But you will have to put your powers to task in a much more orderly and determined manner, and make the most of your moments in a greater degree than you have hitherto done since coming to Europe.

What hindered your giving your children lessons every day since you have been in Italy? You could have had your rules and regulations and accomplished much both in teaching your children and studying yourself.

My brother, I have tried to respond to your letter and will not hesitate to say that you need a work done for you that must be done in order to make your work acceptable to God.

Do not, I beg of you, think that I have written this because I do not love and respect you. I do, and this is the reason I speak plainly to you, for no else will; and I dare not withhold from you the things which I know, for your future labors will be affected by the way you view matters. Now I want you to see and sense the situation as it is, and put away your childish petting and sympathizing with yourself, and be a man in every sense of the word. Lean not to your own understanding, but lean on God.

If the way is opened in Italy, I wish to come there and give another trial. But if there is no opening, I do not desire to go there again. I respect you just enough not to allow you to be deceiving yourself to your own ruin. I was never a better friend to you than while writing to you these straight and pointed truths. You must reform. God help you to overcome all the defects in your character and win eternal life.

Kellogg, J. H.

NP

February 17, 1886

Dr. J. H. Kellogg

Dear Brother:

I have received two letters from you and designed to answer them at once, but was not able. For two weeks I have suffered with congestion of the brain and intense pain in the back of the eyeball and through the temples. I flattered myself that this would soon pass away. I made most earnest supplication to the Great Healer several times a day that He would relieve my infirmities and restore my eyesight. For a time I could not exercise my brain in any way. I believed that the Lord heard my prayer and that I should be restored to health. Day and night this was the burden of my petition. The fourth of February I had a severe chill, two hours long. W. C. White and party arrived the fifth, finding me sick in bed. I was not able to sit up but a few minutes at a time for a week, then I began to gain a little strength, walked out a short distance several times, but found myself extremely weary. Wednesday morning I ventured to walk down in the city with W. C. W. and Mary to get our passports. I began to chill soon after leaving the house, but kept up until our business was done, and then called a hack and returned home, took a very hot bath, and went to bed. I had a very severe pain in my head, and my stomach would not take care of food. But I have not lost my faith. I think this is a crisis from which I will come out much better than I have been.

Yesterday for a time I felt homesick and discouraged; but the peace of Christ rested upon me in the night season, and I felt sure that the promises of God would be verified to me. Today has been a season of comparative freedom from pain and exhausting nervousness, and I feel a gratitude to God, for I do believe that He is working in my behalf. The atmosphere of this climate has seemed to penetrate and cause me great chilliness, and then I would begin to plan where I would go to improve my health. I finally made up my mind that I would rest my case in the hands of God. If it is His will that I should remain here, I want to feel that I am in the way of my duty. The enemy would do to the uttermost of his power to discourage me and drive me away from the work.

When I was in Italy, I there met Elder Grant; and he commenced his mean work against me, and against the law worse than me. My mind was stirred day and night in regard to the position the opposers of the truth were taking. The light from heaven flashed upon my mind in wonderful clearness in regard to the subject of redemption in connection with the fall of Satan and the law of God. I believe that the Lord sent me to Italy that I might come in contact with those who were making a raid against the law of God. I knew not what to do on this occasion, only to pray to God with heart and soul, day and night, and I had the most

precious assurance that God would work to vindicate the truth. I have lessons of faith and trust to learn over and over again. I wrote early and late upon this subject so precious to me.

I returned home very much worn to find Edith sick and dying. She sent for me several times to pray with her. It drew upon me in a wonderful degree, and my feebleness has been since her death. I did feel while praying for her, as I used to of old, as though Jesus were in the room and angels were round about us. It seemed as though I could bear her in the arms of my faith to the very feet of Jesus. I have the hope and assurance that she sleeps in Jesus.

I cannot now answer your letters as I would be glad to do because I dare not allow my mind to take on any burden of thought. Just as soon as my head becomes strong enough to think of the questions that you wish answered, I will answer them. I have a request to make to you that you will send me a copy of the letter that Willie handed to you. I had not time to make a copy before Willie left Christiania.

I hope, my brother, that you will not become confused, perplexed, or discouraged. You are in a most responsible position, standing under a load of cares and perplexities and difficulties. I do not cease to pray that God will preserve you. I am glad to hear that you are in better health. I hope and pray that the prospering hand of God will be with the workers in the institution. We need special help from God every moment. I often feel that it would be a great pleasure if I could have from time to time the advantages to be found in the sanitarium. I much desire to see you and your wife and Sister Hall and talk over some important matters.

I am in perplexity to know just what to do. My crippled ankles forbid my walking much. My hip also at times is quite troublesome. I have always been where I could have a team at my command to ride out. I have thought that I would purchase a horse and carriage that I could be out doors more, but a good horse would cost me \$200 and an ordinary carriage \$200 and \$300 for a good one. As I do not expect to stay here longer than this summer and fall, I hardly feel free to invest so much means when money is wanted so much in so many places. It is against me that I cannot have more exercise in the open air. At Healdsburg I have my horses and comfortable carriage and have made it my practice to ride out every day at least two hours. Today our goods came that Willie sent by freight from Liverpool. The boxes of crackers that came from the sanitarium look homelike. They have no crackers here. Some of my friends sent us some dried fruit, which is very precious to us, as we put up no fruit. I had some dried peaches come from my place in Healdsburg, which seemed like a little piece of home.

I have written you this much merely to let you know that your letter was not being neglected for want of an interest in you and your work.

I am obtaining a new experience since my feebleness in writing by dictation. This is the only way that I can communicate with you at present. I have always said that I never could write in this way, but I may have to more or less.

Please tell my friends Brother and Sister Sawyer, Sister Hall, and your good wife that I have not forgotten them and would be more than glad to see them.

Yours with respect.

(By dictation.)

Lt 33, 1886

Bourdeau, A. C.

Basel, Switzerland

February 27, 1886

Brother A. C. Bourdeau:

You should cultivate energy of character, for the example of an energetic man is far-reaching and compels imitation. He seems to have an electric power on other minds. The earnest men are few in our world. Obstacles and barriers will meet every worker for God. But men must have the push in them. The energetic, earnest worker will not allow his way to be hedged up. He will force down the barriers.

You want a steady, uniform, unyielding energy. You must discipline yourself. Make an entire change. Put forth exertions, and overcome all childish feelings. You have pitied yourself too much. You should have a determination that life shall not pass with you in working at trifles. You should determine to accomplish something and do it. You have had good resolutions. You are ever going to do something, but you do not get at it and do it. Much of your doing is in talk rather than action. You would have far better health if you would have more earnest energy and accomplish something in spite of obstacles.

Be not dismayed at difficulties. You magnify seeming difficulties to large proportions and yield to weakness and despondency. A spirit of heroism would put them to flight. There are thorns in every path. All who follow the Lord's leadings have cares, disappointments, crosses, and losses.

The thoughts must be trained. Gird up the loins of the mind, that it shall work in the right direction and after the order of well-formed plans; then every step is one in advance, and no effort or time is lost in following vague ideas and random plans. We must consider the aim and object of life and ever keep worthy purposes in view. Every day the thoughts should be trained and kept to the point as the compass to the pole. Every one should have his aims and purposes and then make every thought and action of that character to accomplish that

which he purposes. The thoughts must be controlled. There must be a fixedness of purpose to carry out that which you shall undertake.

You have lost much time and valuable acquisitions through your neglect to search the Scriptures and to gather ideas of other minds. You should be a diligent student. But you are not to rely upon the ideas of others. Do not through indolence neglect to search the Scriptures. Take the ideas you have found by a careful study; and instead of repeating them in a parrot-like manner, make them your own from the material you have searched out. Frame these arguments yourself. Do not borrow the productions of others' brains and pens and recite them as a lesson, but make the most of the brainpower God has given you; use your talents and not other man's as your own.

No one but yourself can control your thoughts. In the struggle to reach the highest standard, success or failure will depend much upon the character and the manner in which the thoughts are disciplined. If the thoughts are well girded, as God directs they shall be each day, they will be upon those subjects that will help us to greater devotion. If the thoughts are right, then as a result the words will be right; the actions will be of that character to bring gladness and comfort and rest to souls. Every right action in the fear of God brings us nearer to Him. If the thoughts, the dreamings of the mind, are of great purposes in which self figures, there will be revealed in words and actions self-exaltation, a lifting up of self. These thoughts are not such as lead to a close walk with God. Those who move without thoughtful consideration move unwisely. They make fitful efforts, strike out here and there, catch at this and that, but it amounts to nothing. They resemble the vine; its tendrils untrained and left to straggle out in every direction will fasten upon any rubbish within their reach; but before the vine can be of any use, these tendrils must be broken off from the things they have grasped and trained to entwine about those things which will make them graceful and well formed.

Brother Bourdeau, the afternoon sun of life may be brighter and more mellow and fruitful than the morning sun, and may continue to grow larger till it drops behind the western hills. Better, far better to die of hard work in some far-off mission field than to be rusting with inaction. A true minister of Christ ought to be continually improving, and not settling down without improvement and without study. He can and should dig in the Word of God studiously for subjects that will feed the flock of God and instruct the ignorant. He should be full of matter and bring from the treasure house of God's Word things both new and old. His experience should not be ten, twenty years old, but a daily, living experience that he can give to each his portion in due season.

Your sermons should not be dull and lifeless, but all aglow with light, full of instruction. Look forward, not backward. Keep your heart and mind young by continuous exercise. Never be obliged to tug at your memory to relate your past experience. What is that to you today, or to others? You should have a fresh experience. Do not boast of what you have done in the past, but give evidence what you can do by doing something now. Let your works and not

your words praise God. Prove the promises of God, that they who are planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age, to show that the Lord is upright and that there is no unrighteousness in Him.

You need the quickening grace of Christ to energize your movements, that you will not be so slow in all you do. You need to put earnestness into your sermons. You need not be lengthy, but have your subject matter clear and well defined. Do not deliver your discourses with hesitancy as though you did not yourself half believe what you were saying. You must learn to be a minuteman. Overcome slowness, hesitation, and undecided, sluggish movements. You are one of those who needs intellectual discipline. You need training of the mind as well as of the habits and the character. You have been altogether too well content with yourself as you are. Your education is not finished and never will be. Education is the work of a lifetime; and when this life ends, it goes forward into the future life. You have subjects which you present before the people, but they are not half what they should be in strength of argument, in connection of ideas, and in presentation. They lack in force. You have not improved your capabilities; the faculties of the mind have not been cultivated. For this reason the precious fruit does not appear. Because of the want of protracted, determined, painstaking endeavor, there will flow out from you an influence that will be decided upon those who are young in the faith and experimenting as workers in the cause of God.

But if the young worker shows more earnestness than is evidenced by the experienced minister, how can the latter be any help to this man young in the faith and young in experience, and who has need of being educated in every movement, that he shall not receive a wrong mold? Your influence is not what it should be, and what it may be. Your mind needs to be taxed by dwelling upon difficult problems. Diligent, earnest students of the Scriptures will find leisure moments when walking, when riding upon the cars, or when at home with the Bible in hand they read, contemplate, and cultivate the mind to deep and earnest thought which will produce fruit. Vigorous mental efforts, habits of diligence, and prompt action will be established. As for failure, they do not think of this. They will not allow themselves to fail.

You could give an hour each day to your children, to educate them, even if it be in the early morning. You would thus teach them to place a value upon time. You can, when it is thought proper, be diligent in studying German or perfecting yourself more thoroughly in the French language. Efforts made in a determined, unconquerable spirit will succeed.

Many of our laborers might today be intellectual giants had they not been content to meet a low level, but been diligent and let their thoughts and investigations plow deep. Many of our young people are in danger of being superficial, of failing to grow up to the full stature of men and women in Christ Jesus. They consider that they have a sufficient degree of knowledge and understanding of subjects; and if they do not love study, they will not plow deep to obtain all the treasures possible for them to acquire.

Some of our ministers have a runway of discourses which they use without variation year after year—the same illustrations, the same figures, and almost the same words. They have ceased to be students. There is an end to improvement, and they stagger under the load of a few set discourses to prevent mental decrepitude. But by the everlearning student, new light, new ideas, new gems of truth will be found and eagerly grasped. He thinks; the laws of the mind require him to think. The human intellect gains expansion and vigor and acuteness by being taxed. The mind must work, or it will dwindle. It will starve unless it has fresh subjects to think upon. Unless it is made to think hard, it will surely lose its power of thinking.

The perusal of works upon our faith, the reading of arguments from other minds, the restoration of old sermons are not that which will make the mind work. There are powers to be brought in to penetrate beneath the surface. This is compared to digging for the truth as for hid treasures. There must be a continual tax placed upon the mind, a continual progress made. The Bible is the best Book in the world for the intellect. The grand themes that are presented, the dignified simplicity of its manner of handling the mysteries which it reveals, the illumination which it throws into the mind bring strength and vigor to the understanding.

Every student of the Scriptures will come from his discipline of study ennobled. His mind will be more elevated and expanded. He will, while searching the Scriptures with a humble heart, have suggestions and fresh ideas that he can present to other minds. The minister must receive a new endowment of life and power and be indeed a channel of light. There are those in the ministry who have been readers of the Bible, but who think themselves so well versed in the Scriptures that they do not study it, notwithstanding this very Book will be unfolding truth through eternal ages. God wants His delegated servants to be good preachers, and in order to do this they must be diligent students; they must bring out from the treasure house of God things new and old; they must understand the doctrinal subjects and be as well versed in the practical. Studious habits, a firm hold from above, will qualify them for their position as ministers of the gospel of Christ. Mental activity will produce health, and this is better than a sluggish, disorderly, untrained mind. Many become worthless as ministers after advancing in age and cease their labors at the very time when their experience would be of advantage and when they can ill be spared. Had they worked the brain, they would have been fruitful in old age.

The gospel is not properly taught and represented before unbelievers by men who have ceased to be students, who have, as it were, graduated as far as the searching of the Scriptures is concerned, and they bring a reproach upon the truth by the manner in which they handle it. If men obtain the ears of the people, [the] very best quality of preaching is needed, because pleasing fables are presented by eloquent lips. Gray hairs may be crowned with superior wisdom and piety. Remember that that which we achieve here is not left behind; it is taken into the future immortal life. The mind must not be the repository of a

confused medley of ideas, but it must be trained to bring these ideas into order. The mind must be disciplined and richly furnished with the knowledge of imperishable truths.

Brother Bourdeau, you are the man who has ceased to be a Bible student. You are the man who is intellectually lazy. You may now redeem the past in some degree, but never fully. Begin now and harness up the mind for effort and expansion, and say in the strength of Jesus Christ, I will study for eternity. Then you will rise above and overcome the sluggish temperament. You will do all quickly when the heart is enlisted in the work.

Lt 34, 1886

Butler, G. I.

Basel, Switzerland

March 1, 1886

Dear Brother Butler:

Your letters have been received. Your last in reference to the college came this morning. I was not aware that our college was in debt twenty thousand dollars. This must make it a necessity to call for donations. That which led me to write as I did was the great need of business managers—godly, devoted men to take hold of the work and push it in a God-fearing manner.

The evils of centering so many responsibilities in Battle Creek have not been small. The dangers are great. There are unconsecrated elements that only wait for circumstances to put all their influence on the side of wrong. I can never feel exactly safe in regard to B. C. or B. C. College. I cannot at this time state all my reasons.

Whatever may have been the object in placing the tuition of students at so low figures, the fact that the college has been running behind so heavily is sufficient reason for changing the price that this shall not be the showing in the future. The low price is not in its favor even if the college is not so largely patronaged. Those who really want the advantages to be obtained at Battle Creek will make extra exertions to receive these advantages, and a large class who would be induced to come because of the low tuition would be of no benefit to other students or to the church. The larger the number, the more tact, skill, and vigilance [are] required to keep them in order and from becoming demoralized.

Some provision should be made in having a fund raised to loan to the worthy, poor students who desire to give themselves to the missionary work; and in some cases they should even receive donations. Then these youth should have it plainly set before them that they must work their way, as far as possible, and partly defray their own expenses.

The churches in different fields should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary efforts. When they see any in the

church who give promise of making useful workers, but who are not able to educate themselves, they should lift that responsibility and send them to the college to be instructed and developed with the object in view of becoming workers in the cause of God. There is material that needs to be worked up and that would be of good service as laborers for God, but are too poor to obtain the advantages of the College, and all the churches should feel it a privilege to bear the responsibility of defraying their expenses.

The tuition should be placed higher; and if there are some who need help, let them be helped as above stated. When the college was first started, there was a fund placed in the Review and Herald office for the benefit of those who wished to obtain an education, but had not the means. This was used by several students until they could get a good start and earn enough to replace the amount they had drawn, that others might be benefited by it. That which costs little will be appreciated little. That which costs something near its real value will be estimated accordingly.

If there were less students and those of a hopeful character, it would be a blessing to Battle Creek. If there are men as teachers in the college and associated with it who are well balanced, who have a strong moral influence, who know how to deal with minds, and who possess the true missionary spirit, then if the college were crowded so as to necessitate the building of another equally large, it would be the best missionary field in the world. But it is the ability that is greatly needed in the college.

If these superior qualities were found in the men connected with the office at Battle Creek so that they could have a controlling influence over the students, then the outlook would not be so discouraging. Whatever the men employed there may think of their ability, I have reason to say that they will have to be greatly improved before they will fill the bill. They may feel competent to give counsel, but they are in need of counsel from Him who is unerring in wisdom. I know whereof I speak. Great and important interests are in danger of being misshaped and of coming forth defective from their hands. If some felt their ignorance more, and would depend less on self, be less self-sufficient, then they might learn of the great Teacher meekness and lowliness of heart.

I would say, in regard to the college, increase your prices and have a better class of students. But provision should be made to do the very best for those who do come; to secure to them every advantage healthwise and every advantage for intellectual strength and moral power. I do see the need of still another boarding house, and there may be need of another building for the students, but I cannot see how you can do better than to do as you have done in calling for means while that debt is on the college. It ought not to be there; and if there had been the right kind of planning, it would not have been there. I mean if those especially employed in the college were all enterprising men, they would not be narrowed down. Their ideas would be broader. They would constantly be exercising tact and ingenuity and devising means whereby the college should not become burdened with debt.

There are not men of sufficient breadth and depth in your councils or in the office, and this is the reason I wrote as I did. Now I will have nothing more to say in the matter. Go ahead according to your best light. I have confidence that the Lord will look upon us in mercy and will surely help us in every time of need.

If we only had devoted, spiritually minded workers connected with our important institutions, who relied upon God more than upon themselves, then we should certainly look for far greater prosperity than we hitherto have had. But where is a decided want of humble trust, and an entire dependence upon God, then we are sure of nothing. Our great want today is men who are baptized with the Holy Spirit of God. Men who walk with God as did Enoch. Men who are not so narrow in their outlook that they will bind about the work in the place of enlarging it. Men who will not say as did Aldrich, "Religion is religion, business is business." Oh, we need men who can take in the situation. Men who are far-seeing. Men who can study from cause to effect. Well, I will say no more. Do what you can for the college. But I could not say this without saying more, which I have done.

I will give extracts from a letter written to Bro. Haskell Nov. 8, 1880.

"Dear Bro. Haskell:

"The interest of every part of the cause is as dear to me as my life, and every branch of the work is important. I was shown that there is great danger now of making the tract and missionary work so absorbing that it will become intricate through a multiplicity of plans, that it will become perplexing and absorb every other interest. I was shown that there was too much machinery in the tract and missionary work, and in the Sabbath school. There was form and arrangement, but little Christlike simplicity felt and practiced by the workers. We want less machinery and mechanical arrangement and more heart work, more real piety and true godliness. Especially in the missionary workings everywhere there needs to be piety, purity, and wise generalship, and then far greater and much better work would be done with less expenditure of means." [A page possibly missing here. See Lt 2, 1880.]

There is a broad field to be covered, and there is a getting above the simplicity of the work. Now is the time to work and to work in the wise counsel of God. If you connect unconsecrated persons with the mission fields and with the Sabbath schools, our work will take on the formal mold and be without Christ. The workers must study carefully and prayerfully in every part of the field how to work in the simplicity of Christ and in an economical manner, to plan and devise the most successful manner of reaching hearts.

We are in danger of spreading over and starting into enterprises to do more work than we can possibly attend to properly. There is danger of overdoing and of leaving some important parts of the work to be neglected. To undertake a large amount of work and do nothing perfectly would be a bad plan. We are to move forward, but not get so far above the simplicity of the work that it will be impossible to look after the enterprises entered into

without sacrificing our best helpers to keep things in working order. Life and health must be regarded.

While we should be ever ready to follow the opening providence of God, we should lay no larger plans, occupy no more ground in branching out than there is help and means to bind off the work well and keep up and increase the interest already started. While there are larger plans and broader fields constantly opening for the laborers, there must be broader ideas, and broader views in regard to the workers who are to labor to bring souls into the truth.

Our young ministers must be encouraged to take hold of the work with energy, and labor must be given as well as encouragement to these men. They must be trained and disciplined to carry forward the work in simplicity. I am astonished to see how little some of your young ministers are appreciated and how little encouragement they receive. Yet some of them cling to the work and do anything and everything with unselfish interest. These will yet be lost to the cause because they are not receiving proper encouragement.

Narrowness and dishonest dealing must not come into the settlement with the workers high or low. The course pursued towards Eld. Lane while he was laboring in the East was after the eastern fashion, but not after God's plan. The support in sympathy and union of help was withdrawn from him. He felt it keenly, and it nearly ruined him. He never fully recovered from this wound. The course pursued toward Elders Lane and Corliss in the South was not after God's order. The course Eld. L. Whitney pursued in New York in his sharp criticism, and giving them limited wages, was not as God would have it. It was his ways, but not God's ways. There must be more of Christ's ways and less of self. Sharp criticisms should be repressed. Sympathy, compassion, and love should be cultivated in every worker. Unless Jesus comes in and takes possession of the heart; unless self is subdued and Jesus exalted, we shall not prosper as a people. I testify that which I have seen. I beseech of you, my brethren, to labor in God wholly. Do not have too many plans, but strive to have the work carried on healthfully, circumspectly, and with a thoroughness, that it will not ravel out.

There is a subject that I wish to mention to you. It is the matter of royalties on books. W. C. White has received letters since he returned from America from A. R. Henry of a very decided character on this point. W. C. W. has stated the positions taken by your board in Battle Creek. I am sorry that they are not farseeing in judgment. They evidence that they are narrow in their views and comprehension. They will arouse much unpleasantness of feeling in the bookmakers and will not accomplish that which they have undertaken. This movement will create a want of harmony. God will not sanction any such plans as they have in view, because they are not just. Here is where the danger comes in when such men as Russell Hart and Will Sisley are depended upon to make decisions. They cannot be proper judges in this matter. While I respect the men, I do not honor their judgment. Bro. A. R. Henry is not a proper judge in this matter. None of these men take in the situation. They are not writers or bookmakers.

Selfish policy is not heavenborn, but it is earthly. The leading maxim is, "The end justifies the means." And in pursuing the course entered upon, it stops at nothing, but will seek for its own success. This may be traced in every department of business. It is the presiding element in every class of society, and in the grand councils of nations, and presides in the council of every meeting where the spirit of Christ is not the ruling principle. Prudence and caution, tact and skill need to be cultivated by every one who is connected with the office of publication and with those who serve in our college and sanitarium. But the laws of justice and righteousness must not be left [to] one side, and the principle of all prevailing be to make their own branch of the work a success, regardless of other branches of the work. The interest of others should be closely investigated to see that no one's right is invaded.

The policy plan is a snare. While the council may pride themselves in the thought that they are doing a very nice thing, they show a short-sighted wisdom which will cripple their own efforts for success. The structure must be built upon a right foundation in order to stand. When the board of the Publishing Association takes it upon them to urge the matter that all the profits of books shall go to the Publishing Association, they are seeking to control matters which do not come under their jurisdiction. They are taking upon themselves a work which they cannot carry out.

These brainworkers have as much interest in the cause of God as those who compose the board or council, who are willing to be conscience for them. Some of these have had a connection with the work almost from its infancy. God has not placed upon this board the work of being conscience for others. They should not seek so persistently to force men to their terms. The policy plan is not to be classed with discretion, although it is too often mistaken for this. The policy plan is a species of selfishness in whatever cause it is exercised. It will stop at nothing which will make them successful. But discretion uses judgment and is never narrow in its workings. It has large and broad ideas, and the eye of the mind is capable of taking in more than one object. It views things from all sides of the question, while policy has a short range of vision and can see every object near at hand, but fails to discover objects at a distance. It is ever watching for opportunities to obtain advantage which belongs not to them. They would build themselves up by pulling out the foundation from another man's building.

Let it not be necessary for God to send a rebuke to men in responsible positions who should be guardians of the people, and especially of the interests of those who have long served in the cause of God, whose pen and voice have been active in bringing up the work to its present proportions. I wish I could lay these matters before these men in their true light. I have been connected with the work of publishing from its commencement; and since the Publishing Association was formed, light has been given in perplexity and the Lord has oftentimes spoken and laid down principles and rules which must be carried out by all the workers. The grave responsibilities resting upon those in positions of trust were continually kept before us, and we sought the Lord from three to five times a day to give us heavenly

wisdom, that we should sacredly guard the interests of the cause of God and the interests of His chosen people. I have been repeatedly shown that we must sacredly guard the interests of God's cause as well as the interests of His chosen people. I was shown that those who preside over these institutions should ever bear in mind that there is a chief Director which is the God of heaven. There should be strict honesty in their business transactions in every department of the work. While there should be firmness in preserving order, there should be compassion, mercy, and forbearance incorporated into their characters. Justice has a twin sister which is love. These should stand side by side.

It has been repeatedly presented before me that God was observing every transaction in that office. "Thou God seest me" [Genesis 16:13] should be ever in the mind, and there should be with every one who bears responsibilities in the office courtesy and Christian politeness exercised. They should have a sense of the ever-abiding presence of Christ which will prevent the encroachment upon others' rights which is so common in the world's practice, but which is an offense to God. The board of directors should ever act as under the divine eye, and with a continual sense that they are only finite men, and are liable to make mistakes in judgment and in decisions and plans, unless they are closely connected with God. As they are only weak and erring men themselves, they should feel kindness and pity for others who may err. The divine standard must be met. You should take the Lord with you into every one of your councils. If you sense that God is in your assemblies, every transaction will be conscientiously, carefully, and prayerfully considered. Every unprincipled act will be repressed and uprightness characterize the dealings in small as well as great matters. There should be the cultivation of universal kindness with every worker. Seek counsel of God first, for this is necessary in order for you to properly counsel together.

There should be a watchcare lest the busy activities of life, the engrossment of business, should so accumulate as to lead the workers to neglect prayer when they most need the strength prayer would give them, because of business matters which are in danger of crowding godliness out of the soul through overdevotion to business. Here come in all the evils, because they defraud their souls of the strength and heavenly wisdom which are waiting their demand upon them. They need that illumination which God alone can give them, and they are unfitted to transact business unless they shall have this wisdom. There are a few words of formal prayer uttered at the commencement of the meetings, but the heart is not brought into sympathy and harmony with God by earnest, importunate prayer offered with broken hearts and contrite spirits in living faith. If they divorce themselves from the God of wisdom and power, they cannot preserve that high-souled integrity in dealing with their fellow men which God requires. Without divine wisdom, their own spirit and the objectionable traits of their own character will be woven into the decisions they make. And if these men are not in communication with God, Satan will just as surely be one in their council and take advantage of their unconsecrated state in their decisions. There will be acts of injustice because God was not presiding in their councils. The Spirit of Christ must be an abiding, controlling power over the heart and mind. In the world, the god of traffic is

the god of fraud. It must not be thus with those who are dealing with God's cause. The worldly principle and standard is not to be the standard of those who are connected with sacred things.

Some years ago the matter of the publication of books came up, and plans were laid which I cannot now call to mind. It was something like this, that no individual was to be benefited by the publication of their books. I think it was as far back as when J. Aldrich was serving as highest authority in the publishing association. [Line illegible regarding Elder White's suffering from disease] ... and a proposition was then made to us which my husband, without ability to fully consider, assented to, that the publishing association should have the benefits of his books. I was considering the matter and thought like this: I wish the testimonies to go to as many as possible. It was a message from God to His people, and I wished no benefits personally for this work. And thus we stated the matter. But shortly after, I was shown that this was not wisdom to relinquish our rights to manage and control our own writings: that we would know better how to handle the profits of these books than those who had far less experience; that publications were to be multiplied, and the profits that we would receive would enable us to lead out in the advancing work and to build up the interests of the cause and to carry others with us in the work; that there was a principle to be maintained to guard the interests of the true workers—ourselves were not the only ones that this decision would effect; that there was justice to be maintained; that the cause of God would be continually widening; it would take in its embrace the whole world as its field; that the wants of the cause of God would not be determined by one man's mind and one man's obscured vision; that there would be important work done in God's moral vineyard, and no man should feel that the part of the work over which he presides is to be all absorbing and swallow up all other interests.

This settled our minds upon this point, and we have had no reason to change them.

I have been shown that brain workers have a God-given capital. The improvement of their brain belongs to God, not to man. If the worker gives the time to his employer for which he receives his pay, then he has no further claim upon him. If by diligent and close economy of moments he prepares matter for publication, it is his to do with in the fear of God as he thinks he can serve the cause best. If he gives up all except a small royalty, he should not be urged to do more; he has done a good work for the one who handles the books; but if the publishers want the whole, and cannot see how they are exceeding their rights in this urgency, it would be the worst thing that could be done, for the author to accommodate this grasping, avaricious spirit, even with the plea that it is for the cause of God. These authors are responsible for the means which they receive and how they use them. There will be many calls for means. I was shown that there would be many interests to build up, that my husband and myself would be called upon to invest in meetinghouses that would have to be erected that would never come into existence unless some one could feel and know the needs of the cause and lead out in investments of means themselves.

I was shown that mission fields would have to be entered which would require means. And those to whom God has entrusted talents are to trade upon these talents according to their ability, for they are to act their part in carrying forward these interests. I was shown that we would not be working for the best and most successful interests of the cause of God to have our income barely enough to sustain life, for we would see many ways and opportunities to help the cause, because of our experience, which others would not discern. God had in His wise providence given the ability to write, and He designed means should come into our hands to be used wisely. We were not to be restricted by compromise, but use the means that we should obtain as God's stewards to invest in His cause when and where the Spirit of God should indicate. It was not our duty to shift our stewardship upon any man or men. God Himself had given us the ability to write, and God called upon us to use this entrusted talent for the advancement of His cause.

I was shown that there were poor men whose only means to obtain a livelihood was by the use of their brainwork. The position we would at that time take would surely affect others as well as ourselves. There were men who had not grown up with our institutions and been benefited with the instructions that God had given from time to time, businessmen who would not incorporate in their business management religion and the Spirit of Christ; they would separate religion in a large degree from their business; therefore even the publishing association should not be made an all-controlling power. Individual talent and individual right must be respected. Should rules then be established, arrangements entered into to invest the benefits of personal talent in the publishing association, other important interests would be crippled; men would have a controlling power in connection with the publishing association who would not at times have compassion and make a difference, ever guarding the interests of those in poverty and in distress. There would be one iron rule to bear upon all after the worldly policy rather than the Spirit of Christ. Principles established would mean more to others than to us; we must therefore guard every decision.

I was shown that we should not, my husband and myself, be dependent upon others, for there would be men connected with our institutions who have been educated and trained as businessmen of the world who would make us feel our dependence if they had a chance; for all men are not in character as God would have them—tender, compassionate, and Christlike. He would have us guard the means entrusted to us to use in different branches of His work; we should have to lead out in different enterprises by investing means, and by this act stimulate others. We should not make donations largely to any one institution; for our message was a world-wide message, and there would be necessities continually arising that would demand means. To every man He has given his work, talents of means and of influence, and those who have the cause of God at heart will understand the voice of God telling them what to do. They will have the burden to push the work where it needs pushing, while some engaged in some other branch of the work will see only the interest of that branch. Other branches of the work would be left to suffer because of the want of far-seeing judgment.

I have several times been shown that there has been a close, ungenerous spirit exercised toward Bro. Bell from the very first of his labors in Battle Creek. It makes me sad to state the reasons: because he came to them in poverty, and a stranger; because he was a poor man, he has been placed in unpleasant positions and made to feel his poverty; because that men connected with our institutions have thought that they could bring him to their terms, he has had a very unpleasant time. There are unpleasant chapters in his experience that would not have passed into history, if his brethren had been kind and dealt with him after the manner of Christ. The record in heaven has been of that character that some will not be proud to meet in the day of final settlement of all accounts. The Lord's cause should always be free from the slightest injustice. Any work connected with God's cause should be free from the slightest act of littleness or oppression.

There were some men and women who invested means in the publishing association as a donation. Afterward these individuals through misfortunes were brought to actual distress and want. When my husband was stricken down by disease, they came to the ones who occupied his place and begged that some of the means which they had invested in good faith should be returned to them again as they had no means at their command. The matter was treated on the policy plan: business is business, religion is religion. They reasoned that nothing donated to the cause should any portion of it be returned to the donor under any circumstances; and they took no means whatever to relieve the situation of those in distress. When my husband returned to his position in the office, these persons laid the matter before him. Some of the means received from widows my husband had objected to when they freely offered it and made statements upon the books that they should have their means back when they needed it. But notwithstanding this, their cases were past by with indifference. Every such matter treated in this way is after the worldly policy, but not in accordance with the character of Christ. The cause of God can best be served in ever considering in tenderness the cases of suffering humanity.

In the cause of God, Christ's spirit and manner of working is to be carried out in every particular. The laws of mercy and justice will be a ruling principle in every department where Christ abides. Men in connection with the work of God, in order to be qualified for their position of trust, must be Christlike in all their dealings with one another. These Bible principles we have labored to have maintained from the very first in our publishing association. We have had to fight these battles over and over with men connected with the publishing association. This is God's institution. We prize this instrumentality too highly to allow one blot or stain to rest upon it if we can do or say anything to prevent it.

The policy which worldly businessmen adopt is not to be chosen and carried out by men connected with our institutions. I think it was in 1881 that the precious light was given me upon the scenes of the judgment. Then the books registering the deeds and actions of men revealed [that] the dealings of men professing godliness in our institutions were after the worldling standard, but not in strict accordance with God's great standard of righteousness.

That which bears some close relation to the question in dealing with others, especially those connected with the work of God, was opened to me quite fully. I had a message for Dr. Kellogg and Henry Kellogg, reproving their spirit and manner of dealing with one another. Neither of them was meeting the standard of God's law. The Spirit of Christ did not enter in and control their business arrangements. Their dealing was too much after the sharp policy plan, but not according to God's rule of right and justice. Each was suspicious and jealous that the other was trying to be advantaged at his disadvantage. Their attitude toward each other was not as should exist between Christians.

I saw that there should be no close, sharp dealing with these brethren who were representative men of two important institutions of a different character, but branches of the same work, that both of these men should ever maintain a noble, generous, Christlike spirit in their deal with one another. The spirit of avarice and grasping should have no place in their dealings. God's cause could not be advanced with any action on their part contrary to the spirit and character of Christ. Both of these men should show an unselfish interest, and should seek to advance the interest of the other, for the cause of God and truth can afford to be fair. Any sharp dealing in a single instance would be an offense to God. That which they sowed in their deal to one another they would reap again. A selfish manner of dealing would provoke the same in his brother. Liberality and true courtesy, manifesting the Christian gentlemen in all words and in all business arrangements, would be reflected upon them again in the same kind. But I was shown that a spirit was coming into the councils and board meetings that was after the order of the worldly policy, but not in accordance with God's great rule of righteousness. Anything of this order is as distinct from the spirit of Christ as light is distinct [from darkness].

There is a critical spirit brought in and personal feelings molding to a greater or less degree decisions that are being made. There is a hard and unsympathetic spirit that is bearing control which is ruling out the spirit of kindness, of compassion, and of love. Those who compose our councils need daily to sit at the feet of Christ and learn in His school to be meek and lowly of heart. They are not prepared to deal justly, and love mercy, and to have the true courtesy which characterized the life of Christ, unless they see the necessity of yoking up with Christ and lifting all the burdens of Christ. The love of Christ must be incorporated into the branches of the several departments of work in the office in order to do justice not only to the work, but to the worker.

Your councils and your board meetings in 1886 need all this instruction just as much and more so than in 1881. Let such men as Russel Hart receive a mold of character and discipline in Christ's school, learning meekness and lowliness of heart of Jesus; then he will be less self-sufficient, less self-confident of his own ability, will not have so high an opinion of himself, and will be regarded by those connected with the office as a Christian brother walking humbly with God, trying to serve in any capacity where he can do the most good without exalting himself at all. This is a lesson he never yet has learned. Therefore he has a

new character to form, a new experience to gain in order to give him a fitness to come close to the hearts of his brethren and to deal with minds who are acting a part in the work. He will have to guard himself closely or he will be dictatorial and officious, ready to speak and to give orders and have oversight of things that he is entirely ignorant of, and will disgust the workers in the office. If he takes hold in an humble way, trying to learn in every thing as much as he can, taking the position of a learner rather than a director, then he will make to himself friends and will have influence in the office. Unless he can, by a right manifestation of humbleness and universal kindness, take the position as one of his working brethren, not above them, not esteeming himself more highly than he ought, he cannot bind their hearts to his own, and he will utterly fail in the position that he is expected to fill. He should be swift to hear and slow to speak. He has nearly everything to learn before he can be an instructor to others.

Every one that serves in the board meetings needs to seek most earnestly the wisdom from above. The influence of the Spirit of Christ upon their hearts will then place a right mold upon the work. The transforming grace of Christ should transform every board meeting. It will be able to quell tumultuous actions and charm away the unhallowed effects of business, worldly policy which makes them sharp, critical men, ready to accuse and make them overbearing. There will have to be most earnest reformation in the characters of men who are now connected with our important institutions. There is most valuable talent in some respects which these men possess, while in other respects they must bring into their character a different mold after the divine character of Christ. Every one of them must remember they have not yet attained, that the work of character building is not yet finished. If they will improve every ray of light that God has given, and walk in this light, then they will be learning lessons from Christ. They will compare their lives with Christ's life and character, they will discern where they have failed to meet the requirements of God's holy law, and will seek to make themselves perfect in their sphere even as God in heaven is perfect in His sphere.

In these hours of probation they are to seek for perfection of character. They must learn daily of Christ. They are connected with the work of God not because they are perfect, unerring men without defects of character, but notwithstanding their defects, God expects them while connected with His work to be constantly learning and studying how to copy the pattern.

Jesus connected John, Peter, and Judas with Him in His work, making them co-laborers with Him, but at the same time they were to be constantly learning lessons of Christ. They were to gather from His divine teaching instructions which were to correct their wrong ideas and incorrect views of what constituted Christian character. John and Peter were not perfect men, but they improved every opportunity to learn. Peter did not learn the lesson to distrust himself, to be jealous of himself, until he was overcome by the temptations of the devil and denied his Lord. Judas had the same opportunity that these disciples had to learn

the valuable lessons from the teachings of Christ, but he was a hearer only and not a doer. The result was seen in his betrayal of his Lord. God has connected men with His instrumentalities, and He wants them to be learners. They are not to feel that there is no improvement for them to make because they stand in responsible positions. If they are to be representative men, to be guardians of the most sacred work ever committed to mortals, they must take the position as learners. They must not feel self-sufficient or self-important, but ever feel that they are treading on holy ground, that angels of God are ready to minister unto them, and they must be in reception of light and heavenly influences daily, or they are no more fit for the work than unbelievers. A transformation will be wrought in the characters of these men which will repress unfavorable traits of character and develop the Christlike, bringing them up to the highest standard of Christian perfection. Judas failed to be benefited because he did not see the importance of being molded in character after Christ's example.

These men today, if they had realized the importance of their position, would have been far in advance, far more qualified to fill the positions of trust.

The Lord guards every man's interest. The interest of the poor man He would have sacredly guarded. He was always the poor man's friend. There is the most wonderful dearth of Christlike love in the hearts of nearly all who are handling sacred things. I want to echo from one part of the earth to the other the love of Christ. The love of Christ should be cultivated and well up in the soul of the Christian like streams in the desert refreshing and bringing gladness, peace, and joy into their own life and the life of others. No one liveth to himself. If there is shown the least oppression of the poor or unjust dealing with them in small or great things, God will hold the actor accountable. The very first work with my brethren is to secure the blessing of God in your own hearts. Here the work begins. Then bring this blessing in your own homes; put away your criticisms, overcome your exacting spirit, let the atmosphere of cheerfulness and kindness pervade your homes. The atmosphere of your homes will be carried with you in the office. Heavenly peace should be the atmosphere surrounding your own souls. Wherever the love of Jesus reigns, there is pitying tenderness and thoughtfulness of others. Here is the most precious work that my brethren can engage in. It is the work of fitting up the character to be Christlike, that they may enter into the mansions which Christ has gone to fit up for them. I cannot be a partaker in any way to injustice in dealing with any one of God's children.

Do not seek to make terms either with Eld. Smith or Prof. Bell or any other brainworker which is not just and fair. Do not urge these men to drive them to accept the terms of those who do not know what it is to make books. In this matter these men have a conscience and are accountable to God for their entrusted capital of talent and what use they make of its improvement. They want the privilege of investing the means which they will acquire by hard labor when and where the Spirit of God shall indicate. My brethren must remember that the cause of God covers more than the publishing house at Battle Creek and the

institutions there established. No one knows better than U. Smith how that publishing association came into existence. He has been connected with the publishing work from its earliest years, when it was oppressed by poverty; when the diet upon our tables was hardly sufficient to sustain the wants of nature because self-denial had to be carried into our practical life in eating and in dressing and in the receiving of wages, in order that the paper might live. This was positively necessary then. Those who obtain this experience would be ready under similar circumstances to do the same again, for they know how it is done. It does not come with a good grace for those to come in who have had no experience to take the work and cause when it is prosperous, who have had naught to do in bringing it up in this condition and to press and urge and force the early workers to submit to their terms which these men can see justice in. U. Smith loves the cause of God. He loves the truth, and he will invest his means in advancing the cause of truth where he sees there is a necessity. But leave this burden upon the men whom God has intrusted with talents of influence and of means. They are responsible to God for this. The publishing association or its chief workers are not to assume their stewardship.

If these men on the board should be able to bring these workers to their terms, would these writers feel that they had been dealt justly by? Would there not be open a door of temptation before them which would break up the sympathy and harmony of action between these men? The plan that these men would carry out to grasp all the profits for the publishing association would be the worst plan for them that they could imagine. There would a train of evils grow out of this arrangement that would be disastrous to the publishing association. Encouragement would be given to a spirit of intolerance that is coming in to preside in your council rooms—a narrow, conceited spirit which God cannot approve, but which Satan enjoys and longs to have take possession of the men who are connected with the sacred work of God. The Bible precepts must be carried into the every day life. It must be a lamp to your path. There can be no greater deception than for man to think that he can find a better guide in difficulty than the Word of God. It is the worst kind of folly to leave the Lord out of your councils and put confidence in the wisdom of men. You are in your positions of trust in a special sense to be the light of the world. You should feel an intensity of desire to place yourselves in connection with the God of wisdom, light, and knowledge, that you may be channels of light. Important interests are to be considered that relate to the advancement and prosperity of the cause of present truth. How then can you be competent to come to right decisions, to make wise plans, and to give counsels, unless you are thus connected with the source of all wisdom and righteousness? Your councils have been considered in altogether too cheap a light. Common talk, common remarks, comment made upon others' doings have come in for a place in these important meetings. You should consider that the eternal God is a witness in all your councils. The all-seeing eye of Jehovah measures every one of your decisions, and they are compared with His holy law, His great moral standard of righteousness. Men in the position of counselors should be men of prayer, men of faith, unselfish men, men that will not dare to rely on their own human

wisdom, but who will pray earnestly for light and intelligence as to the best manner of conducting their business.

Joshua, the commander of Israel, searched diligently the books written by Moses, in which he had faithfully chronicled the directions given of God in His requirements, in His reproofs, in His restrictions, lest he might move unadvisedly. He was afraid to trust his own impulses and his own wisdom. Everything that came from Christ, who was enshrouded by the pillar of cloud by day and the pillar of fire by night, was to him a matter of sufficient importance to be sacredly cherished. He meditated upon the words which had been spoken to [God's] servant Moses day and night. He wanted to know God's will. He wanted to do it.

He was commanded of God to study all the directions which he had been given, to meditate upon them: "For then shalt thou make thy way prosperous, and thou shalt have success." [Joshua 1:8.] This was the secret of Joshua's victory, that amid his accumulated cares and responsibilities, he dared not trust to his own finite wisdom, but he made God his counselor and guide.

The Pharisees and the scribes and elders in Christ's day manifested an avaricious spirit. This brought them under the control of Satan, and was the main cause of their hatred to Christ, because His teachings and His example rebuked everything of this character. If this spirit should be cherished in our institutions under any policy, God cannot abide there. There should not be a grasping spirit toward their brethren, for this is not heaven-born but from beneath. Any injustice done to one of God's children is registered in the books as done unto Christ, as done unto His saints. That success which is gained in taking advantage of another in sharp-dealing will prove to be loss in the end. And that which appears to be failure through the practice of principles that represent the life of Christ is divine success.

The men in connection with the work of God have not yet the crown of immortal glory upon their brow. They are yet engaged in the earthly battles; the work of character building is still going on. They are on probation, being tried and tested by God's great standard of righteousness, and it is their business to show themselves men, true men, loving righteousness and hating every evil practice which makes our world today as was the old world before the flood. They must be men willing to venture something in order to carry out the precious principles laid down in the Word of God. They should make determined efforts to be representative men after God's pattern and rejoice in success only as it flows from obedience to duty and truth. They need not strive to show their wisdom, for the confession of their weakness and a sense of their inefficiency throw them upon the strength of Jesus Christ. They that are whole need not a physician. The greatest loss which they need to deplore is the want of elements woven into their character through life practice of earnestness to do right at whatever cost to themselves. The loss of humility, the loss of faith and sterling integrity should cause them intense sorrow.

If the soul is filled with earthly things, then there is no room for the heavenly intelligence. The affections have not been kept in close communion with God. There is an earthliness in every project that is devised. The communication must be opened. Clear the channel in some way. Man that is to plan and devise for the interests of God's cause must see that his connection with heaven is not cut off. This must be established before he should dare to come into the room for counsel; unless this is the case, Satan will come in with him and manipulate his thoughts and his plans to suit his own satanic majesty. The heavenly atmosphere must surround you in order that your works and plans may be in harmony with heaven. Oh, how important that these representative men keep themselves in the love of God that they may be quick to discern the signals from heaven and ready to respond to them.

March 2

I could not complete this last night in time to mail it; my head became too weary. I wish to say, my brother, that Michigan has been shown me as bound about with extreme caution and with a determination to save means to the conference. Both caution and economy are essential in our work; but unless the mind is broad and can take in the real wants, these elements will be a block before the wheel of progress.

There is talent in Michigan, but it needs to be educated and disciplined. There are those who have some experience who should, with every effort they make in dying churches as well as in new places, select young men or men of mature age to assist in the work. Thus they will be obtaining knowledge by interesting themselves in personal effort, and scores of helpers will be fitting for usefulness as Bible readers, as canvassers, and as visitors in the families. But this kind of work is not being done because there is so great fear that some of the conference money will be used.

There should always be two and two of our brethren to go out together and then as many more as they can rally to engage in the work of visiting and seeking to interest families, making personal efforts. But those who would do something are not encouraged. If mistakes are made, they are not with tender compassion corrected, but they are disheartened. Michigan is one of the best fields in the world, but it wants men of far-seeing judgment who will push the work.

God would have those in responsible positions show tact, skill, and wise generalship in seeing talent, in seizing it, and of putting it to use. God will not work a miracle to advance the truth. He has material in men and women, and He wants the generals in His army to have intelligence to bring it out and put it to use, not be constantly studying how to bind about the work so that it shall not branch out and make a demand for means. Set men to work under those who have some knowledge of the work, who can educate them. Thrust the workers out into the harvest field. All they want is encouragement.

Eld. Fargo's mind must grow with the work, or he must be replaced by someone who will take a more extensive view of what is needed to be done to warn the world. Do something, do it now. Let the pull-back principle go and the go-forward principle come in. The angel with the third message flies swiftly.

E. G. White.

P.S. I have spoken to you the truth because I dared not to withhold it. My words are not for the purpose of discouraging, but of opening before you the fact that although you may have good business qualities and business tact, yet something higher than this is necessary in the work in which you are engaged. You can become men valuable as gold, and this is why I have written as I have. Your characters must bear the character of Christ.

E.G.W.

I have received a good letter from Dr. Kellogg. He says he has had a talk with Dr. Maxson and finds him very much changed for the better. [I thought] perhaps the Dr. has changed somewhat, and this brought them where they could work together. I was more pleased than I can express at the reception of this letter.

Brother Whitney and W. C. White have been absent the two last Sabbaths, one week ago at Neuchâtel and last Sabbath at Lausanne. There was much that needed to be looked into. It is the hardest matter to tell what to [do] in the Bourdeau cases. Daniel is in a perfect distress and agony at the thought that any one shall have a word to say in regard to his plans, while he wants to have everything to say about everybody else's work, and on the French paper in regard to their work. He takes upon himself too much responsibility. He was about to send two men into France to work, so Eld. Whitney and W. C. W. have gone down to Lausanne.

His efforts at Geneva proved about fruitless. A. C. Bourdeau joined him, but he has done so little in studying and in laboring that he is rusty. Neither of these men can see his mistakes. I pray that the Lord will help them and imbue them with His Spirit.

Brother Coggeshall and Jenny have just gone to the civil authorities to be married. I have not seen much of her for I have been sick for some weeks. I am better now, but I fear I will have to resort to crutches because of my lame ankles. The one I injured in Battle Creek I dare not bear my weight on.

I have written two articles on our Sabbath schools and sent one to Edson and the other [to] U. Smith.

Lt 34a, 1886

Butler, G. I.

Basel, Switzerland

March 1, 1886

Dear Brother:

Your letters have been received. Your last in reference to the college came this morning. I was not aware that our college was in debt twenty thousand dollars. This must make it a necessity to call for donations.

The evils of centering so many responsibilities in Battle Creek have not been small. The dangers are great. There are unconsecrated elements that only wait for circumstances to put all their influences on the side of wrong. I can never feel exactly safe in regard to Battle Creek or Battle Creek College. I cannot at this time state all my reasons. That which led me to write as I did was the great need of business managers—godly, devoted men to take hold of the work and push it in a God-fearing manner.

Whatever may have been the object in placing the tuition of students at so low figures, the fact that the college has been running behind so heavily is sufficient reason for changing the price, that this shall not be the showing in the future. The low price is not in its favor, even if the college is not so largely patronized. Those who really want the advantages to be obtained at Battle Creek will make extra exertions to receive these advantages, and a large class who would be induced to come because of the low tuition would be of no benefit to other students or to the church. The larger the number, the more tact, skill, and vigilance required to keep them in order and from becoming demoralized.

Some provision should be raised to have a fund raised to loan the worthy poor students who desire to give themselves to the missionary work; and in some cases they should even receive donations. Then these youth should have it plainly set before them that they must work their way as far as possible and partly defray their expenses.

The churches in different localities should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary efforts. When they see any in the church who give promise of making useful workers, but who are not able to educate themselves, they should lift that responsibility and send them to the college to be instructed and developed with the object in view of becoming workers in the cause of God. There is material that needs to be worked up that would be of good service in the Lord's vineyard; but they are too poor to obtain the advantages of the college. The churches should feel it a privilege to take the responsibility of defraying their expenses.

The tuition should be placed higher; and if there are some who need help, let them be helped as above stated. When the college was first started, there was a fund placed in the Review and Herald office for the benefit of those who wished to obtain an education, but had not the means. This was used by several students until they could get a good start and earn enough to replace what they had drawn so that others could be benefited by it. That

which costs little will be appreciated little, but that which costs something near its real value will be estimated accordingly.

If there were fewer students, and they were of a hopeful character, it would be a blessing to Battle Creek. If there are men as teachers in the college, and associated with it who are well balanced, and have a strong moral influence, who know how to deal with minds, and possess the true missionary spirit; then if the college were crowded so as to necessitate the building of another equally as large, that would be the best missionary field in the world. It is this ability that is greatly needed in the college.

If these superior qualities were found in the men connected with the office at Battle Creek, the outlook would be more encouraging. Great and important interests are in danger of being misshaped and of coming forth defective from their hands. If some felt their ignorance more and would depend less on self, be less self-sufficient, they might learn of the great Teacher meekness and lowliness of heart.

In regard to the college, I would say, Increase the cost of tuition, and you will have a better class of students. But provision should be made to do the very best for those who come; to secure for them every healthful, intellectual, and moral advantage. I see the need of still another boarding house, and there may be need of another building for the students. I cannot see how you can do better than you have in calling for means while this debt is against the college. It ought not to be there; and if there had been the right kind of planning, it would not exist: that is, if those especially employed in the college were all enterprising men of broader ideas. They would constantly be exercising ingenuity and tact and devising means whereby the college should not become burdened with debt.

If we only had devoted, spiritually minded workers connected with our important institutions, who relied upon God more than upon themselves, we might certainly look for far greater prosperity than we have had hitherto. But where there is a decided want of humble trust, and of an entire dependence upon God, we are sure of nothing. Our great need today is men who are baptized with the Holy Spirit of God; men who walk with God as did Enoch; men who are not so narrow in their outlook that they will bind about the work in place of enlarging it; men who will not say "business is business, religion is religion." We need men who can take in the situation; men who are far-seeing; men who can reason from cause to effect.

I will here give some extracts from a letter written Nov. 8, 1880:

"The interest of every part of the cause is as dear to me as my life. Every branch of the work is important. I was shown that there is great danger now of making the Tract and Missionary work so absorbing that it will become intricate through a multiplicity of plans; that it will become perplexing and absorb every other interest. It was also brought before me that there was too much machinery in the Tract and Missionary and in the Sabbath school work.

There was form and arrangement, but little of Christlike simplicity felt or practiced by the workers. We want less machinery and mechanical arrangement and more heart work; more real piety and true holiness, especially in the missionary work everywhere. There needs to be piety, purity, and wise generalship, and then far greater and much better work would be done with less expenditure of means.”

There is a broad field to be covered, and a getting above the simplicity of the work. Now is the time to work, and to work in the wise counsel of God. If you connect unconsecrated persons with the mission fields and with the Sabbath schools, our work will take on a formal mold and be without Christ. The workers must study carefully, prayerfully in every part of the field how to work with the simplicity of Christ, and in an economical manner, to plan and devise the most successful manner of reaching hearts.

We are in danger of spreading over more territory and starting more enterprises than we can possibly attend to properly, <and they will become a wearing burden in absorbing means.> There is danger <to be guarded against> of overdoing some branches of the work and leaving some important parts of <the Lord’s vineyard> to be neglected. To undertake <and plan> a large amount of work and do nothing perfectly would be a bad plan. We are to move forward, but <only in the counsel of God.> [We] must not get so far above the simplicity of the work <we lose our spiritual perception> and it will be impossible to look after the <many accumulated lines of work and> enterprises entered into without sacrificing our best helpers to keep things in order. Life and health must be regarded.

While we should ever be ready to follow the opening providence of God, we should lay no larger plans <in places where our work is represented,> nor occupy more ground than there is help and means to bind off the work well. <Surface plowing means a limited, scattered harvest.> Keep up and increase the interest already started, <until the cloud moves, then follow it.>. While there are broader plans and fields constantly opening for the laborers, our ideas and views must broaden in regard to the workers who are to labor <in new fields in the Lord's vineyard> to bring souls into the truth. Our young ministers must be encouraged to take hold of the work with energy and labor in educating. Encouragement must be given to these men. They must be trained and disciplined to carry forward the work in simplicity. I am astonished to see how little some of our young ministers are appreciated and how little encouragement they receive. Yet some of them cling to the work and do anything and everything with unselfish interest, but some will yet be lost to the cause because they are not receiving proper encouragement.

Narrowness or dishonest dealing must not come into the settlement with the workers, high or low. The course pursued toward Eld. Lane while he was laboring in the East was after the eastern fashion, but not after God’s plan. The support, sympathy, and union of the brethren were withheld from him. He felt this keenly, and it nearly ruined him, never fully recovering from the wound. The course pursued toward Elders Lane and Corliss in the South was not after God’s order.

There must be more of Christ's ways and less of self. Sharp criticisms should be repressed. Sympathy, compassion, and love should be cultivated in every worker. Unless Jesus comes in and takes possession of the heart; unless self is subdued and Jesus exalted, we shall not prosper as a people. I testify that which I have seen. I beseech of you, brethren, to labor wholly in God. Do not have too many plans, but strive to have the work carried on healthfully, circumspectly, and with such thoroughness that it will not ravel out.

There is another subject which I wish to mention to you. It is the matter of royalties on books. W. C. White has received letters since he returned from America from A. R. Henry of a very decided character on this point. W. C. W. has stated the positions taken by your board in Battle Creek. I am sorry that they are not far-seeing in judgment. They evidence that they are narrow in their views and comprehension. They will arouse much unpleasantness of feeling in the bookmakers and will not accomplish that which they have undertaken. This movement will create a want of harmony. God will not sanction any such means as they have in view, because they are not just. Here is the danger in depending on unsanctified men to make decisions.

Selfish policy is not heaven-born, but earthly. The leading maxim is, "the end justifies the means." And in pursuing the course entered upon it stops at nothing, but seeks its own success. This may be traced in every department of business; it is the prevailing element in every class of society, in the grand councils of nations, and in every meeting where the spirit of Christ is not the ruling principle. Prudence and caution, tact and skill, need to be cultivated by every one who is connected with our institutions. But the laws of justice and righteousness must not be left to one side, nor the all-prevailing principle be to make their own branch of the work a success regardless of other branches. The interests of others should be investigated to see that no one's right is invaded.

The policy plan is a snare. While the council may pride themselves in the thought that they are doing a very nice thing, they show a short-sighted wisdom which will cripple their own efforts for success. The structure must be built upon a right foundation in order to stand. When the board of the Publishing Association takes it upon themselves to urge that all the profits from books shall go to the Publishing Association, they are seeking to control matters which do not come under their jurisdiction. They are taking upon themselves a work which they cannot carry out.

These brainworkers have as much interest in the cause of God as those who compose the board, which is willing to be conscience for them. Some of these have had a connection with the work almost from its infancy. God has not placed upon this board the work of being conscience for others. They should not seek so persistently to force men to their terms. The policy plan is not to be classed with discretion; although it is too often mistaken for this. It is a species of selfishness in whatever cause it is exercised and stops at nothing which promises success; but discretion uses judgment and is never narrow in its workings, has broad ideas, and the eye of the mind is capable of taking in more than one object and views

questions from all sides. While policy has a short range of vision, seeing every object near at hand, but failing to discover those at a distance, it is ever watching to obtain advantages which do not belong to it and would build itself up by pulling out the foundation from another's building.

Let it not be necessary for God to send a rebuke to men in responsible positions, who should be guardians of the people, especially of the interests of those who have long served in the cause of God; whose pen and voice have been active in bringing up the work to its present proportions. I wish I could lay these matters before these men in their true light. Ever since the Publishing Association was formed, light has been given in cases of perplexity. The Lord has often spoken, laying down principles and rules which must be carried out by all the workers. The grave responsibilities resting upon those in positions of trust have been continually kept before us, and we have sought the Lord from three to five times a day to give us heavenly wisdom, that we might sacredly guard the interests of the cause and of His chosen people. I have been repeatedly shown that we must do this. It was shown me that those who preside over these institutions should ever bear in mind that there is a Chief Director, even the God of heaven. There should be strict honesty in the business transactions in every department of the work. While there should be firmness in preserving order, there should also be compassion, mercy, and forbearance incorporated into the character. Justice has a twin sister—love, and they should stand side by side.

It has been repeatedly presented before me that God is observing every transaction in that office. "Thou God seest me" [Genesis 16:13], should be ever in mind; courtesy and Christian politeness should be exercised by every one who bears responsibilities in the office. They should have a sense of the everabiding presence of Christ. This would prevent the encroachment upon others' rights which is so common in the world's practice, but which is an offense to God. The Board of Directors should ever act as under the divine eye, with a continual sense that they are finite men and are liable to make mistakes in judgment, decisions, and plans, unless they are closely connected with God and seeking to have every deficiency removed from their characters. As they are only weak and erring men themselves, they should feel kindness and pity for others who may err. The divine standard must be met. You should take the Lord with you into every one of your councils.

If you sense that God is in your assemblies, every transaction will be conscientiously, carefully, and prayerfully considered. Every unprincipled act will be repressed, and uprightness will characterize the dealings in small as well as in large matters. There should be cultivation of universal kindness with the workers. First seek counsel of God, for this is necessary for you to properly counsel together.

There should be a watchcare, lest the busy activities of life, the accumulating business should so engross the workers that it would lead them to neglect prayer when the strength it would give them is most needed. Here come in all the evils, because they deprive their souls of the strength and wisdom of heaven which are waiting their demand upon them. We

need that illumination which God alone can give, and we are unfitted to transact business unless we have this wisdom. There are a few words of prayer uttered at the commencement of the meetings, but the heart is not brought into sympathy and harmony with God by earnest, importunate prayer, offered by broken hearts and contrite spirits, in living faith. If they divorce themselves from the God of wisdom and power, they cannot preserve that high-souled integrity in dealing with their fellow men which God requires. Without divine wisdom, the objectionable traits of their characters will be woven into the decisions they make. And if these men are not in communication with God, Satan will just as surely be one in their councils and take advantage of their unconsecrated state in their decisions. There will be acts of injustice because God is not presiding in their councils. The Spirit of Christ must be an abiding, controlling power over the heart and mind. In the world the god of traffic is the god of fraud. It must not be thus with those who are dealing with God's cause. The worldly principle and standard is not to be the standard of those who are connected with sacred things.

Some years ago the matter of publication of books came up, and plans were laid which I cannot now fully call to mind. A decision was made something like this, that no one individual was to be benefited by the publication of his own books. A proposition was then made to us which my husband, without ability to fully consider, assented to, that the Publishing Association should have the benefit of his books. I was considering the matter and thought like this: I wish the testimonies to go to as many as possible; they are a message from God to this people, and I wish no personal benefit from this work. Thus we stated the matter. But shortly after, I was shown that this was not wisdom, to relinquish our right to control our own writings; for we would know better how to [use] the profits of these books, than would those who had far less experience. Publications were to be multiplied, and the profits we would receive would enable us to lead out in the advancing work, to build up the interests of the cause, and to carry others with us in the work. There was a principle to be maintained to guard the interests of the true workers. We were not the only ones who would be affected by this decision. Justice must be maintained; the cause of God would be continually widening—it would embrace the whole world as its field; the wants of the cause would not be determined by one man's mind and one man's obscure vision; there would be important work done in God's moral vineyard, and no man should feel that part of the work over which he presides is to swallow up all other interests.

I have been shown that brainworkers have a God-given capital. The improvement of their brain belongs to God and not man. If the worker gives the time to his employer for which he receives his pay, the employer has no further claim upon him. But if by diligent and close economy of moments he prepares matter for publication, it is his to do with as he, in the fear of God, thinks he can serve the cause of God the best. If he gives up all except a small royalty, he should not be urged to do more; he has already done a good work for those who handle the books; but if the publishers want it all, and cannot see that they are exceeding their rights in the demand, it would be the worst thing that could be done for the author to

accede to their grasping, avaricious spirit, even though the plea be that it is for God's cause. The authors are responsible for the manner in which they use means received. There will be many calls for them. It was shown me that there would be many interests to build up and that my husband and myself would be called upon to invest in meeting houses that would have to be erected which would never be built, unless some one should feel and know the needs of the cause and lead out in investments themselves.

I was also shown that there would be mission fields to be entered and this would require means. Those to whom God has entrusted talents are to trade upon these talents according to their ability; for they are to act their part in carrying forward these interests. We would not be working for the best and most successful interests of the cause of God to have our income barely enough to sustain life, as our experience would enable us to see many ways and opportunities of helping the cause which others would not discern. God in His wise providence [has] given the ability to write, and He designs that means should come into our hands to be used wisely, as His stewards, unrestricted by compromise.

It is not our duty to shift our stewardship upon any man or set of men, but to invest our means in His cause when and where the Spirit of God shall indicate. God Himself has given us the ability to write and calls upon us to use this entrusted talent for the advancement of His cause.

It was presented to me that there were poor men whose only means of obtaining a livelihood was their brainwork. There are men who have not grown up with our institutions and been benefited by the instruction that God has given from time to time, businessmen who will not incorporate in their business management the religion and spirit of Christ. They would separate religion in a large degree from their business; therefore even the Publishing Association should not be an all-controlling power. Individual talent and individual right must be respected. Should rules be established and arrangements entered into to invest the benefits of personal talent in the Publishing Association, other important interests would be crippled. Men would at times have a controlling power in connection with the Publishing Association who would not have compassion and guard the interests of those in poverty and distress. There would be one iron rule, after the policy of the world rather than after the spirit of Christ, to bear upon all. The principles established would mean more to others than to us; therefore we must be guarded in every decision.

It was shown me that my husband and myself should not be dependent upon others, because there would be men connected with our institutions who have been educated and trained as businessmen of the world, and they would make us feel our dependence if they had the chance; for all men are not in character as God would have them—tender, compassionate, and Christlike. He would have us guard the means entrusted to us and use it in different branches of His work, at the opportune time stimulating others, by our example, to invest in the different enterprises. We should not invest largely in any one institution, for our message is a world-wide one, and there are necessities continually arising that demand

means. To every man He has given his work and talents of means and influence, and those who have the cause of God at heart will understand the voice of God telling them what to do. They will have a burden to push the work where it needs pushing, but others will only see the needs of their own respective branches, and other branches will be left to suffer for want of far-seeing judgment.

It has several times been pointed out to me that there has been a close, ungenerous spirit exercised toward Bro. Bell from the very first of his labors in Battle Creek. It makes me sad to state that the reason is that he came to them in poverty, and a stranger. Because of this poverty he has been placed in unpleasant positions and made to feel his poverty. Because men connected with our institutions have thought they could bring him to their terms, he has had a very unpleasant time. There are unpleasant chapters in his experience which would not have been recorded if his brethren had been kind and dealt with him after the manner of Christ. The record in heaven is of such a character as some will not be proud to meet in the day of final settlement of all accounts. The Lord's cause should always be free from the slightest act of littleness, injustice, or oppression.

There were some men and women who invested in the Publishing Association as a donation. Afterwards through misfortune they were brought to actual distress and want. When my husband was stricken down by disease, they came to the one who occupied his place and begged that some of the means which they have invested in good faith should be returned to them. The matter was treated on the policy plan that business is business and religion is religion. The managers reasoned this way that nothing donated to the cause should be returned under any circumstances, and they took no measure to relieve the situation of those in distress. When my husband returned to his position in the office, these persons laid the matter before him. In the case of means donated by widows, my husband had objected when it was freely offered and had entered upon the books that the money should be returned when the donors needed it. Notwithstanding this, their cases were treated with indifference. Such management may be dictated by worldly policy, but it is not in accordance with the character of Christ. We can best serve the cause of God by ever considering in tenderness the wants of a suffering humanity.

In the cause of God, Christ's spirit and manner of working are to be carried out in every particular. Mercy and justice will be the ruling principles where Christ abides. In order to be qualified for their positions of trust, men who are connected with the work of God must be Christlike in all their dealings with each other. These principles we have labored to have maintained from the very first in our Publishing Association. We have had to fight the battle over and over with men connected with the Publishing Association. This is God's institution, and we prize it too highly to allow one blot or stain to rest upon this instrumentality if we can do or say anything to prevent it.

The policy which worldly business men adopt is not to be chosen or carried out by men connected with our institutions. I think it was in 1881 that the precious light was given me

upon the scenes of the judgment. The books registering the deeds of men revealed the dealings of those professing godliness in our institutions, showing that it was after the world's standard and not in strict accordance with God's great standard of righteousness. That which bears a close relation to the question of dealing with others, especially those connected with the work of God, was opened to me quite fully. The Spirit of Christ did not enter into and control the brethren's business arrangements. Their dealings were too much after the sharp policy plan, and not according to God's rule of right and justice. Some were suspicious and jealous, imagining that others were trying to gain advantages at their expense. Their attitude toward each other was not such as should exist between Christians.

I saw that there should be no close, sharp dealing between these brethren who were representatives of two important though different characters of institutions, for they are branches of the same work. They should ever maintain a noble, generous, Christ-like spirit; the spirit of grasping avarice should have no place in their dealings with one another. God's cause cannot be advanced by any acts which are contrary to the spirit and character of Christ. Men should show an unselfish interest, seeking to advance one another's interests; for the cause of God can afford to be fair. Even a single instance of sharp dealing is an offense to God; and that which is sown will be reaped again. A selfish manner of dealing will provoke the same spirit in others. Likewise the manifestation of a Christian gentleman's spirit in word and deed—by liberality, courtesy—will provoke the same spirit in others.

There is a spirit of worldly policy coming into the council and board meetings, a critical spirit in which personal feelings mold in a greater or less degree decisions that are being made. A hard, unsympathetic spirit is ruling out the spirit of kindness, compassion, and love. Those who compose our councils need to daily sit at the feet of Christ, learning in His school to be meek and lowly of heart. They are not prepared to deal justly, to love mercy, and to exhibit that true courtesy which characterized the life of Christ, unless they see the necessity of yoking up with Christ and bearing the burdens of His cause. The love of Christ must be incorporated into the work of the several departments in the office, not only to do justice to the work, but to the workers also.

Your council and board meetings in 1886 need this instruction just as much and even more than in 1881. Let men receive a mold of character in the school of Christ, learning meekness and lowliness of heart from Jesus, and they will be less self-sufficient, less self-confident, and will not have such a high opinion of their own ability, but will be regarded by those in the office as Christian brethren, walking humbly with God, trying to serve in whatever capacity they can do the most good without trying to exalt themselves. This lesson has not been learned by some. Therefore they have a new character to form, a new experience to gain, which shall fit them to come close to the hearts of their brethren and to deal with those who have a part to act in the work. They will have to guard themselves closely, or they will be dictatorial and officious, ready to give orders, to speak of and to take the oversight of things of which they are ignorant, and will thus disgust the workers in the office. If they take

hold in an humble way, trying to learn as much as they can, maintaining the position of learner rather than of a director, they will make themselves friends in the office.

Every one that serves in the board meetings needs to seek most earnestly the wisdom from above. The influence of the Spirit of Christ upon their hearts will then place a right mold upon the work. The transforming grace of Christ should be manifest in every board meeting, quelling tumultuous actions and charming away the unhallowed effects of business, and checking the sharp, critical, worldly policy which makes men overbearing and ready to accuse. There will have to be most earnest reformation in the characters of those who are now connected with our important institutions. Some of these men possess valuable talents, but they must fashion their lives after the divine character of Christ. Every one must remember that he has not yet "attained"—the work of character building is not yet finished. [Philippians 3:12.] If they will improve every ray of light God has given, and walk in this light, they will learn lessons from Christ. By comparing their lives with Christ's character, they will be able to discern where they have failed to meet the requirements of God's holy law and will seek to make themselves perfect in their sphere, even as God is perfect in His sphere. If men of today realized the importance of their positions, they would have been far in advance, far more qualified to fill positions of trust than they are.

In these hours of probation we are to seek for perfection of character. We must learn daily of Christ. We are connected with the cause of Christ, not because we are perfect and unerring, but notwithstanding these defects; and God expects those connected with His work to be constantly studying how to copy the Pattern.

Jesus connected John, Peter, and Judas with Him in His work, making them co-laborers with Him, and at the same time they were to be constantly learning lessons of Christ, gathering from the divine Teacher instructions that would correct their wrong ideas and incorrect views of what constituted a Christian character. John and Peter were not perfect, but they improved every opportunity to learn. Peter did not learn to be jealous and distrustful of himself until he was overcome by the devil and denied his Lord. Judas had the same opportunities to learn as did the other disciples, but he was a hearer only, and not a doer. The result was manifested in the betrayal of his Lord. God has connected men with His instrumentalities, and He wants them to be learners; they must not feel self-sufficient, or self-important, but must ever realize that they are treading on holy ground. Angels of God are ready to minister unto them, and they must receive light and heavenly influences daily, or they are no more fit for the work than are unbelievers. A transformation will be wrought in those who will repress unfavorable traits of character and develop Christ-like dispositions; this alone will bring them up to the highest standard of Christian character. Judas failed to be benefited because he did not see the importance of having his character molded after the example of Christ.

The Lord guards every man's interests. He was always the poor man's friend and would have his interests sacredly guarded. There is a most wonderful dearth of the love of Christ in the

hearts of nearly all of those who are handling sacred things. I would echo from one part of the earth to the other that the love of Christ should be cultivated; it should well up in the soul of the Christian like streams in the desert, refreshing the heart, bringing gladness, peace, and joy into their own as well as into other lives. No one liveth unto himself. If there is the least oppression practiced toward the poor, or unjust dealing with them, either in large or small things, God will <make> the actor accountable. The very first work, my brethren, is to secure the blessing of God in your own hearts. This is where the work begins. Then take the blessing into your homes; let the atmosphere of cheerfulness and kindness prevail; put away your criticisms, overcome your exacting spirit. The atmosphere that surrounds you in your homes will also envelop you in the office. Wherever the love of Jesus reigns, there is pity, tenderness, and thoughtful care for others. The most precious work that my brethren can engage in is that of forming a Christlike character, that they may enter into the mansions which Christ has gone to prepare for them. I cannot be a party to any unjust dealing with any of God's children.

Do not seek to make terms with Elder Smith, Prof. Bell, or any other brainworker that is not perfectly just and fair. Do not urge or compel them to accept terms dictated by those who do not <know what> it <means> to make books. They have a conscience and are accountable to God for the use and improvement of their entrusted talents; and they want the privilege of investing the means which they acquire by hard labor, when and where the Spirit of God shall indicate. My brethren must remember that the cause of God includes more than the publishing house and other institutions established at Battle Creek. No one understands better than Brother Smith the difficulties through which the Publishing Association was brought into existence, for he has been connected with it from its earliest years when it was oppressed by poverty, and self-denial had to be carried into our practical life. The table was hardly supplied with sufficient food to sustain our lives; there was economy in dressing and in wages paid. This was positively necessary in order that the paper might live. Those who passed through these experiences would be ready, under similar circumstances, to undergo the same privations again. It does not show very good grace for those who have had no part in <bringing> the work up to its present prosperous condition, to press and urge, and even try to force the early workers to submit to terms which they can see no justice in. Brother Smith loves the cause of God. He loves the truth and will invest his means to advance it wherever he sees that it is necessary. But leave this burden upon those with whom God has entrusted talents and means; they are responsible to Him, and the Publishing Association or its chief workers are not to assume their stewardship.

If the board should succeed in bringing the workers to their terms, would the writers feel that they had been dealt with justly, would it not rather open a door of temptation to them and break up sympathy and harmonious action between the brethren? If they should carry out this plan to grasp all the profits for the Publishing Association, it would be worse than they can imagine. A train of evils would grow out of such an arrangement that would be

disastrous to the association. And it would encourage a spirit of intolerance, a narrow, conceited spirit, which God cannot approve, but which Satan enjoys and longs to have take possession of those who are connected with God's sacred work.

The Bible precepts must be carried out in every-day life. They will be a lamp to your feet and a light unto your path. The greatest of all deceptions is for a man to think that he can find a better guide through difficulties than is found in the Word of God. It is the worst kind of folly to leave the Lord out of your councils and put your confidence in the wisdom of men. In your positions of trust, you are, in a special sense, to be the light of the world; and in order that you may be clean channels of light, you should feel an intense desire to place yourselves in connection with the God of light, of wisdom, and knowledge. Important interests that relate to the prosperity and advancement of present truth are to be considered; and how can you be competent to arrive at right decisions, to give wise counsels, and to make proper plans, unless you are connected with the Source of all wisdom and righteousness.

Your councils have been regarded in altogether too cheap a light, and common talk and comments upon others' doings have found a place in these important meetings. You should bear in mind that the all-seeing eye of Jehovah is a witness in all your councils; He measures every one of your decisions and compares them with His holy law, the great moral standard of righteousness. Those holding the positions of counselors should be unselfish men, men of faith, men of prayer, men that will not dare to rely upon their own human wisdom, but will seek earnestly for light and intelligence as to what is the best manner of conducting their business. Joshua, the commander of Israel, searched the books diligently in which Moses had faithfully chronicled the directions given by God, His requirements, reproofs, and restrictions, lest he should move inadvisedly. Joshua was afraid to trust his own impulses or his own wisdom. He regarded everything that came from Christ, who was enshrouded by the pillar of cloud by day and the pillar of fire by night, as of sufficient importance to be sacredly cherished. He meditated day and night upon the words which had been spoken to Moses, the servant of God. Joshua desired to know and to do God's will, and he was commanded by God to study and meditate upon all the directions which had been given: "For then, shalt thou make thy way prosperous, and thou shalt have success." [Joshua 1:8.] The secret of Joshua's victories was that, even amid his accumulated cares and responsibilities, he dared not trust to his own finite wisdom, but made God his counselor and guide.

The Pharisees, scribes, and elders in Christ's day manifested an avaricious spirit which brought them under the control of Satan and was the main cause of their hatred toward Christ; for His teaching and example rebuked everything of this character. If such a spirit should be cherished in our institutions under any pretense, God cannot abide there. There should not be a grasping spirit manifested toward brethren, for it is not born of heaven, but from beneath. Any injustice done to God's children is registered in the books of heaven as

done unto Christ. That success which is attained through taking advantage of another by sharp dealing will prove to be loss in the end, but that which appears to be loss through the practice of principles that represent the life of Christ is divine success.

Those connected with the work of God have not yet the crown of immortal glory upon their brows, but are still engaged in earthly battles. They are still on probation, being tried and tested by God's great standard of righteousness; and it is their business to prove themselves true men, lovers of righteousness and haters of every evil practice which makes our world today like the world before the flood. They must be men willing to venture something in order to carry out the precious principles laid down in the Word of God. They should make determined efforts to be representative men after God's pattern, rejoicing in success only when it arises from obedience to duty and truth. They need to strive to show their wisdom by the confession of weakness and inefficiency; for this throws them upon the strength and all-sufficiency of Christ. They that be whole need not a physician, but they that are sick. The most deplorable lack any can suffer is that of an earnest determination to do right at whatever cost to self. The lack of humility, the loss of faith and sterling integrity should cause intense sorrow.

If the soul is filled with earthly things; if the heart has not maintained close communion with God, there is no room for heavenly intelligences to work; and there is an earthliness in every project that is devised. The communication with heaven must be kept open, clear the channel in some way. He that is to plan and devise in the interests of God's cause must see that his connection with heaven is not cut off before he should dare come into the room for counsel, otherwise Satan will accompany him and manipulate his thoughts and plans to suit his satanic majesty. The atmosphere of heaven must surround you if you would have your plans and works in harmony with heaven. O how important it is that the representative men keep themselves in the love of God, so that they may be quick to discern and respond to the signals from heaven.

March 2nd. My head became so weary I could not complete this in time to mail it last night. I wish to say to my brethren that Michigan has been shown to me as being bound about with too extreme caution, a determination to save means for the Conference; but while economy and caution are essential in our work, unless the mind is broad enough to take in its real needs, these elements will be a block before the wheel of its progress.

There is talent in Michigan, but it needs to be educated and disciplined. There are some who have experience who should put forth every effort in the dying churches as well as in new places to select suitable young men and men of mature age to assist in the work. Thus they will obtain useful knowledge by interesting themselves in personal efforts, and scores of helpers may be fitted up for usefulness as Bible workers, canvassers, and family visitors. But this kind of work is being neglected because there is such great fear of using the Conference money.

Our brethren should always go out two and two, taking as many other as they can rally to engage in personal visiting, seeking to interest families. But those who would work in these lines are not encouraged; but when mistakes are made, they are not corrected in tender compassion, but are disheartened. Michigan is one of the best mission fields in the world, but it needs men of far-seeing judgment to push the work.

God would have those in responsible positions show tact, skill, and wise generalship in detecting, seizing upon, and putting talent to use. He will not work miracles to advance the truth. He has material in men and women, and He wants the generals in His army to have intelligence to bring it out and put it to use, not be constantly studying how to bind about the work so that it shall not branch out and create a demand for more means. Set men to work under those who have some knowledge of the work and who can educate them. Thrust the workers out into the harvest field. All they want is encouragement.

Elder _____'s mind must grow with the work, or he must be replaced by some one who will take a more extensive view of what needs to be done to warn the world. Do something, do it now. Let the pull-back principle go and the go-forward principle come in. The angel with the third message flies swiftly.

P.S. I have spoken to you the truth because I dare not withhold it. My words are not designed to discourage, but to open before you the fact that although you may have good business qualities, and tact, yet something higher than this is necessary in the work in which you are engaged. You may become men as valuable as gold, and this is why I have written as I have. Your character must reflect the character of Christ.

[Recopied November 27, 1894.]

Lt 35, 1886

Bourdeau, D. T.

Basel, Switzerland

March 7, 1886

Dear Brother Daniel Bourdeau:

I have been reading over the letter written to you from Healdsburg, and I have inquired whether you have read it thoroughly so as to take in all that was written. I fear greatly that you have not done this, and that you will go on just as you have done in past times, feeling self-confident, that you know better than any one else how to labor, and that you shall continue to estimate your powers more than they will bear.

You have an opportunity, now that you are engaged with others in labor, to see whether you will want to load on to yourself the whole burden of preaching, or whether you will esteem your brethren as you do yourself, and will give them room and opportunity to labor.

If you do as you have done in the past, you will press yourself forward, grasp the opportunities which your brethren should have, and use the time yourself to your own injury and to the disappointment of the hearers. You flatter yourself that you can interest the hearers better than any of your brethren, and sometimes in this you deceive yourself. In the past you have done this and done the main part of the speaking with the idea that you could do better work than any of the brethren.

Now, my brother, I write for your good. You have lessons to learn that are very hard for you to understand. That is not to think more highly of yourself than you ought to think, and not place yourself high above your brethren, and of feeling so sensitive if your way is questioned or your plans interfered with. No one must suggest to you anything that will change your course of action. I have been surprised to read letters of this character that you have written to Bro. Whitney, with request that they should be read to me. I cannot hold my peace, for I see that you do not sense your danger and do not realize the necessity of constantly learning in the school of Christ, of accepting the light that God has given you, and acting upon this light.

My brother, self is your greatest enemy. You have not even heeded the light given you because self was so determined to have its own way. I see by the expression of your letters that you need to die daily to self. You need to obtain victories over yourself. God will not work a miracle in your behalf while you do not bring yourself into submission before Him, but are continually striving to have yourself exalted. That independence you have so much to say about maintaining is the very element in your character which makes the work so exceedingly hard for you and for others. If you cannot stand first, you will not do anything.

I have heard a voice say, "I will be no man's second. I will be dictated to by no man." He is sleeping in the grave now. I know, my brother, that Eld. Andrews might have been alive today if he had received and improved the light that God sent him. But he took those parts of the testimony that agreed with him in every point, but those which corrected his course he said were the mind of Sr. White. The Lord has sent you light, and He wants you to heed it and improve in every way, that you may meet the mind of the Spirit of God. The Lord has cautioned you; and if you draw away like a rebellious child as did Eld. Andrews, the Lord has no reserve means to bring to bear upon you. You have refused to be advised and counselled by any of your brethren because you think you know better than any one that would teach you; and if the testimony of the Spirit of the Lord does not effect the change in you that must be made, then nothing more can be done. You are not above your brethren, but on an equal with them, and you grieve the Spirit of the Lord when you talk about your individuality, your independence, your being sore upon these points. These are words that I never wish to read from your pen or hear uttered from your lips, for you have nearly ruined your own soul over these misgivings.

Lt 36, 1886

Lockwood, Brother and Sister

Basel, Switzerland

March 16, 1886

Dear Bro. and Sr. Lockwood:

Your letter reached me this noon. I thank you for your faithfulness in writing. I did not write you in regard to the furniture and carpets, that you need not dispose of them, for it would only make more work for me to find them and get things together again. I wrote that we were no longer pressed for means, for we had been able to borrow or hire money at the bank in Basel.

Yesterday we received a draft sufficient to pay for my horse and carriage, which draft I hired of a sister in England at six per cent. If you have received the letter, you may have forgotten it, or you may not have received the letter at all. Well, you need not sell the carpet, seeing that my rag carpet is sold.

The money you mention in your letter as having set to my account I do not want to receive, Bro. Lockwood. You will need it yourself. Just use it to live on. And I do not want you to pay the expense of horse-keeping either. The Lord bless you for your liberality. I am hoping in one year more to get out of debt, and I do not worry about anything. It is not long since I wrote you, but your letter calls for an answer.

Now, Brother Lockwood, some things you wrote me made me think you needed to be cautioned. Do not be strong in spirit, but be childlike, free and humble. I beg of you, do not go to extremes.

Offend not in words. Talk less. You will by talking so strongly make others have a wrong impression of you. And they think that you have a hard spirit. It is your work to keep well balanced. Because you think others have done wrong, it is no reason that you should sin, and retaliate, and keep talking of their wrong. You just do right yourself. Be wise in words and actions. You father was an extremist, and your mother was in many things very set and unyielding. Now these things were reprov'd in them, and you have their traits of character transmitted to you as a legacy. Therefore, you need to watch and not feel strong or act strong. I have respect for Bro. Daniels. I shall not tell you all my ideas in this matter, but the Lord knows that I have not dropped him or lost confidence in him. He only develops under these circumstances weaknesses which I knew he possessed in a large degree, but he did not rise up against the testimony of reproof. God will help Bro. Daniels if he lies low, and He will bring him forth pure as gold if he will preserve his integrity of character. I would, if I saw Bro. Daniels today, not hesitate to lay my hands upon his head with all the freedom and heartiness I did once before. I do not think Bro. Daniels has done a wilful wrong. I believe

God loves him and will bring him forth as gold if he will watch and pray and cultivate piety and meekness and lowliness of heart.

The way for you to obtain and retain the confidence of your brethren is to not feel so strong, to show a mellow spirit. Just sit at the feet of Jesus and learn of Him. I love you and your good wife in the Lord. I believe God loves you, and I cannot bear the thought that you will give the least occasion for any one to think that they cannot place any confidence in you because you are an extremist. Now, my brother, if your brethren have erred, do you think it will help the matter to talk about it and draw as far apart from them as you can? No, you have no right to do this. I do not think any one of them did or said wrong wilfully. I think they have misjudged some things. But do not talk over things you take exceptions to. Christ prayed that His disciples might be one as He was one with the Father. Now it is your duty to do your part to answer this prayer. If they do not do their part to press together, the sin lies at their door. You must be right whether any one else is right or not. Now is the time to show the true spirit of Jesus. Under test and trial, the genuine religion of Christ will appear. Has God blessed you with freedom and light and peace and joy in the Holy Ghost? Then let this appear, not in boasting and self-confidence, but in meekness and lowliness, bearing your testimony for God because you are God's hired servant, and let all the light shine God has given you.

My brother, Christ is soon to come, and I want your influence to be good upon others. If others do not agree with you it is your nature to draw away from them and have no sympathy for them. Is this Christlike? No, no, my brother. I want you to be guided by your feelings less and by principle more than you have done during your past life. Be calm. Do not become easily excited, and talk strong and feel strong, for if you do this you will certainly lose out of your heart the sweet Spirit of Christ. You will lose your consecration. You will begin to feel bitter, and you will not seek to harmonize with your brethren. You must seek to be a peace-maker, not one who would make a breach and widen the breach after it is made. You have no right to think unkind thoughts. Just open the door of your heart to Jesus and let Him in. Let Him take the lines of control. Let your brethren see that the good work wrought in you was genuine. Draw together, but don't draw apart. May the Lord bless you and give you much of His Holy Spirit. I see that Satan is trying to make capital out of the revival at Healdsburg. He would divide the church; but do not do anything on your part to help this matter. Close the door against him. Let not a word or breath be in the direction of drawing off. Do not feel bitterness in your heart against your ministering brethren. If you do, your peace will be poisoned. It is your duty to work and talk and think and plan, to be one as Christ was one with His Father.

Well, I can write no more now. This I want to go in the mail tonight. Do not be discouraged.

Mother.

Lt 37, 1886

Bourdeau, A. C.

Basel, Switzerland

March 19, 1886

Dear Brother A. C. Bourdeau:

I have received both of your letters in answer to mine. That which you say is your mind in regard to Daniel I thought and understood to be just as you stated it. But Bro. Adamer Vuilleumier made inquiry if I had been shown that the cause of Daniel's sickness was in consequence of the trials brought upon him by his brethren in Bien, that you told him that this was the case. Bro. Vaucher wrote the same thing to Bro. Whitney. I think they both received that impression whether you designed to convey it or not. I do not think that you have felt the necessity of being guarded in your conversation as you should be. My brother, do not think that I have no confidence in you; I have. If I had not, I would not labor as I do to present your case before you as it is. But I know that you have not had a true knowledge of yourself, what you might be and could be, and have not sensed what you were not. But I am encouraged in your case, because the Spirit of the Lord will not let me rest, but keeps the burden upon my soul to write to you and present these things before you again and again, because I see that the Lord will not leave you to yourself. I feel more confident that the Lord has work before you, and He wants you to prepare for it. He wants you to be fitting up for this work. He wants you to let go the last rope of self and hang your helpless soul upon Jesus. He wants you to have faith, to put away your weakness of pitying yourself and gathering sympathy to yourself. He wants you to be a man in your time of life. He will do those things for you that you cannot do for yourself.

My brother, you have thought that you were a wonderful help to Martha, but you do not know how much you are leaning upon her. She will be a greater help to you than you have been to her if you will allow her to be. Your blessed, good Charlotte was not a woman that would interfere with your plans, because in her experience she found you took it so to heart and pitied yourself so much and grieved over it so hard that she did the very thing she ought not to have done, acceded to your plans and your wishes. She lost her individuality in you. With Martha there are capabilities and powers that she does not know that she possesses. She is a treasure in mind and soul and purpose. I estimate her as fine gold. Yet she may be, through wrong management, one who will not maintain her individuality, but think that every one else can be and do better than she can. She will never exalt herself, but will, if she has room and encouragement, be a woman of great value. God loves her, and her voice and judgment will supply a want that you have if you will encourage it. She has no babyish qualities in her make up. She needs circumstances and emergencies to develop the true sterling worth which she possesses.

Now I have presented this matter that you will not feel that Martha needs you so much, so very much, for you need her far more than she needs you. And she will help you in every way if you will give her room. You have such a habit of pouring out your troubles upon some one that you hurt yourself and hurt those you should help. Well, I love you both, and I want to do my whole duty to you in the fear of God and the love for your souls.

Sr. Martha has been desponding because the enemy saw that he could take advantage of her conscientiousness. But on this point Jesus has helped her, and He will not leave nor forsake her. Satan is well aware that with her principles and naturally good judgment she can be a blessing to others. All her feelings and distress and agony of mind have been from the cruel power of the oppressor through her large conscientiousness. But Satan's power is broken. She will have temptations to distrust God, to write little things against herself, but she must look to Jesus; and in looking at His mercy and knowing that He died for her, she has the positive evidence that He will not cast her aside if she will only trust in Him. She loves Jesus, although Satan may tell her that she does not. Satan is a liar. He is an accuser of the brethren.

Well I must close now with the request that you send to me the testimony for Daniel. I would be very much pleased if you would look among your books and find me Jewish Antiquities. It is there, for I saw it and I would so much like to have the use of it for a while.

Love to you all, especially your children.

Your sister in Christ.

Lt 38, 1886

White, J. E.; White, Emma

Basel, Switzerland

March 28, 1886

Dear Children Edson and Emma:

I sent you a letter from Lausanne, but I thought I would write you again. I was able to speak to the people in Basel last Sabbath with freedom.

As we journeyed from Geneva to Basel, we passed through large and small cities; and my meditations were, How are these people in these large cities to be warned? In the vision of John, four mighty angels were shown him as holding the four winds, that they should not blow upon the earth until God's servants are sealed in their foreheads. [Revelation 7:1-3.] When this work is done, then the ministers of vengeance are called and commanded to pour upon the earth tempests, thunders, pestilences, calamities. Now then is the time to work when Jesus is interceding in the heavenly sanctuary. Now is our opportunity and privilege to be co-workers with God.

The law of duty is supreme. It claims authority over reason, over conscience, over talents, over business, over every capacity of man. Everything that is noble in man belongs to the service of God. He admits no rival in anything. He makes no abatement of His demands. God enters into no compromise with men for a divided heart. The voice of duty is the voice of God to win souls. Obedience to its claims brings us into living personal relation with God. It makes us channels of light, and the humblest service will be an honor, for it is the great plan of God to associate men with His plans and His purposes. In the work of duty we go out of ourselves and beyond ourselves, and we may lay upon the foundation gold, silver, and precious stones. We are not excusable if we do not do all in our power to enlighten souls that are in darkness. We may shun duty, delay duty, but it is duty still. No business is of sufficient value to deter us from duty that is marked out for us by the Lord, Him whose word of command is the highest law for the soul.

The excuses Satan will make and present before the mind are not one but many to neglect God's specified will for what seems to be an urgency of business, and the same will be pushed in as barriers day by day. But this will not diminish our obligations to God. The duty of today God requires His soldiers to perform.

How my soul is drawn out for the State of Michigan, planning day and night, dreaming and waking, to arouse our brethren to see and to seize the opportunities within our reach, before Michael shall stand up, before probation closes. The people of our faith seem locked in midnight slumbers. God's angel of mercy is pleading for entrance to the obdurate heart in vain. Those who should come up to the help of the Lord, to the help of the Lord against the mighty, those who should be channels of light, polished instruments for God, are doing nothing. Many of them are locked in stupid indifference when they should be winning souls to Christ.

Michigan is a good field, but strangely neglected. May the Lord of heaven open the blind eyes, arouse the dulled senses, quicken the desire in hearts to devotion, to earnest effort for the salvation of souls. My heart is burdened for Michigan. I dreamed I was in a meeting where were our leading men, and a messenger from heaven came in and said, "Why are ye slow of heart to believe? why are ye doing so little? why do ye not see the fields all ripe for the harvest? Why have ye not shown wise generalship in securing your workers in the Lord's harvest? Your ideas are not after God's order; you are too narrow. You bind about the work with your own narrow plans. You are dying out in much. While you should feel the necessity of caution, and avoid extravagance, you should have that far-seeing judgment to plan rapidly, to execute without delay, to seize the talent wherever you can find it, educate, discipline, train it, that faithful workers shall be in the field. Where now there is one there should be one hundred. You are far behind. The wheels of time are rolling on, and you are doing little less than nothing. Death is seizing the workers in the wide harvest field because of your overstrained ideas of economy of means." Much more was said which I cannot now write.

I must close this, for there are other duties I must do in writing to many. May the Lord help you, my son, much loved children, to do all your duty, for there is a crown of life for the faithful.

Your mother.

Lt 38b, 1886

White, Mary

Orebro, Sweden

June 27, 1886

Dear Daughter Mary:

I was sorry indeed to hear of Ella's affliction. While I am sorry for her, I am sorry for you because these things are trying, and I want to charge you particularly to be careful. I know that you may think now that all danger is past, but I am not so sure of this. I think that by you especially, great care should be exercised. Do not forget yourself in lifting any weights, in bending over, ironing, or anything of this kind. I know what I am talking about, and I do not want you should have care and taxation of any kind. This period must be one to you of comparative rest and freedom from mental taxation and overexertion of the physical. Take just the very best care of yourself that you can. Do not you lift Ella once. Let her walk on her two feet. She can do this much better than you can carry her. If you get through this critical period all right, I think your health will be better than it has been for years in the past; but you must have plenty of rest and sleep and be in the open air when it is pleasant. Do not think that Mother does not know, for she does know, by painful experience.

I am praying for you, and I have trusted your case in the hands of the Lord. I cannot endure the thought of the possibility of harm coming to you, and your being a lifelong sufferer, or your life extinguished when it can be devoted to useful service in the cause of God. I hope and pray and worry some. This morning I was able to lay your case in the hands of the Lord and say, "I will not carry the burden. The Lord will do all things well. He will not willingly afflict or grieve the children of men." [Lamentations 3:33.] I hope to be able to hold you upon the altar, but sometimes my faith trembles. I have you so much interwoven in my life and heart that I have a dread of your being exposed to any risks. Well now, we will trust in the Lord.

Before rising, which was half-past four this morning, I had a precious season of prayer for you, and I felt much more peace and rest afterward. I think sometimes I am shrinking from the least approach of trial because I have been so many times so severely tried that I do not have all that confidence in God I should have, but I am feeling better. My conflict is over, and I trust Jesus with you with everything, and I feel that whatever the Lord sees is for our good He will do for us. God ever has and ever will have an interest in the work of His hands,

and nothing can happen to us but our heavenly Father has some object for our good. But I believe that you will be carried through this critical period in safety.

I desire that you should take the journey W. C. White has proposed, if you will have a good driver and be entirely free from care. Make your position in the carriage that of as perfect ease and rest as possible. I believe this journey will do you great good if you take time enough to rest as you go and do not become too weary in journeying. Now just take all the happiness you possibly can, and may the peace of Christ be with you is the prayer of

Mother.

I think that the work here is going well, and I have felt much better healthwise than for months in the past. I have already spoken four times at length and ten times in all. The brethren are much encouraged. It is a good meeting, and everything moves harmoniously. Brother Matteson, I think, had some fears that we were going to place Brother Olsen in here in his place, but we told them plainly Elder Matteson had done a good work and we could not spare him. We wanted Elders Matteson and Olsen and many others, if we could get them, to work in these kingdoms, and I think Elder Matteson appears well at this meeting. I think the letters I have sent him have not been without influence. Yesterday we had an excellent meeting; quite a number of outsiders were in, and we had a good congregation of attentive listeners. Well, I am sure the Lord has given me health and strength and the light of His countenance.

W. C. White's testimony is received by all. I tell you, things look much different than when we were here last fall. There is a good hall, good seats to accommodate the people; and if Jesus will work with our efforts, we will be encouraged indeed, and He will be. Well, He has promised it, and His Word will not fail. There are beautiful parks close at hand here, and nicely laid out roads, and seats plentifully supplied. All this is in groves of trees. W. C. W. and I walk out between eight and nine o'clock. The sun sets forty minutes after nine, rises before three. I think it is daylight at two.

I wish you and Ella were here this moment and could accompany us to Norway. They have made arrangements for us to occupy the old part of the printing office. This will be agreeable to us. And we can do more than if we were in any house, to be entertained as guests. I hope Marian and you will arrange the seats in the carriage where you can both have a restful, enjoyable time. I speak once more today at six o'clock, and then my labor here ends.

Brethren Matteson and Olsen go to Denmark, and then they come to Norway. We stay here until Thursday, then take the cars for Norway, spend two weeks there, return to Copenhagen, spend nearly two weeks there when we will have a similar effort to that we have had here—to educate the young men and encourage the believers to all take hold and work with energy. Then we make our way back home again to Basel.

Ella May White, Grandma would be very much pleased could she see you this morning. I was very sorry to hear that you fell down the stairs. Was it the long back stairs or the short stairs? I think one of the good angels of the Lord was close by you to prevent your falling and breaking your limbs or killing you. These good angels are watching over you, else you might get into many difficulties.

Remember that the Lord loves you, and you please the dear Saviour when you are gentle and kind and obedient; and if you are pleasant and have a beautiful character, Jesus will, when He comes, give you a beautiful harp that you can play upon. He will give you a crown of gold, and you will be very happy always. You will never fall downstairs, never be sick, but be happy. Try hard every day to be a good, sweet-dispositioned little girl.

Grandma.

Lt 39, 1886

Henry, A. R.

Basel, Switzerland

March 28, 1886

Dear Brother Henry:

I have heard Willie read your letter written to him, and I thought I would write you a few lines.

My much respected brother, I wish to say that I have no selfish motives in claiming the royalty on my books, but I consider that there is a principle involved which affects not only my own rights, but the individual rights of others which the Lord would have me guard. I have duties to do in this matter which the want of far-seeing judgment of my brethren does not comprehend or take in.

All that I receive of royalty on foreign books is dedicated to the foreign missions, and when I see how difficult it is for my good brethren to outgrow narrow plans and narrow ideas in some things, connected with our work, I feel that I can understand, through the light God has given me, where means is really needed, and I do not mean to shirk my stewardship on to my brethren, even if it is their judgment that I should do this; I dare not leave it for their judgment to apply this means. I do not mean that the means that should come to me justly shall be under control of any board of directors. I might see necessities, and often do, that some minds composing your board would not see; for one would lead out, taking a position, and others would follow and, having great confidence in their own opinions, would not be easily entreated, but would be very unyielding and make me much unnecessary labor to explain, and urge, and press matters, and perhaps fail after all my labor. I know perfectly

well what I am about, and I know that I should control the means God has made me steward of. All is the Lord's.

The small amount of means that I shall receive for my books I shall claim the right to appropriate. I do not charge you with selfish interest, I do not charge any one with personal, selfish interest, but I know that not only your ideas, but Brn. Amadon's, Hart's, and Sisley's need a molding over, and greatly to be enlarged. God's cause in the publishing house can afford to be fair.

While I respect all these brethren as having good qualifications and appreciate them, especially your capabilities as a businessman, which lead me to urge your coming to the great heart of the work in Battle Creek, I still shall urge that you may in some respects greatly improve. I know that this coming was not your choice, yet notwithstanding God had lessons for you to learn that were essential. You need a different mold of character. There is need of your bringing into your character more of Christ. Bro. Sisley especially needs to put considerable more of the softening, subduing influence of the Spirit of God into his character. He is not compassionate and far-seeing. His own peculiar temperament has a controlling power in your councils. God is not pleased with this element; it tastes too strongly of self. It bears not the fragrance of the spirit of Jesus. Bro. Sisley has too much of the cast iron to be a man after God's own heart, and, my brother, you have the same trait of character. You need the love of Christ, the winning charms of Jesus. Compassion, tenderness, and love need to be cultivated. This will not make you a less successful businessman, but will give you greater success. You have valuable traits of character, but without this love, this compassion, you will only be a one-sided, imperfect man.

If all your entrusted capabilities are submerged in Christ, and you take on the mold of Christ's character, you will grow up into the full stature of a perfect man in Christ Jesus. You need this love in your family. You need it woven into all your plans, and into all your words and actions. You need to be often tender and express sympathy, but there is none allowed to come into your life. Bind your family to your heart in love. Make no rules, lay no demands on your wife, but treat her with tender compassion. She has trials and heart sorrows as well as you. Be pleasant to her at all times. Carry sunshine into your home, restrain threatenings, put away your criticism, and do not rule too much. Let mercy and love bear sway. Do not cover these up.

Oh, my brother, you want more of Jesus in dealing with the minds of your children. You are so stern, so severe; the law of love is so little regarded that in dealing with your wife and children you raise their combativeness and place them beyond your reach. There should be altogether a different atmosphere in your home. They do not respect you or your words or government. Bitter words are passed from one to another. This has a depressing influence upon you. Let all the sunlight into your family you can, in pleasant words, in commendation, but don't criticize and censure and threaten; all this will be reflected back upon you.

The Lord loves your wife. Jesus died for her, and you should use your influence to win her, not to force her, but to win her. The Lord loves you, but He wants you to love Him, to meditate upon Him. Reflect upon the purity, the loveliness of His character, and be like Him. He wants you to be a kind, loving, affectionate husband, and father, and brother, and friend.

I might write much more on this subject, but I forbear at present. May the Lord enlighten your eyes and give you an understanding mind, that you may be firm as a rock to principle, while you will be humble and meek and lowly as was Christ, kind, tender, forbearing, easy to be entreated, ready to yield your ideas and personal feelings. This is the work that must be done for you, but it will not be done unless you shall learn lessons daily in the school of Christ.

You often feel that you would gladly get away from the position you now fill, which involves great responsibilities. But, my dear brother, the voice of duty is the voice of God; and should you tear yourself away from the work, it would not bring to you the relief you imagine. What you want is an element woven into your character which will make you more tender, more forbearing, more patient; you need to be transformed, expressing your love, expressing your affection, showing a zeal, an interest in the happiness of your wife. This lesson you must learn before you can have peace. Dictate to your wife in nothing, cease to be overbearing to your children. This will be a strong battle for you to fight, but it is home that tests the religious character. If you save your own soul and win your household, you must be more tender, pitiful, and merciful. May the Lord help you, my brother.

Lt 40, 1886

Bourdeau, Brother and Sister

Basel, Switzerland

April 4, 1886

Dear Brother and Sister Bourdeau:

I wish to say of the book you sent me, this is not the book that I desired. There is in your library a smaller book entitled Jewish Antiquities. It is something in the form of a dictionary, but it is not after the order of this book which you have sent me. It does not say Josephus's Works. I know that I looked into this book when I was at your place. If you can find such a book in your library, please accommodate me with the use of it for a short time.

My health is much better than it was when I last wrote you. The Lord has been merciful to me. He has heard my earnest prayers to remove physical infirmities, that I might be the better able to do the work which seems necessary to be done. The last letter received from you gave information that you were having a crowded hall. Does this interest continue? May God help you in this work, that you may so closely connect with Him, that you may be able

not only to interest, but to educate and instruct the people. I know Italy is a hard field, and we may say the same of very many places in Europe. But if there is earnest praying to God and working as well as praying, we do believe that the Lord will bless the efforts made, that the opposition which will be fierce and determined in Italy will not prevent honest souls from accepting the light of truth.

Let us ever remember that God has intrusted with us a most solemn and testing message for the world. If we work in His strength, putting our whole dependence upon God, my faith is we shall see souls converted to God. I never felt more deeply than at the present time the necessity of constant, living faith that will not be quenched by seeming impossibilities. We are in constant danger of relying upon our own finite powers. It is God alone that can make His truth to triumph, and we should feel highly honored if we can have the privilege of triumphing with it.

I hope you will be very guarded not to allow minor things to divert your mind away from the work of God. This work is of that importance that it requires all the powers which we possess, and then we must rely wholly upon the power of Jesus Christ to work with our efforts. May the Lord give you wisdom and be your everpresent counselor by having success attend your labors in Italy. We have no time to lose; while the angels are holding the four winds, that they shall not blow, is our opportunity to work.

Tell us when you think is the best time for us to again visit Italy, not merely Torre Pellice, but Naples and other places where there are souls in the faith. May the Lord bless you both with a large measure of faith is the prayer of your sister.

Lt 41, 1886

Sharp, Brother

Basel, Switzerland

April 7, 1886

Dear Brother Sharp:

I have this morning received and read your letter, and if I do not answer at once I fear it will pass from my mind. I am happy to say that we are enjoying good health and beautiful weather. Every thing is looking so green and lovely that we are sure winter is passed and spring has come.

In regard to your changing your location, I would mention to you England. There is a large field and but few workers, plenty of work to be done in which all may act a part, all of your family if they desire to give themselves to the Lord and act a part in His cause. You will find room enough to work, and if you go forth to labor in meekness and humility, redeeming the past errors of your life, God will accept you. There is need of laborers in England, and the

advantage of that country over other parts of Europe is that our American brethren do not have to work through an interpreter. There is great need in Denmark, Sweden, and Norway of experienced workers in their own language. France, Switzerland, Germany, India, and Russia need workers in their own tongue. Calls come to us from all these countries, begging for helpers and ministers to teach them the truth more perfectly as they have accepted it through reading. They want missions established in Russia, but where are the men? Lord, raise up laborers is my prayer.

Should you come to England, you will certainly find work enough to do, and God is merciful; He pities our weakness, He forgives our transgressions; and if we will only live humble and penitent, if we will cease from evil and do well, the Lord will approve. May the Lord teach you and work for you. I wish that there were many more men who would give themselves to the missionary work in England. That kingdom has but few workers. We want missionaries whom God can work with and bless. We want men who will feel the burden of souls, men who will work as Christ worked, zealously, disinterestedly, to save sinners and enlighten those in darkness.

I write this short letter to you, thinking it is as well as more that might be written. Your sister in Christ.

Lt 42, 1886

Ramsey, Brother

Basel, Switzerland

April 7, 1886

Dear Brother Ramsey:

I have just sent an article to the Healdsburg College and I will send a copy to you, for it embraces not only Healdsburg, but South Lancaster and Battle Creek. I specified Healdsburg because it refers to them as I was laboring with them.

I am glad you are today in South Lancaster; and, my brother, if you make God your trust, you will be the right man in the right place, but let not self come in, though this will be natural. Keep self out of sight. Walk humbly with God. Let us work for the Master with disinterested energy. Think of the life of Moses. What endurance and patience characterized his life. Paul in his epistle to the Hebrews (Hebrews 11:27) says, "For he endured seeing Him who is invisible." This character of Moses does not simply mean passive resistance of evil, but perseverance in a firm, consistent course. He kept the Lord ever before him, and the Lord was at his right hand to help him. Moses had a deep sense of the personality of God. He saw God. He was not only looking down through the ages to a Christ that would be revealed, but he saw Christ in a special manner accompanying the children of Israel in all their travels. God was real to him and present in his thoughts. When called upon to face

danger, to bear insult, and to be misunderstood for Christ's sake, he was persevering to endure without retaliation. Moses believed in God as one whom he needed and one who would help him because he needed His help. God was to him a present help in time of need.

We have far too much dead, nominal faith, but the real trusting, persevering faith we do not have. God was to Moses a rewarder of those who diligently seek Him. Moses had respect unto the recompense of the reward. Here is another point in faith we wish to study; and if brought into the life and experience, it will enable every one who fears and loves God to endure trials. God will reward the man of faith and obedience. Moses was full of confidence in God because he had appropriating faith. He needed the help of God, and he prayed for it, and believed for it, and wove it into his life experience that God cared for him. He believed that God ruled his life in particular. He knew that God had assigned to him a special work, and he would make that work thoroughly successful so far as possible. But he knew that he could not do this without the help of God; for he had a perverse people to deal with. The presence of God, he knew, was strong enough to carry him through the most trying positions that a man could be placed in. He could see and acknowledge God in every detail of his life, that he was under the eye of an all-seeing God who weighs motives, who tries the hearts. He looked to God and believed in Him for strength to carry him through uncorrupted every form of temptation. Moses did not merely think of God, but saw Him. He saw Jesus as His Saviour; he believed the Saviour's merits would be imputed to him. This faith was to Moses a reality, no guesswork. This is the kind of faith we need, faith that will endure the test. God was the constant vision before Moses; he never lost sight of His face. Oh, how often we yield to temptation, because we do not keep our eye upon Jesus; our faith is not continuous because through self-indulgence we sin, and then we cannot endure as seeing Him that is invisible.

My brother, make Christ your daily, hourly companion, and you will not complain that you have not faith. Contemplate Christ. View His character. Talk of Christ. The less you exalt self, the more you will see in Jesus to exalt. God has a work for you to do. Let not self mar the work, but endure as seeing Him who is invisible. Keep the Lord ever before you. Brother and Sister Ramsey, reach up higher and still higher for clearer views of the character of Christ. When Moses prayed, Lord show me Thy glory, the Lord did not rebuke him, but He answered his prayer. We keep apart from God, and this is why we do not see the revealings of His power. My brother, my sister, may the Lord impart wisdom to you both, that you may know how to deal with minds. May the Lord teach you how great things He can do if you will only believe. Carry Jesus with you, as your companion, into the school room. Keep Him before you as you open your lips, that the law of kindness may proceed from your lips. Do not allow any one to mold you in this matter, but allow that the children have an individuality as well as yourself. Ever try to lead them, but never drive them.

I see some things here in Switzerland that I think are worthy of imitation. The teachers of the schools always go out with their pupils while they are at play and teach them how to

amuse themselves and repress any disorder or any wrong. This is an invariable law and includes children from five to fifteen years of age. As a reward for good behavior and studious habits, the teachers take their scholars out and have a long walk with them, dismissing the school earlier than usual. I like this; I think there is less opportunity for the children to yield to temptation. The teachers seem to enter into the sports of the children and to regulate them. I cannot in any way sanction the idea that children must feel that they are under a constant distrust, and must be watched, and cannot act as children. But let the teachers join in the amusements of the children, be one with them, and show they want them to be happy, and it will give the children confidence. They can be controlled by love, but not by a stern, strict, unbending rule, to follow them in their meals and in their amusements.

Let me say here that those who have never had children of their own are not the best qualified to wisely manage the varied minds of children and youth. They would make one law from which there can be no appeal. Teachers must remember that they were once children. When they do not place the crib too high, the children can reach it and be instructed and benefited, both by precept and example.

May the Spirit of Jesus come in to mold every heart, to fashion every character, to elevate and ennoble every soul. Christ said to His disciples, "Unless ye humble yourselves, and become as this little child, ye cannot enter into the kingdom of heaven." [Matthew 18:3.] There is need of coming down from these cast iron stilts to the humbleness of the child. Oh, that some of the spirit of severity may change to a spirit of cheerfulness, love, happiness, and sunshine rather than shadow. If I were writing this to some who had a different mold of character than have some in South Lancaster, I would write differently. May the Lord bless you and your family is the prayer of your Sister.

Lt 43, 1886

Matteson, Brother

Basel, Switzerland

April 13, 1886

Brother Matteson:

Your letter was received yesterday. You state in your letter, "Your mother speaks of Bro. Hanson as a transgressor of the Sabbath. I suppose you know that Bro. Hanson is not a member of the church, consequently we cannot labor with him, or cut him off because he is already cut off by his own positive request."

He places himself outside of the pale of the church where he cannot be brought under the discipline of the church, and yet he has a voice in the church as if he belonged to the church. I cannot see the consistency of this and know that this move is all out of God's order. It

shows blind, hazardous movements; it is giving influence to a man who refuses to be in harmony with the church, and through this one man whose way is after the world and not after the Lord's plans Satan comes in to control other minds. Then how could you or any member of the church, if they stood in the light, place him on a committee?

You state, "I do not know whether he will make an application for admittance. If he should do so, he would have to take a better stand than he has ever done yet." My brother, notwithstanding this attitude of Bro. Hanson who has cut himself loose from the church, he is made one of the committee of your board to have influence in the matters of the church, and you have allowed this thing done. Strange foresight!—a man who does not keep the Sabbath, for he does do business on the Sabbath, collects debts, pays his workmen, settles accounts, and has no more sacred sense of the Sabbath than to keep it when convenient and transgress it when it is convenient for his own interest.

I know that God cannot approve of your connecting Brother Hanson with a committee or giving him any trust while he has cut himself loose from the church and stands dishonoring God in his business matters. It shows that the man has not true and sacred ideas of holy things, and you are fastening him in a fatal deception in thus treating his case. My brother, you have done more to keep him in this position of blindness than any other man could do. You have in your attitude said to the sinner, "It shall be well with you." You say you could not labor with him, or turn him out because he is not in the church, yet you have linked up with him and showed your preference for him and made him your confidant and counsellor. He has upheld you, and you have upheld him, and God is dishonored by you both.

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." [Ezekiel 3:17-21.] These solemn words speak to you and me. I have to bear the plain notes of warning from God. I must not suffer my brother to continue in sin; [I must warn him of] his danger; I must tell him "the wages of sin is death." [Romans 6:23.] God has said it. "Cry aloud and spare not. Lift up thy voice like a trumpet and show My people their transgressions and the house of Israel their sins." [Isaiah 58:1.] Here, my brother, is a work that you have not done as you should have done. And why? Because your own soul was not right before God. [Line illegible.]

My brother, had you felt the necessity of preaching the lessons of true Christianity yourself, and of taking J. G. Matteson under strict discipline, then you could have seen and felt the necessity of instructing others. When you do not reach the standard yourself, how can you bring others up? When I see the people in Christiania and other places regarding you in the light they do, as though you were almost as Christ, and then know how far short you come of practical godliness, I am distressed beyond measure. A man who has ability as you have, and with your entrusted talents, is far more accountable than those who have less light and less ability. Your position, then, what you have done or may do, will be no excuse in your case that you do not reach the Bible standard in Christian character. You need daily the transforming grace of Christ on your heart, or you cannot do the work of God with clear spiritual discernment, with an eye single to His glory.

From time to time God has seen fit to open before me your life, your temperament, your character; and I must say to you that you have a work to do for yourself before you can be admitted to become a member of the Lord's family in the heavenly courts. Sin is sin, whether it is in J. G. Matteson or in the man of lowly position. You are not right with God. A man in God's eye is just what he is in his own family. The converting power of God will be seen in his home. You should have had a testimony to bear to individuals and families in the Spirit of Christ, and a love for their souls that would have placed you among the faithful watchmen, but, I feel compelled to say, you are not there now. You must set your own heart in order. You have a work to do for yourself which no other can do for you, to overcome your pettish spirit and to cleanse the soul temple of its defilement.

When you see yourself as God sees you, you will possess genuine humility, not humility put on for special occasions, but a principle that is abiding. You cannot be clear before God and prepared for His appearing unless you put away every wrong from you. It will be a most difficult lesson for you to learn true humility. While you appear to be at times very humble, there is a self-esteem, a self-devotion, a high opinion of yourself which leads to dangers that you do not discern. You are not ready for Christ's appearing; and unless you are a changed man in heart and in character, in manner, in deportment, you cannot be a true watchman on the walls of Zion. There is earnest work before you. You must be a different man.

While it is duty for the watchmen to be wide-awake, faithful to discern evil, and understanding the necessities of the cause and work of God, they will frequently be called to bear a plain, pointed testimony to individuals who are in danger. Their testimony must not be given in an impatient spirit, not in an overbearing spirit, not with a domineering spirit, but with the spirit and meekness of Christ. There are two extremes to be avoided, one is the shunning to declare the whole counsel of God, and running into the spirit of revivalists in this age of crying, "Peace, peace, where there is no peace" [Jeremiah 6:14], and weaving into the labors an element which moves the feelings and leaves the heart unchanged. A sensational religion is to be dreaded, for it is hard work when once it has been woven into

the experience to ever make the individuals feel that they must go deeper than mere emotional exercise; that they must practice true godliness.

My brother, you have been weaving into your labors this kind of an element. While evils have been growing and gaining the mastery, you have fastened many to J. G. Matteson, but not to the cross of Jesus Christ. Now I am alarmed for you because I was shown that you have unbounded confidence in yourself and your manner of labors. You have not laid the ax at the root of the tree, and various kinds of evils have been springing up that needed to be rooted out from the church, with judicious labors and with far-seeing judgment.

The very work that needed to be done has not been done. Your ways appear right in your own eyes, but not so in the eyes of the Lord. The truth of God may be proclaimed from the lips while it has not a sanctifying influence upon the heart and character, having a constraining power upon the man. The thoughts, the affections are engrossed by worthless revolting things, and the heart is defiled. The salvation of the soul will not be secured without a deeper work. Your supreme love and confidence in yourself must be broken up in some way, or you will be weighed in the balance and found wanting. Your conscience feels the power of the truth, you work earnestly to present the truth, and for this reason I feel so bad because I know that unless you are an overcomer, you will not have the overcomer's reward. You lack the very experience you need to make you what God would have you to be. You need to study the law of God. Look in the mirror; bring your own heart to its searching, far-reaching principles, and go not away and forget what manner of man was presented to you in that mirror. I have not much hope for the church, unless the very ones who labor for them are converted men and Christlike in character. I am pained to write you these things. I hoped I should not have to write them. Search and see if self is not idolized. You must cleanse the soul temple.

The second extreme is to be always hammering at the people and in a harsh, unchristlike manner, talking in a way that they think you are provoked, weaving self into your labors, in the place of learning lessons of Jesus and having His Spirit. Now, my brother, whatever you have done or may do, I feel burdened with the Word of the Lord. The Lord says to you as to Nicodemus, "Unless ye are born again, ye can never see the kingdom of God." [John 3:3.] The truth has been accepted and preached by you, but the heart has not been cleansed of its moral defilement. You need the divine impression on your character. There are men like Bro. Hanson who are not controllable by the Spirit of God, who are harsh in their families, dictatorial, severe, and overbearing. If you were a thoroughly converted man and a daily learner in the school of Christ, a man to put away your childish, babyish feelings and manners at home, and put on meekness, gentleness, kindness, forbearance, and long-suffering, then you would be prepared to give instruction to those who need it.

You have so little self-control that when you read these words I greatly fear you will act like a child that when reproved or corrected will throw itself down. "A new heart will I give you, a new spirit will I put within you." [Ezekiel 36:26.] While you are desirous to appear right

with your brethren, do for Christ's sake surrender your soul to God. The truth is kept far away from the center of your being; [part of line illegible]. This is an individual work. I was shown while in America the condition of the churches in the kingdoms that had your labor. Many precious souls had been raised up, but they were receiving a mold that would not tend to make them perfect and entire, wanting nothing. One of the most earnest prayers in the Bible is, "Create in me a clean heart." [Psalm 51:10.] Oh, will men in any position, as superiors, inferiors, or equals, learn the simple lessons to begin at the beginning and have the heart right with God through the new creating power of His Holy Spirit? Then what pure streams would flow forth from a pure fountain. How precious the experience; how precious the lessons that they have learned and can in their turn teach others. But if they have not reached the standard themselves, how can they teach others to reach it? The church must be refined, purified. Better if they had never connected themselves with the truth than to claim to believe it, take the name of Seventh-day Adventists, and yet not stand as high in the scale of morality and practical godliness as do many who have never seen the truth. Thus Christ and the truth are misrepresented; the world is encouraged in their unbelief; other churches do not care to examine the evidences of doctrine and faith that bear such fruit. The example of men and women professing the truth is of such a character that it works against the truth.

They are holding the truth in unrighteousness because they are destitute of the first principles of Christianity exemplified in the life. Hearts are buried up in worldliness, saturated with that which is earthly, sensual, cut off by their own course of action from communion with God, dead to holiness, twice dead, plucked up by the roots.

Now you can never cure these evils till you see the necessity of subduing and controlling J. G. Matteson. The truth must be planted deep in your own soul first and then in the souls of others. I want you to be a conqueror, God wants you to be a conqueror, but you are far from this today. You need to be busy and earnest with your own soul. A solemn message is to be given to the world, and you are standing directly in the way of our reaching the hearts of many because all their experience and all their religion centers in their high estimate of yourself. No one can ask you to labor more than you do; but you must have a living connection with God so that you will have His grace to be with you. You must bring religion into your home; religion must regulate your life. The truth must sanctify your words, your thoughts, and your actions. Your faith must produce beauty of soul that will be manifested [in] words and actions, else it will be a sounding brass and a tinkling cymbal.

When you are sanctified through the truth, you will be a Christian, patient, kind. You have an overbearing temperament. You hold yourself too high and others hold you too high; therefore anything you may do looks right in the eyes of others, but they do not look into the soul. The great Searcher of hearts says, "I know thy works." [Revelation 14:15.] Your heart needs to be humbled before God. You need to be very jealous of yourself. You have made acknowledgment of your errors at different times in your experience, but you have

not put them away. You have not seen the sinfulness of many thoughts or the offensive character of your works before God. As a faithful watchman, I see the danger, if you die as you are, of your losing your soul; therefore I warn you.

Now, my brother, I have not thrown you aside, I have not lost my interest in you; but I do urge upon you to face the mirror. Sin is offensive to God. We must live so near to Jesus that we shall protest against iniquity and disobedience of God's requirements. While self is strictly disciplined, God will give wisdom and power to aid in disciplining others. Thus all the influence will be exerted on the side of pure, faultless, undeviating obedience, and no exception will be made on any policy principle and no unsanctified influence will be tolerated to weaken and demoralize a church. Oh, how I dread to write these things to you! But I dare not withhold them, lest my soul will be chargeable with your sin.

There must be a decided reformation in Bro. Hanson's family or they will all be lost together, parents and children. Their attitude to the help in their family is, How can flesh and blood be turned to the profitable account? The management in the house is conducted upon principles the reverse of Christians. The employer is too ready to prey upon the employed. They are often arrayed against each other like natural enemies. How can angels abide in that house?

May the Lord turn and overturn in Christiania. Better, far better, would it be today, so far as the church is concerned, if a blow had not been struck there until an altogether different mold could have been placed upon the work and the church. This work may look all right in your eyes, but oh, my soul, how it looks in the eyes of the Lord! Now I shall write no more on this, although there are other things I might say in reference to the work as God has presented it before me. Now you can see why I have not desired to come to Christiania again. I am soul-sick. If you stood free and clear, then I should know that God would work for us; but as you have stood, I have no confidence that He will.

Lt 44, 1886

Littlejohn, Brother and Sister

Basel, Switzerland

May 10, 1886

Dear Brother and Sister Littlejohn:

My mind has been exercised for some weeks to write to you. I commenced and half finished a letter to you last January, but sickness came upon me and I ceased to write any one; therefore you did not get your letter. But I will try to finish this.

A few days since, we returned from a tour into Italy, and our homeward route was through Geneva and Lausanne. In the latter place, which is a very beautiful city, laborers have been

at work to interest the people. And as the result of Bro. Bourdeau's efforts in French, Brn. Ertzenberger's and Conradi's in German, about twenty from the Methodist and Baptist churches have embraced the truth.

In all the places we have visited we see much work to be done, and but few to do this work. It is a marvel to me that there is not a greater missionary spirit among our people to bear the truth to other nations, and especially of that class that speak the languages of the different nationalities of Europe.

It will require far greater effort to accomplish the work than in America because of the poverty of the people. Then the ministers are so plentiful. I think of the words of the apostle, "They shall heap to themselves teachers having itching ears." [2 Timothy 4:3.] As soon as the truth is brought in to the place, the ministers of the different churches become alarmed and send at once for ministers to come in and commence revival meetings. Here they are called conferences. These meetings will continue for weeks, and no less than ten ministers will be on hand; the very best talent will be enlisted, and warnings and threatenings will be poured out from the churches against the seventh-day people, who are classed with Mormons, and who they say are breaking up churches and causing divisions.

It is very hard to get any hold of the people. The only way that we find to be successful is in holding Bible readings, and in this way the interest is started with one or two or three; then these visit others and try to interest others, and thus the work moves slowly as it has done in Lausanne; but twenty have embraced the truth there, and this is not all the good that has been accomplished, for the young men who are preparing themselves for laborers have here had a good drill and received an education that will fit them for greater usefulness in the cause of God.

At first some thought they could go out on their own responsibility and do the work singly and alone, and keep everything to themselves, fearing that another might come in upon their ground. We visited Lausanne, and W. C. White and myself did the best we could to talk, and pray with them, and show them that this was not the way to work; that all must work in harmony; that no one person was competent to perfect these persons in the knowledge of the truth. We labored earnestly by letters and by word of mouth, and we are pleased to see a more pleasant and Christlike mold given to the laborers, and the work is of a much more substantial character.

It has called forth much labor to organize the workers. Brother Conradi is the right help here, and we thought no pains or expense too great to get the work once started right; then the men who were educated to go out as laborers would take hold of the work intelligently and do much better work, and the right ideas of working communicated to them would extend to others.

There is one man who has been laboring in Naples, who by appointment met us in Torre Pellice, Italy, and we labored with him and sought most earnestly to help him to take hold of the work, not as a fighter, contending and debating, as was his habit, driving people away from the truth rather than into it. He saw we talked the truth, not with storm; not pelting the people with denunciations like hailstones. We had very precious seasons of prayer. We held meetings in three different villages in the Waldensian valleys with good interest.

This brother from Naples said he had received much light and would labor in altogether a different manner than he had done. The Italians are an excitable people. They will bring every power to bear suddenly, and under great excitement will exclaim, "Is this so? What will you do? Will you keep the Sabbath? Say Yes or No!" They are as sharp as a razor, [and] cut off the ears of the people, and make them mad, and that is the end of the business, so far as converting them to the truth is concerned.

Now we have to work with these men who are really intelligent, just as we worked with them one by one in the infancy of the Seventh-day Adventist cause; separating from these precious souls their unsanctified ways and manners; talking to them about Jesus, His great love, His meekness, His lowliness, His self-denial. These rough stones we bring if possible into the workshop of God where they will be hewed and squared, and all the rough edges removed, and they be polished under the divine hand until they will make precious stones in the temple of God and shall be living stones, emitting light. Thus they may grow up into a holy temple for God.

Some who are really capable men, intelligent in the Scriptures, do not know what it is to bring religion into their homes. They treat the wife and mother of their children as an inferior, never ask her advice, never consult her taste, never think she has a right to her individual taste or feelings, or judgment. They order, she obeys. I know this is a rag of heathenism, but it is the custom of many in this country. They do not know anything better. They need to be Christianized; and when the truth is once received in the love of it, then we can obtain their confidence and instruct them.

When you see women in Italy doing the heaviest work that belongs to men, driving or leading their cow teams, and great strong men in the wagon riding, you can have a little degradation put upon women. They rear their children, do the hardest part of the work, and they fade early and look far older than the men.

In winter they leave their houses, which they call cold, and because they cannot afford wood for a fire, go into the stables with their cattle. Here are the cows, donkeys—if they are rich enough to have a donkey—sheep, goats, hens, and perhaps one pane of glass, little square holes, or oblong crevices for ventilation. These are kept carefully stuffed with hay in winter to exclude the air. In such places is where our laborers in Torre Pellice and adjoining valleys hold their meetings. They have to reach the people where they are. One would not think of such a thing as sympathizing with them, for they do not know any better way,

although some who do thus are financially considered well off, and some have intelligent countenances and minds.

They pity Americans when told that they do not live in stables in winter. They inquire if they do not suffer greatly with cold? The warmth of the cattle they consider as good as stoves. They eat, keep their provision hung up in baskets in the stables. Bro. A. C. Bourdeau has shared their hospitality several times when he has been holding meetings in these stables. This repast would be a piece of black bread, nearly as black as a stone. This bread is made from smutty wheat, ground up smut and all, and eaten with a little milk or wheat cheese. Fifty or seventy-five will congregate in one of these stables and sit on the straw of dry leaves which have been carefully gathered for bedding for the cattle and for their beds. These stables have no floors in them, but the people will sit on the leaves or musty straw, and with ears, eyes, and mouth open listen with intense interest to the Word of God, and they seemed charmed. Some of the very best members of the Vaudois churches are among the hearers in these meetings, and the ministers are doing their best to break up the meetings, but they have not as yet succeeded. Bro. A. C. Bourdeau occasionally attends these meetings, but the principle workers are Italians. The Americans are not inured to the atmosphere of the stables, and their throat and lungs become inflamed and diseased. Italians can stand this atmosphere much better, so we are seeking to educate the Italians to go into the stables, and when once the people are interested, then halls are hired. These halls are generally only rooms in a private dwelling, which will hold about one hundred people. Then Eld. A. C. Bourdeau, our laborer in Italy, speaks to them. But if they should once get the impression that he would not condescend to meet them in the stable, they would say, Because he is an American he thinks himself too good to associate with us and we will not go to hear him. So great care has to be taken to this matter.

Brother Geymet, an Italian, is doing what he can. We tried to educate him. He can talk both French and Italian, so he is fitted for this field. This brother walks up the rugged mountains through the defiles, in paths where precipices are on either side, and where in fogs, which are so common to these mountains, a stranger would most surely imperil his life; but one who is accustomed to these trails can find his way, but he dare not go alone. He is holding meetings in three different villages, one five miles away, another seven, and the other three. He goes on foot to these places, holds his meeting commencing at eight o'clock, and then walks home, getting to his bed about midnight. This is done night after night. W. C. White accompanied him to one place, by name Angronia, meaning the valley of groans. The place was seven miles distant. Mary K. White and I went in a carriage part way, and when we could go no farther because there was no carriage road, we returned and stopped in a pretty village in the narrow valley and inquired for the noted place where so many Protestants perished. We left the carriage, and a venerable-looking man about sixty years of age communicated to us freely the history of the village. Once it was a flourishing village. But the Catholics who had found entrance there burned the village. The inmates of the dwellings were driven out. We were then standing in a beautiful level spot of land clothed

with living green. Plum, cherry, and peach trees scattered here and there were in full bloom. Our guide walked along, conversing as he went. Thousands of poor souls were driven to the edge of this level table land which ended abruptly in a deep precipice, from the sides of which projected rugged rocks, sharp and cruel, and were pitched over, and many of their mangled bodies were a prey to the wild beasts or birds. There on those pointed rocks hung for weeks the bodies of pastor, peasant, mother and child, having [been] caught by their clothes. At present there stands a house of worship called Vaudois temple, and at a little distance upon a strong fortification of rocks stands a Catholic church and a monastery. No carriage can reach this from the road some distance below. Our guide informed us that no less than three times had their church been destroyed by fire, and as many times rebuilt. He pointed towards it and the fence and said, We built a strong foundation of stone and then an iron fence with sharp picks on the top, and a Catholic divine asked us what we were doing that for. We answered, You have burned our church three times and we wish to make it as secure as possible, and after we have done all we can on our part we will trust it with God. He said the Catholic flew into a rage and said he was glad they had burned it and wished they would do it again, it ought to be burned. Well the view or the scenery from this point is grand, awful, and awe inspiring. It is indescribable. You look at the mountains reaching thousands of feet above the level of the valley, and there are houses clinging like nests to the brown rocks all up the sides of the valley, terrace after terrace to the very summit. There are houses that are hundreds of years old. These were the places of refuge for the persecuted ones; among God's mountains was their stronghold and fortress. We turned from this place of interest and stepped into the carriage and carefully descended the steep heights. The Italians dared not drive a carriage along these precipice roads which to avoid the castle-like rocks and high mountains wind up the mountainside like this. We left W. C. White with Bro. Geymet to attend the meeting in the stable. He said there were about fifty present sitting on the mangers, straw, dry leaves, or ground floor. He said he conversed with several before the meeting, and they were deeply interested in the Bible light which has been given to them. They said at first they thought these strange and interesting things were not in the Bible until they began to search their Bibles and found them for themselves. And they were still searching the Scriptures. The Sabbath has been presented, and they want to see the evidence for it themselves.

Now this is good work, but performed under the greatest difficulties. But God has precious souls in these valleys, and this is the only way we can see to reach them. But we shall have to limit our labors unless means shall come into these missions. I have prayed much over this matter, and my mind was carried to you. I have presented to you the hardest fields; there are more favorable fields. God is working in Lausanne, Switzerland, and in France and Russia, and India. Letters are coming, begging for help. We have sent Bro. Albert Vuilleumier to Africa in response to an urgent call. He has made some reports to us, in reference to his visit, which as yet have not been translated to me.

I have a request to make of you, my brother and sister. As God has placed in your hands means and made you His agents, I feel as a servant of the Lord to ask you to give something for this missionary field. I ask Sister Addie if she could not replace that one thousand that was cut off from this mission fund. We need means. We are unable to support laborers in the work. They are poor and cannot work without means. They do not live at all as our ministers in America. They are very economical in both food and clothing; but they must live, and many of them have families to support; these must be fed and clothed.

Brother Littlejohn, how much of your earthly treasure are you laying up in heaven? What are you doing with the means entrusted to your stewardship? I hope you have not wrapped it in a napkin and buried it in the earth. I hope that while you live you will dispense that which God has lent you in a wise, judicious manner, and not leave these things as did Bro. Harvey, throwing upon others the burden of the work which belongs to you, but attend to it while you have your reason and ability.

Jesus for our sake became poor that we through His poverty might be made rich. He requires of us self-denial. He requires us to act a part in sustaining with our means and influence the cause of truth. This work will go, but you and I want to have a part to act in its advancement. There never was a time when we could do more earnest work than now; and while the angels are holding the four winds, we want to work with our means and with our influence.

I have confidence that you will place by the side of your wife another one thousand. You can do this much and not distress yourself. I am working with hired money. My property is for sale, and until I can sell it I borrow money and am paying eight per cent on thousands and shall use it until God shall open the way for me to pay both principal and interest. The Lord wants us to be laborers with Him. Will you carefully consider this proposition? I thought your wife could not feel justly free and clear until that one thousand should be replaced to this European mission. I have been waiting and hoping that she would do this without my introducing the matter to her, but I have now done so.

May the Lord keep you both is my prayer,

Your sister in Christ.

Lt 45, 1886

Vuilleumier, Brother and Sister

Basel, Switzerland

May 12, 1886

Dear Brother and Sister Vuilleumier:

I am anxious to obtain the loan of a book entitled The Giant Cities of Bashan. Will you please to send it to me? I will take good care of it and return it to you again soon.

I cannot tell you how anxious I am for the work in Lausanne, that it shall take a right mold and prosper. There is a great work to be done in many places in this great European harvest field. And I hope that the work in Lausanne will so shape itself that you will not feel that you must be confined to this locality, but be ready to take hold with earnestness in other places as the Lord shall open the way. There is a great work to be done and but few workers. And there is need of every one who can work, taking hold with disinterested effort wherever and whenever duty seems to indicate. Every worker must now make the most of the precious time and opportunities to win souls to Christ. There is need of broader views with most of our workers and of their cultivating a spirit of unselfishness. These are the lessons we must learn and teach to others. There is need of your cultivating a trait of character of thoughtfulness, of tenderness, and of respect for your brethren. You need to cultivate tact to build up and draw men to Christ.

There has been encouraged in yourself and your brothers a constant temptation to criticize, to find fault, and to question others' motives. Now, my brother, work out of this as fast as possible. The state of the church in Bienne I regard in a very sad condition. God is not pleased with that church, because the spirit of criticism has been largely indulged, and they have not been cherishing the spirit of the meek and lowly Jesus. There has been much said to the injury of those whom Christ calls His brethren; and Christ charges it to them as though done unto Himself. Christ identifies His interests with His people. God will not work with the church to add souls to it when they do not show wisdom and tact to strengthen and build up those of their own number.

God's people should become wise, and the church in Bienne need a special work accomplished for them in order that they may correctly represent the religion of Jesus Christ, the need to come into a position of humiliation before God. They must seek the meek and lowly spirit of Jesus and love as brethren. The church must work as Christ worked, and love as Christ loved. They need not expect that God will add souls to the church, when they do not know how to treat them. With their present spirit they will criticize and sit in judgment upon any one who does not agree with their own ideas. What they want is the grand principles of truth interwoven in their experience and mingled in their character, and then they will be fit to represent Christ and to lead souls to the truth. When their meetings are meetings of criticisms, the Spirit of God leaves them to themselves. They need the sweet, abiding Spirit of Christ in their own hearts; then angels will accompany them in their meetings. But self has been interwoven into their religious experience, and self has ruled and controlled in their meetings. There is a weak and sickly state of things in the church, because of the condition of its members. This spirit I hope will never be revealed in the church at Lausanne. I hope and pray that all the workers may feel the solemn responsibility that rests upon them, that they may so conduct their labors that they may leave a Christlike

mold upon the work and not the mold of finite man. They should be kind and affectionate and sacredly guard the interests of each other. They should be courteous like Christ; pure, holy, and humble; constantly gathering with Christ; binding up wounds, but not making them. They should bring all the fragrance of the graces of the Spirit of Christ into their work. They must study never to repel, but to win.

We have reason to expect that more will embrace the truth in Lausanne, if the workers place themselves in right relation to God; for then they will become channels of light. Remember ever, that you can only reach the people through God. If Jesus is brought into your hearts, then your works will reveal Christ. You will not become narrow in your ideas, but broad and extended. Just as soon as the spirit of criticism comes in, then the Spirit of the Lord departs. It is Satan's work to be an accuser of the brethren. I feel very deeply over this point, that the very first example that is given to this church in Lausanne should be that of kindness, compassion, and true Christian courtesy. If the workers cultivate gentleness, and meekness, and love for one another, this example will be far reaching. It will be well to dwell much upon the exercise of thoughtfulness in words and actions towards each other. There is altogether too little of the love of Jesus exhibited in the hearts of those who profess the love of the truth, and in those who teach the truth to others, because they are not daily learners themselves in the school of Christ. Hearts are too much bound up in selfishness; they love that which appertains to self more than they love God and their brethren. The love of God will bind hearts together. Selfishness will separate hearts. We want more of Jesus and less of self.

May the Lord help you, my brother, that you may be in the hands of God, as clay in the hands of the potter, molded and fashioned to be a vessel unto honor. You have light; you have knowledge of the truth; and God wants you to impart all this to those who are in darkness. You cannot live to yourself, and yet please God. God will do for you great things if you will only believe in Him and walk before Him in meekness and humbleness of mind. Never, never become self-sufficient. Rely wholly upon Jesus. His might and power will attend you. Throw your whole energies into the work; looking to Jesus, trusting in Jesus, put on the whole armor of righteousness; weave the golden threads of love into your character; reveal it in your labor; and you will carry a holy atmosphere with you; you will win souls to Jesus Christ. Oh, my brother, the Lord is good! He wants to work for us, and He will work for us if we only believe and trust Him. But self-sufficiency often excludes Jesus. I long to see this work move forward as I know it will if we have a close connection with God. You can do a good work if you hide self behind Jesus.

May God bless you abundantly, that you may present every man perfect in Christ Jesus is my prayer.

Lt 47, 1886

Bourdeau, Brother

Basel, Switzerland

June 5, 1886

My dear Brother Bourdeau:

I write you at this time because it is the first opportunity I have been able to secure to do this. We feel deeply interested in your work in France, and we are sure that God will give success to the work if you go forward in His name and heed and observe the cautions He has given you from time to time for years in the past. Do not place yourself in a position to be constantly weary; for God does not place you there. I have been shown in your case as in that of others of our brethren that you make mistakes in your manner of labor; and the reason why I feel urged upon to keep this matter before you is you are blind to these mistakes yourself. When you begin an effort you load yourself down with many burdens that are not essential to the present work, but only hinder it. You feel that the Lord lays these upon you and that He calls and directs your mind in many things, when He does not do this; it is the working out of a nervous, intensely active temperament, which in a great degree defeats the very purpose and work which you so much desire to do.

In order to make a success in this work you must do one thing at a time, concentrate your powers upon that one work. Your judgment in this direction is at fault. When you begin to give a series of discourses, make these discourses the main business. Do not begin to write letters and articles for the papers; for you divide your strength in doing this. Elder Waggoner and Elder Loughborough were corrected in this matter. The Lord showed me that the important work of presenting the truth was being marred in their hands; not one-half the strength was brought into their work, because of their devoting so much time to letter writing. The visiting is the important part of the labor; but the time of these brethren was occupied in almost constant writing which wearied them, occupied their time, and did not help the present work, but hindered it. The people were robbed of the clear, convincing exposition of Scripture, and the devotional part of the work was neglected.

Their manner of presenting the truth was far from being perfect. They rambled too much in their discourses, bringing in too large an amount of matter. They were well satisfied with their work themselves; they did not discern their mistakes and see that their work was far from being what it might and should have been with their capabilities. Now the reason: out of the desk they employed much of their time in writing, excusing themselves from visiting because they were so busy and so tired. As the result, they were brain weary when they came into the desk; they were not prepared to do a work that God could set His seal upon. They made nothing clear. Yet if they worked themselves up to a high pitch of excitement, they thought their discourses were powerful.

They touched here and there, bringing a large mass of matter which they regarded as convincing and overwhelming evidence, but in fact they buried the truth under a mass of

matter poured out upon the hearers so that the points never could be found. Everything they presented was muddled. So many subjects were brought into one discourse that no point stood proved and clear in the minds of those unacquainted with the truth. That which was perfectly clear to them they thought must be clear to others when they had presented a mass of matter which the mind could not handle. One subject, a few points made plain and clear, would be of more value to the hearer than this mass of matter which you may call evidence and think your point substantiated. But it is this which the people do not comprehend, and it cannot benefit them.

Your mistake has been this: Just as soon as you enter upon an effort, you begin to do much writing. Now if your part of the work is to write, if God has said to you as He did to John, Write these things, then give yourself to that, and do not attempt more. If you are to give discourses, your mind is not vigorous enough, although intensely active, to sustain the strain of speaking and visiting and writing. You should let your mind rest in a great degree when you engage in an effort to present new and startling truths to the people, the reception of which involves a cross. You need to carefully select your subject, make your discourses short and important points of doctrine very plain. Take up one point at a time in a discourse, make it strong and clear and plain, with reasons drawn from the Word of God that all may understand. Your discourses should be short. When you preach at great length the mind of the hearer cannot grasp one quarter of what you say.

You manifest strong faith in the truth and express it. You express strong faith in God and what He will do for His people. But on one point you cannot trust the Lord; that is, to do your part only and leave the Lord to do His part. You take the work out of the hands of God to do yourself. You seem to think that the Lord has not power to bless a short discourse to the good of the hearer. While you may give the whole counsel of God, it is not all to be given in one discourse, but to extend over a period of labor when you engage in a protracted effort.

I know that you plead not to be interfered with, that you must work in your own harness, you must be independent and follow the leadings of your own mind. But you are far from being a safe and successful worker in doing this. Your mind is not always in such a condition that you can safely follow its leadings. Frequently things come into your mind which you regard as the special teachings of the Spirit of God, impressions direct from the Lord; but they are not. You cannot rely upon these impressions. Elder Andrews did this, and it was to a great degree ruin of body as well as to the detriment of his soul. It was the Lord's way to instruct him by warnings and counsels through the testimonies. This light was to correct the force of his impressions; and yet these impressions were preferred and relied upon. The light given of God was rejected because it did not coincide with these impressions and sustain the intense feelings he had upon many points. This is the very way with yourself. God has given you light, not because He wants to embarrass you and tear you in pieces, but to correct your mistakes, that He may build you up, strengthen, stablish, settle you; that you

may not be at one time on the mountain top and at another in the lowest depths. The reason why we have to keep pressing these points is that they do not have the force on your mind that your own impressions have. The light God has given you is set aside, and Daniel has his own will and his own way, whatever betides.

Now you are to engage in an important work and let the Lord come into your counsels. Preach short, govern your voice, put all the pathos and melody into it you can, and this terrible exhaustion that is liable to come through long protracted preaching will be avoided. Remember that the whole counsel of God is not to be brought out in one discourse. Let the people have the heavenly food in such measure that they can retain it and carry it away with them and digest it, so that their minds can comprehend the truth and their souls be impressed with it.

It should be uttered in the most pleasant manner, that they may want to hear again. The gospel seed is to be sown and take root and bear fruit. The truth is precious, of more value than gold; therefore its delivery should be carefully considered, that the message may be presented in such a manner that it will be to the hearer as the voice of God.

Much of the effect of discourses is lost because of the manner in which they are delivered. The speaker frequently forgets that he is God's messenger, and that Christ and angels are in his audience as listeners. His voice should not be raised to a high key, shouting out the truth as through a trumpet; for this is more nervous power than the calm spirit and power of the Holy Ghost. Jesus, the greatest teacher the world ever knew, was calm, earnest, and impressive in His discourses. He is our example in all things.

It is of little consequence how much we either hear or read from the Word of God, or how much we write upon the truth, unless we make the message our own, bring it into our life practice. We ourselves are to be sanctified through the truth. The message of salvation, the tidings we proclaim concern our individual life and character and practice. We are to read the Word as written expressly for us and practice the teachings of Christ for our own individual salvation. Then we shall be strong in the strength of the Mighty One.

The people need to be educated. This cannot be done if all the preacher's powers are given to sermonizing or to brainwork and writing; for this unfits for the real work at the right time, and it has to be neglected for want of strength. The vitality, both physical and mental, has been expended needlessly, and the work has not been done with efficiency to present every man perfect in Christ Jesus. The mere hearing of sermons Sabbath after Sabbath, or the reading of the Bible through and through, or the explanation of it verse by verse will not benefit us or those who hear us unless we bring these precious truths into our own individual experience. In short, my brother, you must take time to be a Christian, not tax brain and nerve to such an extent that you cannot be Christlike under difficulties. It is only by living a life in harmony with that of the Saviour that we meet the requirement of God to be not only hearers, but doers of the Word.

The counsels are of God, and His Word was not given in a few days on a high-pressure plan. It took a long space of time to bring out the Bible history. Under the inspiration of the Spirit of God, a chapter was written, a psalm was composed, a proverb penned, a vision from God recorded, and so down through the ages the will and purposes of God were brought out. About fifteen hundred years were occupied from the time Moses began to write the book of Genesis down to the completion of the Revelation by the beloved John. God would not have us so excitable, in such a hurry; and yet there are some who need to be taught diligence.

God help the teachers of His Word that they may give due attention to their discourses. I know that you do not do this. I know that you write too many letters that tire the mind and have an exciting influence upon the nervous system. You need less of the ways and impulses of Daniel Bourdeau and more, far more, of the oil of grace which will make the machinery run without so great heat and friction.

There are sermons that are so filled with heavenly dew and fatness that the people never get weary of listening. But where this is the most lacking there is an endeavor to make up in length for want of the Spirit of God. But when the people are impressed that the message they hear has first been brought home to the soul of the speaker, that he has proved the preciousness of the truth, that his heart enlarged by the love of God is reaching out for others, that they may be blessed as he has been, that they may be partakers of the same consolation and receive the same joy, then souls will be stirred. They will come into sympathy with the speaker.

“I do not like to go much beyond the half hour,” said a faithful and earnest preacher, who certainly never gave to his hearers that which cost him nothing in the preparation. “I know that the spiritual digestion of some is but weak, and I should be sorry for my hearers to spend the second half hour in forgetting what I had said in the first, or in wishing that I would cease when I had given them as much as they could carry away.”

The discourses given upon present truth are full of important matter; and if these discourses are carefully considered before being presented to the people, if they are condensed, and do not cover too much ground, if the Spirit of the Master goes with the utterances, no one will be left in darkness, no one will have cause to complain of being unfed. The preparation both in preacher and hearer has very much to do with the result.

I will here quote a few words that have come under my notice just now: “I always know by the length of Cannon’s sermon whether he has been much from home during the week,” said one of his flock. “When carefully studied, his discourses are of moderate length, but it is almost impossible for his hearers to forget the teachings conveyed in them. When he has had no time for preparation, his sermons are unreasonably long, and it is equally impossible to get anything out of them which will stick to the memory.” Another able minister was asked how long he was accustomed to preach. “When I prepare thoroughly, half an hour. When only partially, an hour. But when I enter the pulpit without previous preparation, I go

on for any length of time you like; in fact I never know when to stop.” Here is another forcible statement: “A good shepherd,” says a writer, “should have always abundance of bread in his scrip, and his dog under command. The dog is his zeal, which he must lead, order, and moderate. His scrip full of bread is his mind full of useful knowledge, and he should ever be in readiness to give nourishment to his flock.”

We have important, solemn truth to give to the people. Thank God, my dear brother, that you can act as a co-laborer with Christ; but do not, I beg you, groan under a yoke that Christ has never placed upon your neck. Do not bend under a burden which He has not made it your duty to lift. That which has greatly lessened the effect of your discourses in an important effort is that with that effort you keep up almost incessant writing, so that the vital elements and the condensed arguments are not matters of thoughtful consideration with you. You keep on hand no reserve force. You preach too many discourses, and too long, on a high key. When you cannot speak without being obliged to cough quite frequently, do not try to speak; for you so enlist the sympathies of the hearers that they take no true sense of what you are saying. These points are worthy of consideration. You imperil your own health and make it painful, exceedingly painful, for the hearers, so that anything you may present to them will not have much effect on their hearts or principles.

I write this because I want you to preserve your life and your influence, and I want the cause of God to have the very best kind of service we can any of us give it. We must not be fitful, changeable, as the weather vane in our feelings. Nervous prostration comes from over taxation. Now God gives you a part to act in His cause in connection with your brethren. In these important efforts, it is best that as strong a force as possible should be connected with the work. No one's freedom is to be limited, no one is to be ignored, no one is to bear universal sway; but you are to counsel together and pray together and realize that if left to the strength and wisdom of any one of you, you will surely fail. You must not trust your own experience or wisdom or knowledge. God must be your dependence, and your trust. If you look to Him, trust in Him, believe in Him, and feel your own utter helplessness, then you will have help of the right kind just when it is most needed. God help the workers! Do we estimate the truth above the estimate we have of ourselves? Do we appreciate it according to its value? If we believe that we are engaged in a work of preparing people to stand in the great day of God, then we shall labor accordingly. It is not the busy activity that we bring into the work that makes it a success, but it is the well-directed effort that we make, not trusting in ourselves, but through the grace of Christ, taking God at His word, working humbly with the Spirit of God, keeping self under strict control, preserving nerve and brain from overtaxation, that religion may be the controlling element in our life, that the atmosphere of heaven may be diffused in the home circle, in the church, everywhere.

Show that you believe in God. Self-will indulged will drive to infidelity. Self subdued will lead to the submission of thought, word, and action to Christ. The Word of God, not impulses, not impressions, must be your guide. A solemn, sacred work is this, to preach the truth for

these last times to perishing souls. Take the things God has revealed in warnings, reproofs, corrections, encouragements. But if we have eyes that see not, ears that hear not, and hearts that feel not, then it is in vain that the declaration from God has ever come to us. God has come very nigh to us; He has honored us by making us the depositaries of His truth, and this places us under the most sacred obligation to be keepers and diffusers of the light that must illuminate those who are in darkness. Has God made a mistake in us? Are we His chosen vessels? Are we the agents whom He has selected to carry out and send forth the last message of mercy to the world? Oh, if we only had Jesus in our works, if His Spirit controlled our actions, if it were the rule and law of our life, what a power for good we should be in the world. We must remember that others have pleaded and preached for souls; persons more learned and talented than we have pleaded in vain. But the humble, devoted worker, feeling his own weakness and depending only upon God, will realize the strength and sufficiency of the Mighty Helper.

We must pray more, have more faith. We only partially believe God's Word. We shall reveal all the faith we have. We want to take in the greatness of the work, believing every word that proceedeth out of the mouth of God. We must show our faith by our works.

Let not one of you seek for the supremacy. Let each regard his brother laborer as a worker for God. Let all plans be opened before the council, and not one labor to be the greatest. Alas, we are blind to our own deficiencies. We are not easily impressed with our weakness and the necessity of seeing as far as possible our errors, not to discourage our efforts, but to bring us to reform and thorough reformation. The minister must stand perfect in Christ, wanting in nothing, if he would present every man perfect in Christ Jesus, coming behind in no grace.

Lt 47a, 1886

Bourdeau, D. T.

[Basel, Switzerland]

[June 5, 1886]

My Dear Brother:

We feel deeply interested in your work, and God will give success if you go forward in His name and heed the cautions He has given you from time to time. He does not require you to place yourself in a position where you must necessarily be constantly wearied. I have seen that you, as well as others of our brethren, make mistakes in your methods of labor; and I feel urged to keep this matter before you because you are blind to these mistakes yourself.

Your error has been this: Just as soon as you enter upon a ministerial effort, you begin to write letters and articles for the press, which tax your brain, exhaust your nerve power, and unfit you for labor in the pulpit. In order to be successful, you must do but one thing at a time, concentrating all your powers upon that. If God has said to you as he did to John, "Write" [Revelation 1:11], then give yourself to that, and do not attempt more. But if you are to give discourses, your mind, although intensely active, is not vigorous enough to sustain the strain of speaking and visiting, and writing too. You should let your pen rest in a great measure when you engage in an effort to present new and startling truths to the people, the reception of which involves a cross.

Elders Waggoner and Loughborough were reproved for this same error. The Lord showed me that the message for this time was being marred in their hands. The work just before them did not receive half their strength, because they devoted so much time to writing. They excused themselves from visiting, which is an important part of labor, because they were so busy and so tired. As the result of this extra work, they were brainweary when they entered the pulpit and were not prepared to do a work upon which God could set his seal. They made nothing plain. Everything they presented was confused, and thus the people were robbed of the clear, convincing exposition of Scripture. The devotional part of the work also was neglected. Their manner of presenting the truth was far from having that strength and perfection it should have had; yet if they worked themselves up to a high pitch of excitement in delivery, they thought their discourses were powerful. They were well satisfied with their own efforts and did not discern their mistakes nor see that their work was far from being what their capabilities might have made it.

In their discourses, they touched here and there, bringing in a large mass of matter which they regarded as convincing and overwhelming evidence for the truth; but in fact the proof was so buried up that the people could never find it. So many subjects, too, were brought into one discourse, that not one point stood out clear in the minds of those unacquainted with our peculiar views. That which was perfectly clear to the speaker he thought must be so to the hearers; but the brethren did not realize that these are new and starting subjects and should be presented slowly. The mind cannot grasp so much at once. One subject brought out at a time, a few points made clear and strong, would be of more value to the hearer than such a mass of matter poured on to the people to substantiate the points.

In your own work, you should select your subjects carefully and bring out important points of doctrine very plain. It will cost you an effort to take up one point at a time, making it clear and strong with proofs drawn from the Word of God that all may understand; but it is the only way that you can be really successful.

And make your discourses short. When you speak at great length, the minds of your hearers cannot grasp one quarter of what you say. The mistake of preaching long discourses is one which you should correct at once. You express strong faith in God, and in what He is ready to do for His people; but on one point you do not trust Him; that is, to do His part of the

work. You not only try to do your own part, but you take God's part out of His hands to do yourself. You seem to think that the Lord cannot bless a short discourse to the good of the hearers. Remember that while you may give the whole counsel of God, it is not all to be given in one discourse. Let the people have the heavenly food in such a measure that they can retain it, and carry it away with them, and digest it, that their minds may comprehend the truth and their souls be impressed with it. It should be uttered in the most pleasant manner, that the people may want to hear again. You should govern your voice and put all the melody and pathos into it you can. Then this terrible exhaustion which is liable to come through long-protracted preaching will be avoided. When you cannot speak without being obliged to cough quite frequently, do not try to speak; for you so enlist the sympathies of your hearers that they can get no true sense of what you are saying.

I write thus because I want you to preserve your life and influence, and because I want the cause of God to have the very best service you can give it. Nervous prostration comes from overwork.

We have an important, solemn truth to give to the people. Thank God, my dear brother, that you can act as a co-laborer with Christ. Do not, I beg of you, groan under a yoke that Jesus has never placed upon your neck; do not bend under a burden which He has not made it your duty to lift. The gospel seed is to be sown, that it may take root and bear fruit. It is more precious than gold; therefore its delivery should be carefully considered, that it may be presented in such a manner that it may be to the hearer as the voice of God.

Much of the effect of many discourses is lost because of the manner in which they are delivered. The speaker forgets that he is God's messenger, and that Christ and angels are in his audience. He should present the truth in a calm, earnest, impressive manner; for this is the way Jesus did, and He is our example. Then the Holy Ghost will have room to work upon hearts and melt them into tenderness before God.

It is of little consequence how much we either hear or read from the Word of God, or how much we write upon the truth, unless we make the message our own, bring it into our life practice. We ourselves are to be sanctified through the truth, that others may be sanctified through us. The message of salvation, the tidings we proclaim, concern our individual life, our character and practice. We should read the Word of God as if written expressly for us and practice the teachings of Christ for our own individual salvation; then we shall be strong in the strength of the Mighty One. The mere hearing of sermons Sabbath after Sabbath, the reading of the Bible through and through, or the explanation of it verse by verse will not benefit us or those who hear us, unless we bring these precious truths into our own individual experience.

There are sermons that are so filled with heavenly dew and sunshine that the people never get weary of listening to them. When the people are impressed that the message they hear has first been brought home to the soul of the speaker; that he has proved the preciousness

of the truth; that his heart, enlarged by the love of God, is reaching out for others, that they may be blessed as he has been, and may be partakers of the same consolation and receive the same joy, then their souls will be stirred. They will come into sympathy with the speaker.

The discourses given upon present truth are full of important matter; and if they are carefully prepared before being presented to the people; if the Spirit of the Master goes with the utterances, no one will be left in darkness or will have cause to complain of being uned. The preparation, both in speaker and hearer, has very much to do with the result.

My brother, you must take time to be a Christian, not tax brain and nerve to such an extent that you cannot be Christlike under difficulties. It is only by living a life in harmony with that of the Saviour that we meet the requirements of God, to be not only hearers, but doers of the Word of God.

The Lord would not have us be so excitable, in such a hurry. The counsels of God in His Word were not given in a few days, on the high-pressure plan. It took a long period of time to bring out the Bible history. Under the inspiration of the Spirit of God, a chapter was written, a psalm composed, a proverb penned, a vision recorded, and so down through the ages the will and purposes of God were brought out. About fifteen hundred years passed from the time Moses began to write the book of Genesis, down to the completion of the Revelation by the beloved John.

The people need to be educated. This cannot be done if all the preacher's powers are given to other things. If your vitality, both mental and physical, has been expended needlessly, you cannot do your work with efficiency.

"I do not like to go much beyond the half hour," said a faithful and earnest preacher, who certainly never gave to his hearers that which had cost him nothing in the preparation. "I know that the spiritual digest of some is but weak, and I should be sorry for my hearers to spend the second half hour in forgetting what I had said in the first, or in wishing that I would cease when I had given them as much as they could carry away."

"I always know by the length of Cannon's sermons whether he has been much from home during the week," said one of his flock. "When carefully studied, his discourses are of a moderate length; but it is almost impossible for his hearers to forget the teachings conveyed in them. When he has had no time for preparation, his sermons are unreasonably long; and it is equally impossible to get anything out of them which will stick to the memory."

Another able minister was asked how long he was accustomed to preach. "When I prepare thoroughly, half an hour; when only partially, an hour; but when I enter the pulpit without previous preparation, I go on for any length of time you like; in fact, I never know when to stop."

Here is another forcible statement: "A good shepherd should always have abundance of bread in his scrip and his dog under command. His dog is his zeal, which he must lead, order, and moderate. His scrip full of bread is his mind full of useful knowledge, and he should ever be in readiness to give nourishment to his flock."

I know that you plead not to be interfered with, that you must work in your own harness, that you must be independent and follow the leadings of your own mind. But in doing this you are far from being a safe, successful worker. Your mind is not always in such a condition that its leading can be safely followed. Frequently things come into your mind which you regard as the special teaching of the Spirit of God—impressions direct from Him—when they are not from Him at all. You cannot rely upon these impressions.

Elder Andrews did this, and it was to a great degree the ruin of body as well as soul. The Lord tried to instruct him and counteract the force of these impressions; but he preferred to rely upon them, and therefore, because the light God gave him did not coincide with these impressions, and sustain the intense feeling he had upon many points, it was rejected.

God has given you light, not because He wants to embarrass you, but so that you may see and correct your mistakes, that you may be built up, strengthened, and established. He does not want you to be so unstable—on the mountaintop that one time, and then in the lowest depths. The reason why these points have to be pressed upon you is because they do not have the force on your mind that your own impressions have. The light God has given you is set aside, and you have your own way, whatever betide.

But you must not trust your own experience or wisdom. God must be your dependence, your trust. If you look to Him, believe in Him, and feel your own utter helplessness, then you will have the right kind of help just when it is most needed. In these important efforts to present the truth before the people, it is best that as strong a force as possible be connected with the work. No one should be ignored, no one should have universal sway; and no one's freedom is to be limited. They should counsel together and pray together, realizing all the time that they are not to trust in their own strength and wisdom, but in the living God, and then they cannot fail. God help the workers!

Let no one seek for the supremacy; but let each regard his fellow laborer as a worker for God. Let all plans be opened before the council. Alas! we are blind to our own deficiency. We are not easily impressed with our own weakness. We do not see the necessity of becoming acquainted with our errors; not to discourage us, but to bring us to thorough reformation. The minister himself must stand perfect in Christ, wanting in nothing, if he would present every man perfect, coming behind in no gift. We must have more faith. By our works we shall reveal all the faith we have. We must comprehend the greatness of the work, believing every word that proceedeth out of the mouth of God.

Is our estimate of the truth above the estimate we have of ourselves? Do we appreciate it according to its value? If we believe that we are engaged in the work of preparing a people to stand in the great day of God, then we shall labor accordingly. It is not so much the activity that we bring into the work that makes it a success, but it is the well-directed efforts, not trusting in ourselves, but through the grace of Christ, taking God at His word, working humbly with Him, keeping self under strict control, preserving nerve and brain from overtaxation, and having religion the controlling element in our lives, that the atmosphere of heaven may be diffused in the home circle, in the church, everywhere.

Show that you believe in God. Self-will indulged will drive to infidelity. Self subdued will lead to the submission of every thought, word, and action to Christ. The Word of God, not impulses, not impressions, must be your guide.

A solemn, sacred work is this, to preach the truths for these last times to perishing souls. Take the things God has revealed in warnings, reproofs, corrections, encouragements. But if we have eyes that see not, ears that hear not, and hearts that feel not, then it is in vain that the declaration from God has ever come to us. God has honored us by making us the depositaries of His truth; and He has placed us under the most sacred obligations to diffuse that light, that it may illuminate those who are in darkness.

Has God been mistaken in us? Are we not His chosen vessels? Are we not the agents He has selected through whom to send forth the last message of mercy to a world? Oh, if we only had Jesus in our hearts, if His Spirit controlled our actions, if His law was the rule of our life, what a power for good we would be in the world! We must remember that others have pleaded and preached for souls—persons more learned and talented than we—and have pleaded in vain. But the humble, devoted worker, feeling his own weakness, and depending only upon God, will realize the strength and sufficiency of the mighty Helper.

Lt 48, 1886

Brethren Engaged in Labor in Nimes

Basel, Switzerland

August 24, 1886

Dear Brethren Engaged in Labor in Nimes:

I feel very grateful for the success you have had and sincerely hope that you will cling to the work until it is nicely bound off. When the first efforts are made in a place by giving a first course of lectures, there is really greater necessity for a second course than for the first. The truth is new and startling, and the people need to have the same presented the second time, to get the points distinct and the ideas fixed in the mind.

I have been reading over some of the light God has given me. It is like this: There should be great wisdom used in the presentation of a truth that comes directly in opposition to the opinions and practices of the people. Paul's habit was to dwell upon the prophecies when with the Jewish people and bring them down step by step and then after some time open the subject of Christ as the true Messiah.

I have been shown that our ministers go too rapidly through their subjects and bring the most objectionable features of our faith too early into their effort. There are truths that will not involve so great a cross that should be kept before their minds day after day, and even weeks, before the Sabbath and immortality questions are entered into. Then you gain the confidence of the people as being men who have clear, forcible arguments, and they think you understand the Scriptures. When once the confidence of the people is gained, then it is time enough to introduce publicly the Sabbath and immortality questions. But men who are not wise advance these questions too soon, and thus close the ears of the people, when with greater care, and more faith and aptness and wisdom, they could have carried them along step by step through the important events in the prophecies and in dwelling upon practical subjects in the teachings of Christ.

In efforts made in large cities, one half of the effort is lost because they close up the work too soon and go to a new field. Paul labored long in his fields, continuing his work for one year in one place and one year and a half in another place. The haste to close up an effort has frequently resulted in a great loss. Never weary the hearers by long discourses. This is not wise. For many years I have been laboring on this point, seeking to have our brethren sermonize less and devote their time and strength to making important points of truth plain; for every point will be assailed by our opponents. Every one connected with the work should keep fresh ideas. They should not allow themselves to become merely spectators, but interested workers watching for opportunities to speak with souls; to come close to them by personal, interested efforts. And by tact and foresight, bring all that is possible into your work to interest your hearers, but avoid long sermons, for they soon weary of this. They want a diversity of labor.

The Bible readings are of great advantage and will do more to fasten the points of truth in the minds than many discourses. But short, plainly made points, avoiding all rambling, will be of the greatest advantage. God would not have you exhaust your energies before you come into the meeting, either in writing or in any other employment; for when you come with a tired mind, you give a very imperfect discourse to the people. Put your freshest energies into the work, and let not the slightest dullness or imperfectness be seen in any of your efforts. If from any cause you are tired, and exhausted, for Christ's sake do not attempt to give a discourse. Let another who is not thus exhausted speak short, to the point, or else have a Bible reading; anything but sickly discourses. These will do less harm where all are believers; but when the truth is to be proclaimed before a people who are not in the faith, the speaker must prepare himself for the task. He must not ramble all through the Bible, but

give a connected, firm discourse, showing that he understands the points he would make. Put all your energies and soul into the work. But every discourse given when the mind is wearied is an injury to the truth. Things must and will be managed by skilful workmen, rightly dividing the words of life, that the interest will be kept up.

A few forcible remarks upon some point of doctrine will fasten in the mind much more firmly than to bring in a mass of matter where nothing lies out clear and distinct in the mind of those ignorant of our faith. There should be interspersed with the prophecies practical lessons of the teachings of Christ. There should ever be the softening, subduing influence of the Spirit of God upon our own heart. The self-denial and the sufferings of Christ should be brought into our labors and the great love wherewith He has loved us appear in all our efforts.

I wish you to distinctly understand this point, that souls are kept from obeying the truth by a confusion of ideas, and also because they do not know how to surrender their wills and their minds to Jesus. They want special instruction how to become Christians. The work done for Christ in the world is not made of great deeds and wonderful achievements. These will come in [as] needed. But the most successful work is that which keeps self as much as possible out of sight. It is the work of giving line upon line and precept upon precept, here a little and there a little; coming close in sympathy with human hearts. This is the service done to Jesus Christ that will be recognized at the last day. The worker has not made himself prominent, but just picked up the opportunities and privileges to do work for the Master which God alone counts of precious value. The little fillings in, the cup of cold water given, the word spoken in due season, all these count; and yet they have not been treasured up by the actor as any wonderful work "I have done." The labor of love for Christ's sake, if treasured by the giver, ends there, for he has all the reward he will ever have. But if he does this work for Christ's sake, thinking not of the matter afterward, angels of God gather up these incidents and cherish them as precious pearls.

The gentleness of Christ that is revealed in laboring for souls, while self takes no credit, will be rewarded. With God the deeds of all are counted for just what heaven values them, not as they are estimated by the worker. It becomes us to do no more than we can do with order, with thoroughness and exactitude.

If our active temperament gathers in a large amount of work that we have not strength nor the grace of Christ to do understandingly and with order and exactitude, everything we undertake shows imperfection, and the work is constantly marred. God is not glorified however good the motive. There is a want of wisdom which is too plainly revealed. The worker complains of constantly having too heavy burdens to bear, when God is not pleased with his taking these burdens; and he makes his own life one of worriment and anxiety, and weariness because he will not learn the lessons Christ has given him, to wear His yoke and bear His burdens, rather than the yoke and burdens of his own creating. Christ says, "My

yoke is easy, My burden is light.” [Matthew 11:30.] Then let every extra burden be left for Jesus, and all the necessary burdens He will also take and bear them, and us too.

God would have us pay heed to His words. The carefully wrought service in the sight of God is of value, although easily overlooked by human eyes, yet indispensable in this world where we are doing our work. God wants intelligent workers, doing their work not hurriedly, but carefully and thoroughly, always preserving the humility of Jesus. Those who put thought and painstaking into the higher duties should put care and thought into the smaller duties, showing exactitude and diligence. Oh, how much neglected work is done, how much leaving things at loose ends because there is a constant desire to take on greater work. The work is slurred over that relates to the service of God, because they pull so much work before them that there is nothing done thoroughly. But all the work must bear the scrutiny of the Judge of all the earth. The smaller duties connected with the service of the Master assume importance because it is Christ’s service. Selfishness and self-esteem should be guarded against as your bitterest enemy. But how easily self finds opportunities to exhibit itself, and how Satan exults at the exhibitions, and how sorrowful and ashamed are the angels of God of man’s foolishness. How unlike Jesus Christ; in what contrast to the example He has given us in His own life. How far removed from His requirements, to crucify self with the affections and lusts. He that will be His disciple, He plainly states, can be so only on condition that He denies self daily, and takes up the cross, and follows Him. We are not only to be partakers with Christ in His sufferings and sacrifices, but we are to imitate Him in the daily small self-crossings and the denial of personal inclinations.

What will be our feelings when we shall stand on the sea of glass? Shall we look back on the hours of our impatience here? Shall we stand upon the eternal hills of paradise and take in the events of our past life and see how many unnecessary trials we had because we thought God was dependent upon us to do everything? God help us to see our own littleness and God’s greatness. God forbid that we should have exalted ideas of our own greatness and exalt self. Magnitude of experience is no measure of worth. God has a standard so unlike human standards; and if we see God’s estimate of us, we would see value where we supposed was littleness and littleness where we supposed was greatness.

It is the long connection with God which makes man of value. The divine principle in the man constantly growing reveals the heavenliness of his character and the value of his association with men. Brethren, you are all of value in the sight of God. He will not forget your labors of love. I would counsel you not to be in haste to move your tent out of Nimes. It may be advisable to change locations and have new congregations, but all the time you are making a second effort. Do it just as perfectly as if the first effort had not been made. Let every talent of the workers be put out to the exchangers, everyone do his level best, act an energetic part in the work and service of God.

There are different kinds of work to be done. Souls are precious in the sight of God; educate them, teach them as they embrace the truth how to bear responsibilities. He who sees the

end from the beginning, who can make the seeds sown wholly fruitful, will be with you in your efforts. Says Christ, "Without Me ye can do nothing." [John 15:5.] Let not one discouraged thought or feeling come in. See and sense the value of human souls. Toil for them knowing you must meet these again. Oh, we have not fully learned the value of Christ or of His work. Work in faith; do your part, and believe the Lord will work with your efforts. God giveth the increase.

You may do your work with fidelity and believe that the Lord will do His work. Never forget that you must reach the people through God. If your experience has been long, it is not its length that makes it valuable—it is not the knowledge that makes it of value—it is the praying, loving, godly life that is a sermon daily. I tell you [line illegible] of the world today is more Christlike men and women. The preaching the world needs is not only that which comes from the pulpit, but that which is seen in the every-day life—not only Bible precepts, but Christlike characters and heaven-born practices. The living, loving disciples of Jesus who have felt that it was more precious to commune with Jesus than to have the most exalted position and praise of men; hearts that are daily feeling the cleansing blood of Jesus Christ, that are made strong and tender by inward conflict and secret prayer, and whose lives though humble are eloquent with holy deeds—these are the kinds of workers that will win souls to Jesus. In our ministry we must reveal Christ to the people, for they have heard Christless sermons all their lives.

God and Jesus, His beloved Son, must be presented before the people in the wealth of the love They have evidenced for man. In order to break down the barriers of prejudice and impenitence, the love of Christ must have a part in every discourse. Make men to know how much Jesus loves them and what evidences He has given them of His love. What love can equal that which God has manifested for man by the death of Christ on the cross. When the heart is filled with the love of Jesus, this can be presented to the people, and it will affect hearts.

Brethren, bring Jesus into your work. Be one in Jesus—of one mind, of one judgment. God will bless you, and you will see of the salvation of Jesus. But let not one exalt himself over another. Work for the Master, and do your work in such a manner as not to bring "I" prominent, but each esteem other better than himself. Let Jesus into your heart. Seek to glorify Jesus. Oh, self, self, how hard to crucify self; nevertheless self must be crucified, and then Jesus will reveal Himself as a mighty worker in your midst.

Lt 49, 1886

Conradi, L. R.

Basel, Switzerland

August 30, 1886

Elder L. R. Conradi

Dear Brother in Christ Jesus:

We were made very sorry to hear that you were in prison. We anticipated nothing of the kind when you left us, and we cannot make it seem real now. We have not forgotten you, but we have presented your case to the highest tribunal—the Great Sovereign of the worlds. The Lord whom we serve will deliver you in His own good time.

We feel sorry to have your wife in constant worry and anxiety, but the Lord will not leave you. Jesus the precious Saviour will give you peace and the consolation of His Holy Spirit. Jesus, in giving His commission to His disciples, bade them go into all the world and proclaim the gospel to all nations, tongues, and people. From His divine lips came these words, “Lo I am with you alway, even unto the end of the world.” [Matthew 28:20.]

Although we cannot see and understand why the good you meant to do your fellow men in Russia was interrupted, yet this is one among the things that shall work together for good to them that love the Lord. My dear brother, wherever you are you can make for yourself friends. We can see now more clearly some of the difficulties that lie in the way of those who would obey God. Men are finite; God is infinite. The Heavens do rule.

We may not now be able to reconcile this fact with circumstances, but God works in a mysterious way His wonders to perform. God is working, we will not doubt, to bring light before many who otherwise would never have received knowledge of it. He works to diffuse blessings to His people scattered throughout our world. Do not for a moment think that God’s hand is against you. Keep up good courage, and remember that the Lord is Supreme Ruler. God suffers sin to develop itself in crimes and cruelties, yet He will not leave those who love Him to confusion.

Think of the love of God manifested to man. Think what Jesus the Prince of Life suffered in this world, the just for the unjust, that He might save men from death and misery. God governs the world. He is Omnipotent. Be sure then whatever His wisdom desires, or His love inspires, His power will execute. “O Lord God of Hosts, who is a strong Lord like unto Thee? or to Thy faithfulness round about Thee? Thou rulest the raging of the sea; when the waves thereof arise, Thou stillest them. ... Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face.” [Psalm 89:8, 9, 14.]

God reigns, and notwithstanding His majesty, He loves the most helpless, the most suffering ones among His children. God is showing us evidences of His power, and truth will triumph. God will uproot every error in doctrine. Every truth will be immortal. Commit the keeping of your soul to God as unto a faithful Creator. The angels of God are round about you. Have faith in God. Remember Jesus your Redeemer, and see what He endured. When the apostles of Christ were thrust into prison, angels of God came within the prison walls and

ministered unto them. Oh, the tenderness, the compassion of God. He says, "Can a woman forget her sucking child? Yea, they may forget, yet will I not forget thee." [Isaiah 49:15.]

Daniel was placed in the den of lions, the three worthies were cast into a burning fiery furnace, but Jesus was with them and the flames could not harm them. Oh, trust in God. You are guilty of no crime, only that of seeking to make men kind, and obedient, truthful, and loyal, and with this consciousness you can lift up holy hands without doubting. Wherever God has an obedient child, there is an element of power wielded for God and the truth. Because men are misjudged and condemned and cast into the silent prison, it is no evidence that God does not reign. He says that those who believe on Him shall suffer persecution. The greater the opposition of right and righteousness, the more will the Lord let His precious light shine forth.

Just put your trust in Jesus, and remember that you are suffering for His sake and that He will not leave nor forsake you. Have faith in God. Our prayers are going up daily to God in your behalf. We will have special care for your wife and child. Those who have put you in prison have done an unjust thing. Instead of enclosing you in prison walls, if they had known you and been acquainted with your work, they would have sent you two throughout the length and breadth of the domain, telling you to proclaim to all people, to all subjects and to all tongues, that there is a living God, that there is salvation for the sinner.

The truth cannot be advanced by force. The weapons of our warfare are mighty because they are not carnal. May the Lord give you grace to bear with meekness anything that men may do unto you.

Says Paul, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Romans 8:35-39.]

You are not ignorant that Jesus gave His precious blood for you. You have a shepherd full of kindness, full of care, and of mercy and tenderness; then believe you may trust Him every moment.

Jesus identifies His interest with suffering humanity. That which is done to you to make you suffer is done to Christ in the person of His saints. We believe God is working in your behalf. Only cling with unwavering faith to the promise. May God bless you two brethren who are imprisoned for the truth's sake, and remember we are praying for your deliverance.

Lt 50, 1886

Ertzenberger, Brother

Basel, Switzerland

September 5, 1886

Dear Brother Ertzenberger:

I felt sorry as I read your letter to see that you were afflicted in mind and perplexed, but I know that you have a blessed helper and comforter in God. I have been awake since half-past two o'clock, pleading much of the time with God for help and light and a greater nearness to Him that I may reflect more light. And while all are sleeping, I arise to communicate a few thoughts to you.

My dear brother, you cannot always know, neither can your brethren always know, how matters will shape themselves, when an effort is made any place. No one anticipated so great resistance as revealed itself in the mob spirit in Nimes. The question seemed hanging in the balance which would triumph. Many prayers were offered, and the Lord heard and answered prayer, and the victory was on the side of truth. In such a city such a victory gained is not small. The Lord revealed Himself as a wonder-working God. When such manifestations have happened in our experience, we have always taken it as an assurance that the Lord had precious souls in that place to whom He would reveal Himself.

My mind was much exercised in the hours, while the others were sleeping, to write to you and those connected with you the things I did write. We may lay our plans according to the very best light we have, but frequently the workings of God in His own way reveal that for the good of souls and for the glory of God some change must be made in our plans, and we must none of us have our stakes fastened so strongly that we cannot pull them up. I have ever had to occupy a position to be prepared for anything, to work anywhere. Many cherished plans have had to be given up, my ideas and plans changed to meet the Lord's plans as He opened them before me. And this is the position we shall have to occupy.

It seems to me that you have not gathered all the sheaves that you can gather for the Master in this work at Nimes. You may all be learning new lessons, most valuable to yourselves and to others, in regard to the very best way to work in order to reach a certain class of minds. We are individually in a school where we may, if diligent students, be obtaining a more rich and valuable experience in the work. The Lord will shift and change us about, place us under varied circumstances, the better calculated to give us a broader and richer experience because there is a great work for us to do for Him and a very great reward for us to gain.

We must every one of us be in that position where it is not difficult for us to give up our plans to the Lord's plans. We all feel the tenderest regard for you who have been laboring in Nimes. It has seemed to impress itself upon my mind that if you move in accordance with

the will of God, that you will see greater victories there. The work is now carried forward to that point where, if you work in wisdom, you will see of the salvation of God. We did not dare to encourage the relaxing of your efforts, the letting loose of one hand. The prospects may be fluctuating, sometimes encouraging, and other times discouraging; but present appearances must not govern your judgment, you must make your efforts over gain. If you present the same arguments you have already presented, they need not and will not lose one jot in vital interest, but be more interesting than they were the first time, because the mind is better prepared to receive them than at first.

We must have greater faith and broader ideas, and every one try to do his very best, and the Lord will give the increase. I hope and believe that we will see of the mighty workings of the Lord in Nimes. We need to walk in all humility and continually expect great things of the Lord. Keep praying, keep believing. God is giving the workers in Nimes an experience which will fit them for His work in the future.

We have been making special efforts to complete the book containing sketches of the missions and giving some reports of the work in Europe and of our travels. It has required more labor and far more taxing thought than we anticipated. Our object is to get this book out to benefit the mission by whatever it may bring in. There are many things to crowd upon the mind here; many things to decide; many communications to be answered; many things requiring much perplexing thought and careful consideration. Brother Whitney is constantly overworked. We have tried to bring the Lord into all our counsels. We have prayed much, and will still pray for the Lord to lead us, to guide us, to uphold us by His Holy Spirit, and help us that we may make no mistakes. We are all finite, and unless we have heavenly wisdom we will be in danger of making blunders.

There is, my dear brother, a great work before us, and we must believe that Jesus is ready and will work with our efforts. Be of good courage, my dear brother; Jesus loves you and will lift upon you the health of His countenance. Take the Lord at His word; believe that He will do just as He said He would. Hang your helpless soul on Jesus Christ, as Jacob hung upon the neck of the angel, and declare: "I will not let Thee go except Thou bless me." [Genesis 32:26.] There is a fulness for us in Jesus. You may be strong; you may be of good courage. Look up, look up. The Lord in His glory is above the ladder, and angels are ascending and descending this ladder to bring light and blessings to the workers. Jesus will give you rest and peace in Him. Only believe.

With much love,

I remain your sister in Christ.

Lt 51, 1886

I am troubled in regard to Elder [J. H.] Waggoner. He writes me nothing, and I feel deeply pained on his account. It seems sometimes to me that the Lord is testing us to see whether

we will deal faithfully in regard to sin in one of our honored men. The time is close at hand when the General Conference will have to decide the point, whether or not to renew his credentials.

If the Conference does this, they will be saying virtually, "We have confidence in you as a man whom God recognizes as His messenger; one to whom He has entrusted the sacred responsibilities of caring for the sheep of the Lord's pasture; one who will be in all things a faithful shepherd, a representative of Christ." But can we do this? Have we not seen the workings of an unsanctified heart?

The persistency in Elder Waggoner to accept and claim Mrs. Chittenden as his—what shall I call it—his affinity? What is this? Who can name it? Is Elder Waggoner one who has hated the light God has given him, showing that his preferences for Mrs. Chittenden's society and his intimacy with her, was sinful as in the light of the Word of God? Or did he accept the message and act upon it? Notwithstanding, I went to Elder Waggoner with the testimony given me of God, yet he did not reform. His course has said, "I will do as I please in the matter; there is no sin in it." He promised before God what he would do, but he broke his promise, made to Brother C. H. Jones, W. C. White, and myself, and his feelings did not decidedly change; but he seemed to act like a man bewitched, under the spell of the devil, who had no power over his own inclinations.

Notwithstanding all the light given, he has evidenced no real conviction or sense of sin, no repentance, no reformation. Hearts have ached sorely over this state of things, but they had no power to change his heart or his purposes. Now, we should be very grateful for the help of Elder Waggoner in England and in Switzerland, but what can we decide upon? We must have evidence that he is clear before God. We do not want to make a light matter of sin, and say to the sinner, "It shall be well with thee." We do not want to connect Elder Waggoner with the work here unless he has a connection with God. We do not want to have the drawback that would come by connecting a man with the work who has a blot on his garments. We cannot pass lightly over this matter.

The plague of sin is upon Elder Waggoner, and pain and sorrow are upon the souls of all who are aware of this chapter in his experience. Christ is dishonored. A man blessed with superior light and knowledge, endowed with great capacity for good, that he may by a life of obedience and fidelity to God become equal with angels, [and] his life measure with the life of God, has perverted his God given power to administer to lust, coveting the wife of another. God finds Elder Waggoner setting at naught the most costly lessons of experience, violating the most solemn admonitions of God, that he may continue in sin.

I have hoped and prayed that he would restore reason to its right throne and break the fetters that for years Satan has been weaving about him, soul and body, and that the clouds that have shadowed his pathway be removed and Christ come to his soul to revive and bless

it. Christ will lift the heavy burden from weary shoulders, and give rest and peace to those who will wear His yoke and lift His burdens.

I will say, Elder Waggoner, What can be the character of your experience when in the face of many warnings and reproofs you continue to pursue a course condemned of God? Can you think well of yourself? Just think of Jesus, crowned with thorns and nailed to the cross for our sins, and let it humble—yes, let it break—your heart. Look at the meekness of Christ, His loveliness, and then bow in the dust with shame and humiliation. Will you please think what you would do in case one of our leading men be found in the position you are in? Could you, without any greater evidence on his part of the sense of his sin than you have given, advise that he have credentials as one of pure and holy purposes before God? Cannot you see you are placing your fellow laborers in a very unpleasant and unenviable position? Will they venture to become responsible for your character and your influence in the future in the work and cause of God?

Your case has been shown me to be worse than that of Elder Cornell, because you had greater light, capacity, and influence; and his course is a beacon to warn you off from following in his steps. Elder Cornell's credentials were taken away from him; he is a deeply repenting man, humbled in the dust.

Supposing David should, after being reproved by Nathan, have repeated the same offense, would the Lord then have had compassion upon him? But he repented bitterly; he declared his transgression was ever before him. Hear his humiliating confession, and listen to his despairing cries.

We must as a people arouse and cleanse the camp of Israel. Licentiousness, unlawful intimacy, and unholy practices are coming in among us in a large degree; and ministers who are handling sacred things are guilty of sin in this respect. They are coveting their neighbour's wives, and the seventh commandment is broken. We are in danger of becoming a sister to fallen Babylon, of allowing our churches to become corrupted, and filled with every foul spirit, a cage for every unclean and hateful bird; and will we be clear unless we make decided movements to cure the existing evil? Will you have others follow your example? Will you wish them to pass over the ground you have travelled, and feel that they have done no great wrong? Without repentance and conversion, you are a ruined man.

I hear you [Elder Waggoner] are taking treatment at the sanitarium, acting as chaplain, speaking in the Tabernacle. Now, this does not look right for you to take such positions, until you have done all in your power to correct past evils. I have felt, for your sake, restrained from opening the matter of Mrs. Chittenden's infidelity to her husband, but I fear I have neglected my duty. If we had dealt with this matter as if it had been the case of a lay member of the church, I believe God would have then sent you repentance that needed not to be repented of.

Our pity, our love, to save you from reproach, has hurt you. My heart is so sad and agonized at times for you, I can only weep. I say, Must he be lost? Must he after suffering for the truth's sake, after standing in its defense until he is old and gray-headed, become an idolater, as did Solomon? Will he, for the love of a woman, trample down the law of God and look about him as much as to say, I do no sin; I am all right? Will we be clear to let such things be concealed and sins hidden, with no real evidence of repentance or reform? Your leaving California does not give you a new heart. You are out of sight of the infatuating influence of your "adorable charmer," but this does not change the affections or impulses of the heart. Elder Himes might have finished his course with joy had it not been for sensual practices, but he was led away of his own lusts and enticed. The days and years which might have been his very best were his worst.

We see in the character of Solomon intellectual greatness combined with moral degradation. He might have gone forward from strength to strength, but instead of this he went backward from weakness to weakness. After a life of promise, his history was one of deterioration. My Brother, my heart yearns toward you for Christ's sake. You have been attempting what other ministers have attempted—to harmonize light with darkness, Christ with Belial, purity with impurity, good with evil. The result will be moral ruin unless you can be aroused to see that you are standing upon the very brink of the precipice. There are many such cases that I have to write about.

It alarms me to see how the sin of licentiousness is coming in upon us. I felt this when I wrote to Elder Butler upon this point at the last General Conference, begging him to do all that he could to fence against what was coming in upon us. We must elevate the standard and build up barriers about the soul so that nothing shall mar its simplicity and purity, and thus defile the religious character. God has given men intellect, and let every soul beware how this great gift is prostituted to the soul's eternal ruin.

There is no more hope of you than of any common sinner, nor as much, unless you greatly humble your soul before God, repent, and are converted. Take the first steps in the way to life—repentance, faith, and baptism. You have tampered with the divine safeguards of your peace. If you refuse to listen to the voice of reproof, if you choose your own course, if you will not allow the grace of Christ to transform you, your guilt will be as much greater than that of the common sinner as your advantages of light and influence have been greater. Great care should be exercised in companionship and friendship lest the soul be imperiled, lest there be even an appearance of evil which in the eyes of others would lower the standard of religious principle and sap the foundation of religious belief.

How many, even in the ranks of Sabbathkeepers, are forming unsanctified connections. Men who have wives and women who have husbands are showing affection and giving undue attention to each other [persons of the opposite sex]. How many men of promise there are in our ranks who no longer have pure faith and holy trust in God because they have betrayed sacred trusts. Noble aspirations are quenched. Their steps are retrograding

because they covet another man's wife or are unduly familiar with unmarried women. Their frivolous conduct leads them to break the seventh commandment. Of Solomon the inspired record says, "His wives turned away his heart after other gods: and his heart was not perfect with the Lord his God" [1 Kings 11:4]. This is no theme to be treated with a smile. The heart that loves Jesus will not desire the unlawful affections of another. Every want is supplied in Christ. This superficial affection is of the same character as that exalted and enjoyment which Satan promised Eve. It is coveting that which God has forbidden.

When it is too late, hundreds can warn others not to venture upon the precipice. Intellect, position, wealth can never, never take the place of moral qualities. The Lord esteems clean hands, a pure heart, and noble, earnest devotion to God and the truth above the golden wedge of Ophir. An evil influence has a perpetuating power. I wish I could set this matter before God's commandment-keeping people just as it has been shown me. Let the sad memory of Solomon's apostasy warn every soul to shun the same precipice. His weakness and sin are handed down from generation to generation.

The greatest king that ever wielded a scepter, of whom it had been said that he was the beloved of God, through misplaced affection became contaminated and was miserably forsaken of his God. The mightiest ruler of the earth had failed to rule his own passions. Solomon may have been saved "as by fire," yet his repentance could not efface those high places, nor demolish those stones, which remained as evidence of his crimes. He dishonored God, choosing rather to be controlled by lust than to be a partaker of the divine nature.

What a legacy Solomon's life has committed to those who would use his example to cover their own base actions! We must either transmit a heritage of good or evil. Shall our lives and our example be a blessing or a curse? Shall people look at our graves and say, He ruined me, or, He saved me? To the youth we need to give definite, oft-repeated warnings to bring their gifts early to God as consecrated offerings. Had Solomon retained the heavenly gift of wisdom—God's special endowment— had he with his ardent temperament been guided aright, his life would have been illustrious to its very close. But after a life of greatness and power, he fell because of uncontrolled passion. Had he continued to add virtue to his faith and his rich endowments, he would have stood forth a grand, noble cedar of Lebanon. But he surrendered to passion; "And when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" [James 1:15].

The lesson to be learned from the life of Solomon has a special moral bearing upon the life of the aged, of those who are no longer climbing the mountain but are descending and facing the western sun. We expect to see defects in the character of youth who are not controlled by love and faith in Jesus Christ. We see youth wavering between right and wrong, vacillating between fixed principle and the almost overpowering current of evil that is bearing them off their feet to ruin. But of those of mature age, we expect better things. We look for the character to be established, for principles to be rooted, and they to be beyond the danger of pollution. But the case of Solomon is before us as a beacon of

warning. When thou, aged pilgrim, who hast fought the battles of life, thinkest that thou standest, take heed lest thou fall.

How, in Solomon's case, was weak, vacillating character—naturally bold, firm, and determined—shaken like a reed in the wind under the tempter's power! How has an old, gnarled cedar of Lebanon, a sturdy oak of Bashan, bent before the blast of temptation! What a lesson for all who desire to save their souls to watch unto prayer continually. What a warning to keep the grace of Christ ever in their heart, to battle with inward corruptions and outward temptations. Brethren, we must have genuine faith which is the gold tried in the fire. We must cherish that faith which works by love and purifies the soul. Unless our faith has a purifying influence, it is worthless. Such a faith leads the soul to God and expands the intellect while it purifies, ennobles, and sanctifies. Let those in youth, those in mature age, and the aged, consider that their cases are soon to pass in review before God. What will be the record that they shall meet?

At one time in Battle Creek, the scenes of the judgment were presented before me. The books were opened, and all, both old and young who claimed to be keeping the commandments of God were gathered about the throne. In the books were written the thoughts, the words, the actions of those who had received much light and enjoyed many opportunities, and yet their names were not clear, their life record was blotted and blurred. Great numbers were weighed in the balances and found wanting who knew for just what sins they were condemned. It was because of the lack of a virtuous character.

Base animal passions had controlled them. Licentiousness and lust had been carefully cloaked from human eyes, but the Lord saw it, and their names were blotted out of the Book of Life. Many of these men claimed to be teachers of the truth, but their labor was not marked with holy endeavor. They had not confidence and boldness toward God. They could not lift up holy hands without wrath and doubting. And the words were pronounced to these sin-polluted souls, "Depart from Me, ye workers of iniquity." Now is the time to obtain the white robe of character. Now is the time to confess and forsake sin and come to God with contrition of soul, that your sins may be blotted out and your names retained in the Lamb's Book of Life.

We must do something to stop this terrible tide of moral impurity. Self-abuse stands as the most degrading sin, polluting the whole character of the man. Unless those who are practicing this vice break off their sin and repent before God, they will find no place in the city of God. There entereth into that city nothing that defileth or maketh a lie. Such characters are living a lie continually. We are living in an age when iniquity abounds, and the special work of God's delegated servants must be to suppress this iniquity and to bring in righteousness. But those who claim to be the Lord's delegated ministers, and yet corrupt their own ways before Him, are guilty of great crime.

“And He shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee O Satan; even the Lord that hast chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel” [Zechariah 3:1-3]. Joshua here represents the people of God; and Satan pointing to their filthy garments claims them as his property over which he has a right to exercise his cruel power. But these very ones have improved the hours of probation to confess their sins with contrition of soul and put them away, and Jesus has written pardon against their names.

Those who have not ceased to sin and who have not repented and sought pardon for their transgressions are not represented in this company; for this company vex their souls over the corruptions and iniquity abounding around them, and God will recognize those who are sighing and crying because of the abominations done in the land. They were not mixed up in these abominations. They had not corrupted their ways before God, but had washed their robes of character and had made them white in the blood of the Lamb. Satan pointed to their sins which had not yet been blotted out, and which he had tempted them to commit, and then reviled them as being sinners clad with filthy garments. But Jesus changes their appearance.

He says, “Take away the filthy garments from him. Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua saying, Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shall also keep My courts, and I will give thee places to walk among these that stand by” [Zechariah 3:4-7].

After the filthy garments have been removed, the subject changes, showing that this has its application in the future. If the people of God will walk in the ways of the Lord and keep His charge, which is the ten commandments, then the promise is that they shall judge His house and have places to walk among the angels.

Now the question is, Will those who profess the truth comply with the conditions? Will the characters of those who profess to believe the truth correspond with its sacredness? Satan’s special efforts are now directed toward the people who have great light. He would lead them to become earthly and sensual. There are men who minister in sacred things whose hearts are defiled with impure thoughts and unholy desires. Married men who have children are not satisfied. They place themselves where they invite temptation. They take liberties which should only be taken with their lawful wives. Thus they fall under the rebuke of God, and in the books of heaven “Adultery” is written opposite their names.

There should be no approach to danger. If the thoughts were where they should be, if they were stayed upon God, and the meditations of the soul were upon the truth and the

precious promises of God and the heavenly reward that awaits the faithful, they would be guarded against Satan's temptations. But, by many, vile thoughts are entertained almost constantly. They are carried into the house of God and even into the sacred desk.

I tell you the truth, Elder Butler, that unless there is a cleansing of the soul temple on the part of many who claim to believe and to preach the truth, God's judgments, long deferred, will come. These debasing sins have not been handled with firmness and decision. There is corruption in the soul, and, unless it is cleansed by the blood of Christ, there will be apostasies among us that will startle you.

I ask myself the question, "How is it possible for men who are opening the Scriptures to others—men who have abundance of light, men who have good ability, men who are living as in the face of the judgment, upon the very borders of the eternal world—to give their thoughts and bodies to unholy practices?" Well may the words of the apostle be repeated with emphasis: "Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He will lift you up" [James 4:8-10]. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. Let no man say when he is tempted, I am tempted of God: [Some have argued thus, and thought that for certain reasons they have of their own, God would have them take the course they did.] for God cannot be tempted of evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" [James 1:12-15]. The work of overcoming must be done here in this life. By sincere repentance and forsaking of every sin, pardon will be written against your names. The thoughts will be pure if the heart is pure. If the fountain is corrupt, the stream will be corrupt. Shall men who are conversant with the Scriptures and who are standing in vindication of the fourth commandment be charged in the books of heaven with transgressing the seventh? Shall Satan be given occasion to taunt the angels of God with the filthy characters of those who claim to be Christians? Will they make Jesus ashamed to call them brethren?

I address you who shall have this epistle brought before you, who are leaders, who may be termed princes among the people, "Be ye clean, that bear the vessels of the Lord" [Isaiah 52:11]. Humble your souls before God. Jesus is in the sanctuary. We are in the great day of atonement, and if the investigative judgment has not already commenced for the living, it will soon begin, and to how many are the words of the true witness applicable: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I shall come upon thee" [Revelation 3:1-3.]

The cases of all will be brought up in the judgment, and if their sins are not confessed their names will then be blotted from the book of life, and their lot will be with the adulterers and the fornicators, and deceivers, and those who love and make a lie. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father and before His angels" [Revelation 3:4, 5].

I am alarmed for our ministers who are hardening their consciences by continuing a course of sin. I fear that they will continue to fall under temptation until the word shall go forth: "He that is holy let him be holy still, and he that is filthy let him be filthy still." I tell you that there must be a thorough revival among us. There must be a converted ministry. There must be confessions, repentance, and conversions.

Many who are preaching the Word need the transforming grace of Christ in their hearts. They should let nothing stand in the way of their making thorough work before it shall be forever too late. Christ is coming. His judgments are abroad in the earth. And that God who is ever present, who was a silent witness to the godless, sacrilegious feast of Belshazzar, whose hand traced the characters upon the wall, is present where you think no eye seeth.

Had you, Elder Waggoner, an elder of the church, looked up, you would have seen yourself a spectacle to God and to the pure angels who veil their faces and turn away from your pollution of soul and body. My words seem tame as I pen them when I think of the wonderful truths we profess and the great light that shines upon us from the Word of God. The Judge of all the earth is standing before the door, and every case must pass in solemn review before Him. I inquire, How can anyone with this light shining upon them dare in thought or word to deny the Lord God who hath bought them? Make haste, my brother, to cleanse your hands. Jesus is still pleading as your Intercessor. Commence the work of forsaking your sins without delay. Do not rest till you find pardon, for no soul can enter the paradise of God who has a single spot or stain in his character. Make thorough work for eternity.—Letter 51, 1886.

Lt 52, 1886

Bourdeau, A. C.

Lausanne, Switzerland

November 20, 1886

Dear Brother A. C. Bourdeau:

I have a duty to do to you once more, and then I shall feel that I have said and done all that it is possible for me to do in your case. While I have seen and felt your danger, you have thought that there was no particular cause of alarm. For this reason and for others best

known to yourself, all the letters that I have written to you have worked no reformation in your life. The experience of the last evening spent at your house was peculiar. The Lord unexpectedly rolled a burden upon me, His blessing being over us, and I felt it all through my body. I was urged by the Spirit of God to make supplication as I did, and to wrestle till the victory was gained or till you surrendered yourself to God; but you did not come to the point. You did not grasp the promises, neither did you gain the victory. I knew that after such a struggle, if you did not free your soul, you would be enshrouded in dense darkness; therefore for two hours I held your case before the Lord and before yourself, hoping that you would wrench yourself away from where you had moored, to the rock self-righteousness. But you did not. You are anchored there yet, just as firmly as ever the Pharisees were. Whenever I made an effort to help your wife, instead of looking to God for herself and grasping every ray of light, her mind was diverted from the point by your case. She wanted to set you free. But neither of you received that which the Lord brought within your reach.

Now, Bro. A. C. Bourdeau, you are entrenched in the fortress of self-righteousness; and while there, neither God nor man can do anything for you. Through the help of God you could have broken down these walls that night; but you had so little experience in seeking God and wrestling with Him that you were like a child that knows not how to pronounce his A, B, C's. I never realized that you were so far from God. You seemed to have no knowledge of how to seek the Lord, nor how to surrender yourself to Him. I knew that the next morning would tell the story. If you felt a burden of your own case, you would not dare to sleep without a thorough work of the Spirit of God upon your heart. The next morning I waited to see what the influence of that meeting had been upon you. I knew if the arrows of God had pierced your self-righteous armor, we should know something about the matter before we parted. But not a reference was made by you to that solemn, important occasion. The burden of your heart, however, was soon revealed. You began about your son and excused his faults, repeating the same things you had told me no less than three times. I was too much pained and too thoroughly disgusted with your commonplace talk to say a word in reply. I was seeking to commune with Jesus, to welcome His presence, to say, "Abide with me and bless and keep me." I [had] had a very solemn experience, and I had no desire to thus engage in cheap conversation and lose the companionship of Jesus.

Your case looks exceedingly dark to me. I am now certain that the work must commence with yourself; you need to be a converted man. You are filled with self-conceit. You talk of yourself and of what you have done in the past until the Spirit of God is grieved and departs from you. You have much to say about the past, but what about your present experience? Have you no Christ for today? Have you nothing to say about what Jesus is doing for you now? Must self be the center, the alpha and omega? How can you expect to have the companionship of heavenly angels, and the presence of Jesus, when your thoughts and your words are mostly in reference to your own precious self. All the good things you have done are magnified by you, while your mistakes and the things you did not do, which God

required you to do, are covered by your ingenious excuses. Your self-love has barred the way to your usefulness all through your Christian experience. You have not used your God-given powers in a way to please Him. In your conversation, in your preaching, and in all your efforts you have brought self to the front; you have talked of self, exalted self, and Jesus has been kept in the background. Your ways have been faultless in your own eyes. In the name of the Lord, I tell you that unless you are a converted man, you will never see the King of heaven. You need the transforming grace of Christ. Those who know you say that A. C. Bourdeau is a good brother, but he talks too much about what he has done, and the people become tired of hearing it. This is not the testimony of one or two, but all who have any acquaintance with you tell the same story.

Christ said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." [John 3:3.] In astonishment this ruler in Israel listened to these words. Was it possible that one so righteous as himself needed any such spiritual work done for him? The startled hearer could only utter the words scarcely above a whisper, "How can these things be?" [Verse 9.] He had been praised and exalted by men, but Jesus tore away his self-righteousness by telling him that his whole conceptions were wrong. Neither his benevolence, his many good deeds, nor his exalted position as a teacher in Israel was sufficient to entitle him to heaven. He must be born again if he would see the kingdom of God. But his comprehension was so dull that he took this in a literal instead of a spiritual sense. Jesus then explained to him that the divine Spirit must work a moral transformation in all who would have a part in His kingdom, a transformation which would lead them to seek the pure, the holy, and the divine as earnestly as they had sought things of an opposite character. They must be divested of self, that Jesus may receive undivided worship.

You, my brother, are in no better condition before God than Nicodemus. You build yourself up in your good works and prefer to remain in spiritual darkness than to be disturbed. You are whole in your own sight, rich and increased with goods, and have need of nothing. Your prayers are formal and spiritless. You live in a past experience instead of having a fresh experience daily. You seem to choose to be mixed up with common things. When you have writing to do, you seat yourself in the dining room, amid the confusion of the children's voices, where it is impossible for your thoughts to be elevated and deep. You do not choose to take time to examine yourself, to test your own heart, to pray and wrestle with God as did Jacob. Secret prayer is neglected. In short, Jesus is not brought into your life, because you are so perfectly satisfied with yourself. When the Lord has sent you reproofs, warnings, and appeals, your first work has been to make excuses; to make your defects appear like something you cannot help, or rather like virtues to be praised. This is why you have not reformed. When reproved you have gone back over your past life and like the Pharisee thanked God that you were not as other men are, extortioners, adulterers, and the like; but you are a very liberal, kindhearted man, ever ready to do a good work, and always anxious to make friends of everybody, that you may have their praise and commendation. I has been brought in whenever there was the least chance, and Christ has been left out. You have not

been where it was safe for the Lord to bless your labors. If He had blessed them, He would not have received the glory, but it would have been taken to yourself. You would have felt that it is I who has done all this. I have made this stir. When you see yourself as you are, when you are conscious of your weakness and will put forth determined effort to obtain divine aid, your soul will be filled with all the fulness of God. Your course of exaltation is abhorrent to Jesus. You parade yourself to notice and make yourself a subject of comment by your self-complacency and self-esteem.

Now I shall have to make a report of the work in the Valleys, and what shall I say? I shall have to state the case as it is and then leave it. You set the two men who are with you in the field to traveling about to get the people to come to hear you preach, and then your discourses are dry and spiritless. Now this order of things must be changed. Let not these men work under your supervision, but let them gain an experience for themselves. The mold you are giving them is such that in many things they will need remolding. These men are used too much as your servants. The time occupied by them in getting the people out to hear you preach would be much better employed in doing their specific work. If you were left to create your own interest and to bring the people together by your own efforts, you would feel the necessity of keeping your own soul filled with the love of God and of giving them interesting discourses, fresh food from God's abundant treasure house. Then, too, you would better understand the real interest among the people. These colporteurs are holding you up, wearying themselves and using up precious time to no account, when they should be engaged in personal efforts themselves. I tell you there must be a different plan of labor in these Valleys. It will be much better for these two men to work in the fear of God among the people than for you to try to hold so many meetings in different places while they have to make so great efforts to get you a congregation. Your preaching will do but little good till you are a converted man, and the less there is of it the better.

You need the vitalizing influence of the Spirit of God; you need a living connection with heaven. You do not study your Bible. You do not pray. You are far, very far from being the man God would have you be. Please reckon up the hours you have spent in bed during the last year and see how much of your time has been squandered. You are paid for your time, and to be just and honest with God, who has made you His hired servant. You are under obligation to make the best possible use of your powers and your time in His service. You are to cultivate habits of industry, to gather up the golden moments, and studiously dig for the truth as for hid treasures. If you lie in bed an hour longer than is necessary each morning, you gather no physical or mental strength, but have during the year wasted 365 hours; but you may safely reckon on two hours, which doubles the record.

Every moment of this time is reckoned as wasted, when it should have been spent to sharpen up your mind, in directing your thoughts in the right channel, and in searching the Scriptures, that you may receive new and fresh ideas. Unless you change your manner of life, the very best course you can pursue is to go on to a farm and labor with your hands,

and let the money that you would have received from the conference be used to put those in the field who will improve their ability to make themselves thorough workmen. Now you may call to mind special occasions when you have risen from your bed early, and you will no doubt go back and tell what you have done in the past. Now we want to hear no more of this. We want to know what you are doing now, not what you did once. You go by fits and starts. For a little while you will be fully active, and then back you go to the same self-indulgent habits. If you have had so remarkable experience in your past life, do show it by making advancement at the present time. Be a man, and do with thoroughness the work God has given you to do.

You have never enjoyed mental toil, and however physically industrious you may have been through your past life, you are none too much so now. You are not even enough so for your own good intellectually; you are too lazy to read, to reflect, to study. You would delight to have a commanding influence, to be honored and respected; but you are too slothful to elevate the mind to high aims. Knowledge is power. It is elevating to the possessor and will command respect and influence anywhere. But you do not master circumstances and make it your earnest purpose to place yourself in positions where your mind will strengthen and expand. A prayerful study of the Scriptures will help greatly in developing the intellect. Others older than yourself, and who do not have as good health as you, arise early and in quiet, peaceful morning hours devote time to the improvement of the mind and to scriptural culture. But many a precious hour is lost by you, forever lost, by idly lounging in bed. And what is the result? A want of physical strength and a sluggishness of thought, a dulness of intellect. The mind is the glory of the man. The power of the voice and the expression of the countenance will be improved by quickening yourself and spiritualizing your thoughts. For years you could have been cultivating the intellect by studious habits, but instead of this you have been losing the vital energy of thought. You cannot bear to put your powers to the stretch, to tax them to the uttermost, to master your inclination and indolence and slothfulness. God demands of you that you cultivate diligently the reasoning powers He has given you. Oh, the opportunities that you have wasted through disorderly habits!

You need not boast of superiority in the past. It is now that you are to be tested and tried; it is now that angels are weighing moral worth. It is now that they are watching the development of character; and you will be judged according to what you might have been had you improved all the light and the privileges given you of God. It is your duty to dig after knowledge as men search for concealed goods. But you have not felt disposed to exert yourself sufficiently to put you on the right track of reading, studying, reflection, and execution. God has done His part for you, but you have neglected your part of the work in not making the most of your faculties.

My brother, cease to preach until you are endowed with power from on high. Gird up the loins of your mind for the work of self-cultivation. Set a high price upon your morning hours

and your leisure moments. There are precious, golden threads from which you are to manufacture thoughts that will stir your very being and expand your soul to a realizing sense of the great plan of salvation. Learn to reflect upon elevated things. Searching the Scriptures is essential for your success. It is as necessary for your spiritual growth as eating is for your physical strength. Your mind has been growing weak and seems to be paralyzed. Wake up, for Christ's sake, awake! Weigh every thought and motive. Under such a discipline the intellect will increase in strength. Let conviction chase your dormant soul; let your mind be driven from its narrow boundaries of common thought, and in the vastness of the subject of redemption let the moral perceptions unfold by dwelling on the matchless love of Jesus. It is impossible for your thoughts to be brought into contact with these great subjects without your awakening from the torpor in which you have been so long.

You need more faith in Christ. Rest not day nor night until you have a knowledge of the mystery of godliness. You may be a spiritual, intellectual Christian. Your moral and intellectual powers will then grow in harmonious proportion. You will not be satisfied with a superficial love, but will have a deep, abiding, fervent love in your heart for God and His followers. You are satisfied with giving expressions of love to human beings, but seem incapable of giving devotion and affection to Him in whom your hopes of eternal life are centered. Your conscience must be quickened and you be purified, refined, ennobled. You must be upright in your character and firm and decided in your family government.

I feel deeply that the truth needs to be planted more firmly in your soul. Then its principles will control your life. Unless it is stamped by God upon the soul, it will be constantly kept in the outer court of the soul temple. It is not brought into the soul. If the truth were an abiding principle in your soul, you would be full of grace to spread it. The truth must first be planted deep in your own soul, and then you will with wisdom, with intense interest, and living faith seek to plant it in the souls of others.

Bro. Bourdeau, if your home is governed by the religion of Christ, then I am a stranger to its workings. The Father of the faithful said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [Genesis 18:19.] Abraham cultivated home religion and caused the fear of the Lord to circulate through his tents. It is the voice of God that is to be heard. There is no hypocrisy on the one hand, no deception on the other. "I know him that he will command." There will be no betraying of sacred trusts, no flinching from the demands of truth, no yielding to human weakness. There is a law, and Abraham will keep it. Now this testimony cannot be borne in your case. Blind affection, a cheap manifestation of love, goes a long way with you. To encircle the arms about the neck is easy; but manifestations should not be encouraged by you unless they are proved to be of real value by perfect obedience. Your indulgence, your disregard of God's requirements is the veriest cruelty. You encourage and excuse disobedience by saying, "My boy loves me." Such love is cheap and deceptive. It is no love at all. The love, the genuine love, to be cultivated in the family is of value because it is

verified by obedience. Parents and children alike are to be ruled by Him who is unerring in counsel. This will prevent parental oppression on the one hand and filial love on the other. God has given us rules for the guidance of all, and from these rules there can be no sinless swerving. God's will must be paramount. The love and fear of God must be brought into the home. The love you seem to cherish and talk so much about is not worth a straw. It is outside show. It is the same in nature as the love the Christian world claim to have for God when they do not obey His commandments. I hope that your eyes will be anointed with eyesalve that you may see that you are tampering with sacred responsibilities. Your house needs to be set in order. I hope that no one will imitate your example and bring into his home such government as you have exercised. I fear that you have become blind, and that you have so long walked in the light of your own eyes, that you will never have the mist and fog removed.

I am distressed over your case. I know it is a hard task to govern a family where God's law is not acknowledged as the rule of the household, but when that law is clear no man need to err. The Word of God is open before him. Let him ask, What has God spoken? What is the rule from which neither waywardness on the part of children nor engrossment on the part of parents can excuse them from departing from its injunction. Eli's case is similar to yours. He remonstrated with his children. He said, "My sons, why do ye so wickedly?" [1 Samuel 2:23.] He did not restrain them. He failed to command them. Sr. Bourdeau can exercise her authority with a poor grace when your indulgence and failure to command and restrain are constantly before her. If you love the souls of your children, bring them into order. But abundant kisses and tokens of love blind your eyes, and your children know it. Make less of these outward demonstrations of embracing and kissing, and go down to the bottom of things, and show what constitutes filial love. Refuse these manifestations as a fraud, a deception, unless backed up by obedience and respect for your commands. You are not clear in the sight of God. You will be held to an account for the lessons you are giving your children in disrespecting your authority because, like Eli, it is your weakness to be indulgent. If this is the way you allow your children to disobey your commandments you are teaching them to disregard the commands of God. With Eli the way of the Lord was not observed; and when men choose their own way, what can the end be but sorrow and ruin?

I write this for I dare not withhold it. You are far from doing the will of God, far from Jesus, far from heaven. It is no marvel to me that God has not blessed your labors. You may say, God has not given Sr. White a vision in my case; why, then, does she write as she does? I have seen the cases of others who like you are neglecting their duties. I have seen many things in your case in your past experience. And when I enter a family and see a course pursued that God has reprov'd and condemned, I am in grief and distress, whether the special sins have been shown me or the sins of another who has neglected similar duties. I know whereof I speak. I feel deeply over the matter. I say, then, for Christ's sake make haste to come on the right ground, and harness up for the battle.

I will now bring my epistle to a close by saying that it is much to be lamented that Jesus, the world's Redeemer, is kept apart from your life, that while preaching the most solemn truths to others, you are almost a stranger to His love and the power of His Spirit. If our experience is of the right quality, our knowledge of Christ Jesus will increase more and more. Our faith in Him will become perfect through our intimate acquaintance with Him, and we shall by this experimental knowledge be in every sense a partaker of the divine nature. The more we view the character of Jesus, the greater will be our consciousness of our necessities. Man if left to himself is blind, naked, and alienated from the life of Christ. He does not know Christ or feel his need of Him. He cries to his own soul and to others, Peace, peace, when there is no peace. Erroneous ideas of his own merits and of his God lull him into carnal security. True, he may have seasons of misgivings. Oh, that at such times the earnest cry might come from the agonized soul, "Lord, save or I perish."

I fear, my brother, that you will do as you did that night when my soul cried out in agony for you. In the place of trusting, as you might have done, wholly in the merits of Christ, and casting away your own self-righteousness, you console your poor soul with resolutions to make some few changes and set everything right. You make promises and break them as easily as they were made, and yet you fail to discover your own insufficiency and helplessness, that you may found all your hopes on Christ. I write these things to you in the fear of God. I call for no answer, no excuses, no dwelling on what you once did, or once were. I tell you that God is displeased with you, and you need to empty yourself of your self-esteem and self-righteousness before He can manifest Himself unto you and work with your efforts. The only way we can reach the people amid the moral darkness that covers the world is through God. Self must be crucified and Christ alone be glorified.

Lt 52a, 1886

White, W. C.

Lausanne, Switzerland

November 20, 1886

Dear Willie:

Received letters this morning; ere this you have received mine, I suppose. It is evening after the Sabbath. I spoke this morning, interpreted into German and French. We had a good social meeting. Several came in from about twenty miles, intelligent, nice-looking people. We had social meeting, and excellent testimonies were borne. Elder Ings spoke in afternoon. I was to speak this evening, but I spoke last evening and walked back and forth from the hall, and today Sister Ings thinks that as I have to speak tomorrow evening I should rest tonight. Brother Ings will speak tonight and will have a meeting tomorrow afternoon also, giving instruction on missionary work.

Monday we leave here for Bienne.

I spoke of the carriage coming down; but as neither Brother nor Sister Ings seem to think it best, it need not come.

I send you, as Daniel says, "My Best Effort" to help Elder A. C. Bourdeau. Please set this in order, for I shall use it for general matters and shall get out another testimony some time. Send a copy as soon as possible to A. C. Bourdeau. I have written it today, besides speaking. I hope you will get it to him as soon as possible, for he needs it. I am surprised at his condition spiritually. My soul is distressed with his ways and manners. Will you please send Gilly the Great Controversy, vols. 2 and 3, and Life of Paul to the minister in connection with him? Brother Ertzenberger will tell you his name—and send to him the sketch of travels in Europe. I want to be in their good favor if I can consistently, and it will help matters with the church in Nimes.

I think I shall have got through with A. C. Bourdeau this time and forever.

Love to all.

Lt 53, 1886

Babcock, Brother and Sister

Lausanne, Switzerland

November 24, 1886

Dear Brother and Sister Babcock:

For some reason your case is urged upon my mind this morning as if you are in great peril and are being overcome by the temptations of the enemy. In a dream I saw you, my brother, gradually sliding back into your old habits of intemperance. In my dream I conversed with you and prayed with you. You did not repulse me, but repeatedly declared that you believed the truth as firmly as you ever did, but that you could not control your appetite.

Now, my brother, I dreamed of telling you some very plain things which I shall write to you at this time. All your life long you have allowed yourself to be controlled by appetite and by hasty temper, and now you are weak in moral power to resist inclination. You should not at any time trust to your own strength and place yourself in the company of the ungodly nor of those who smoke and drink. You are in many respects a very weak man, and you need all the help that you can obtain from earnest prayer and the society of those who love and fear God.

You have not done those things to help yourself which you might have done. You have not been willing to put yourself under the restrictions that were necessary in order to gain

strength. Jesus has died to bring salvation within your reach, but there is a work that you must do if you are saved. Instead of having your way and following your own will and evil habits, you should be willing to walk in God's way; you should wear Christ's yoke; you should die to self; and do those things which you know will please God. You have a perverse, crooked nature, but Jesus will give you His Holy Spirit to aid you in the work if you ask for it with a humble heart and a sense of your own weakness. Instead of feeling your weakness, you pride yourself in your old ways, as though it were a virtue in you to possess these oddities. Your droll words and actions and manifestations of your hasty temper are not becoming to a follower of Jesus; and if you will try more earnestly to copy the Pattern, you will see how displeasing these things are to Him and how you dishonor His name by indulging in them.

What you need, my brother, is rest in Jesus. At present you know but little of this peace. But Jesus invites you to enter His school. He says, "Learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your soul." [Matthew 11:29.] You need to weave into your character more of the meekness and lowliness of Christ. We are in the antitypical day of atonement, and you need now to consider, as you have never done before, how your case will stand in the judgment. No longer seek to carry out your own way, but yoke up with Christ. Angels are looking upon you with pity and with yearning tenderness. They see your conflicts with a strong appetite, and they are ready to help you if you will only humble your heart before God and seek divine aid. Your soul is precious, but it must be refined and purified. It must be cleansed from all defilement by the blood of Jesus. I am sorry to say that you are not a Christian. Your character in no way represents the character of Christ; but notwithstanding your weakness, there is help for you in God, if you will place yourself where you can receive this help. Unless you are converted and cease to rely upon your own strength, you will certainly lose eternal life. If you continue the course that you have been pursuing in the past, your nerves will be completely shattered. You will become a physical wreck and will descend lower and lower in self-debasement. Will you not now before it is eternally too late sign the pledge which I send with this? Perilous times are before us. What position will you occupy in the stormy future? Will you be a humble child of God, a follower of the Lamb, or will you stand under the black banner of the powers of darkness?

You will find temptations on every side, voices everywhere will call you to do evil. You need not of necessity fall. Had you years ago become a thorough temperance man, you might today stand forth in your God-given, manly powers a victor. Had you brought yourself to task, had you repressed the appetite for eating and drinking those things which are injurious, you would have had power to withstand temptation to indulge in stronger stimulants. When your appetite has clamored for indulgence, you have too often indulged it. You have allowed yourself to use strong coffee, which has an injurious effect upon the nerve powers, and slowly poisons the springs of life. Now, in order to seek and obtain the prize of eternal life, you feel the need of a power that you cannot command, a soul energy that you do not possess. When you cast yourself at the foot of the cross, realizing the

perversity of your own heart and the weakness of your own strength, and ask the Lord to help you, believing that He will do it, you will be a new man in Christ Jesus. Your fretful, impetuous temper will seek for the mastery, but you will not allow it to control your reason. You will think of God, of heaven, of Jesus who gave His precious life for you, and you will not speak and act in that stormy, uncontrollable manner that you have done. You will look to Jesus in supplication and say, "Save, Lord, or I perish," and you will not look in vain. Remember that if you are lost at last it will not be because of any fatality in your case, but because you would not use your powers in controlling your unchristlike temper and perverted appetite. Your peril at the present time lies in your suffering passion to exercise lordship over reason and conscience. Passion and appetite have been strengthened in you by indulgence, while reason and conscience have been enfeebled. Your heart seems a volcano of conflicting feelings. The tempter plans to lead you to break down the barriers of principle and self-restraint and to transgress against your conscience and against God, and you walk unconcernedly into snares. Here lies your danger of becoming a moral wreck. What can I say to stimulate your hope, to excite your courage to take hold upon the strength of Jesus, and to empty the soul temple of its defilement?

You are in great danger, my brother, of losing your soul. Make the decision now without delay that you will be a better, holier man than you ever have yet been. Keep yourself away from temptation. You do not realize your soul's peril. In the name of the Lord you must yourself put up the barriers to appetite. You must not indulge in drinking coffee, or tea, or wines, or stimulating drinks of any kind. In the strength of Jesus you must be a strictly temperate man. God will then unite with your human efforts His divine power, and in Christ's name you may conquer and be a blessing to yourself, to your family, and a blessing to the cause of God. Arouse then with heroic spirit and gird yourself for the moral conflict. Make a decided change on the point of appetite. You must do this if you would be a child of God. Satan is seeking through the medium of appetite to destroy your soul. Shall he triumph? Shall he gain the victory, and Christ be compelled to blot your name out of the book of life? Satan has subdued thousands and tens of thousands, but thousands have also subdued him and gained the victory through the Captain of their salvation. You, too, may conquer in that name.

My brother, you must stop and reflect. I know that you dislike to think. To meditate makes you feel that you will lose your senses. But think you must, and then do not act rashly. Do not fail to avail yourself of your only chance of salvation. Your soul is precious. Shall Christ have died for you in vain? Shall we not meet you around the great white throne? Shall we not hear your voice in anthems of praise to your Redeemer in the heavenly courts? I know the conflict will be hard. It will be a daily crucifixion of self for you to overcome your appetite and passions, nevertheless it is your only hope of eternal life. For some reason the Lord has rolled the burden of your case upon me, and in the name of Jesus of Nazareth I call to you across the broad waters of the Atlantic and the Rocky Mountains of America, "Escape for your life." [Genesis 19:17.]

While mercy lingers, cast yourself at the foot of the cross, and make thorough work this time. Give to God your whole heart, and He will accept it. He will wash it, refine it, ennoble it, and fit you for the refined and holy society of the heavenly angels. To you the present opportunity is more precious than gold or silver. Jesus has bought you with the price of His own blood. Will you give to Him your sin-polluted soul, that He may cleanse it from every spot and stain? In doing this you only give Him that which is His own. Heretofore you have failed in making a full surrender to God. You have reserved the privilege of getting impatient and of indulging the appetite whenever you pleased. But this is a kind of service that Jesus will not accept. Will you bring Christ into your life? Will you learn lessons of humility from His life and character? Will you talk of Jesus and His love, instead of praising your own poor self? Jesus is your only hope, "For other foundation can no man lay than that is laid, which is Jesus Christ." [1 Corinthians 3:11.] He is the foundation of every noble character, of every thing that is truly good, virtuous, and holy. Saving faith in Jesus is your only hope. Without this you will never make a success in overcoming. I love your soul. I have not slept since three o'clock, and while others were sleeping I arose, and after earnest prayer to my heavenly Father for wisdom, have written you these lines. May they be blessed to your good is my sincere prayer.

With much love.

Lt 54, 1886

Stewart, Sister

NP

April 4, 1886

Sr. Stewart:

Both your letters were received. Your supposition was right in regard to the first letter's not having sufficient postage. We receive quite a number of such letters, because they do not understand that it requires more postage coming to Europe than on letters in America. We very frequently have to pay from six to twenty cents extra because of deficient postage.

You express a desire for me to describe the things concerning the New Jerusalem. I positively decline to do anything of the kind. My powers would be inadequate to do this or even make an approach [to] it, and I advise you not to make any attempt to have a particular representation which will carry the impression that it is the representation of the New Jerusalem. The most eloquent representation of the New Jerusalem is [but] to make [an] attempt to present it.

Any one who is dealing with the future unseen world may best describe its untold glories by quoting the words of Paul, "Eye hath not seen; ear hath not heard; neither hath it entered into the heart of man the things which God has prepared for those that love Him." [1

Corinthians 2:9, 15.] I feel that many approach sacred things as though their finite powers were capable of taking them in. "And it came to pass when Joshua stood by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with His sword drawn in His hand: and Joshua went unto Him, and said unto Him, Art Thou for us or for our adversaries? And He said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto Him, What saith my Lord unto His servant? And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standeth is holy. And Joshua did so." [Joshua 5:13-15.]

There are so large a number that tread on holy ground with unsanctified feet that we are very cautious even in statements that we present to them in regard to sacred and eternal things, because finite and common ideas become mixed with the holy and sacred. Man may try with his intrusted and cultivated powers to represent something of heaven, and he will make a blunder of the whole thing.

Your power as an artist will, when stretched to its utmost capacity, fall down faint and weary in seeking to take in the things of the unseen world, and yet there is an eternity beyond. With these statements you will excuse me from attempting to portray before you anything concerning the works of the great Master Artist.

Let the imaginations of the people be on the highest stretch to contemplate the glories of the New Jerusalem, and yet they have but just entered upon the borders of the eternal weight of glory that shall be realized by the faithful overcomer. Put off thy shoes from off thy feet for the ground whereon thou standeth is holy. This is the very best answer I can give to your question.

My health is improving.

Yours with respect.

Lt 55, 1886

Butler, G. I.; Haskell, S. N.

Basel, Switzerland

December 8, 1886

Dear Brethren Butler and Haskell:

For weeks I have not been able to sleep after half-past three o'clock. My mind is deeply exercised in regard to our condition as a people. We ought to be far in advance of any other people on the earth because we have greater light and greater knowledge of the truth, which lays us under increased accountability to advance that light, and not only [to] profess to believe the truth, but to practice it. When we do practice the truth, we are then following

Jesus, who is the light of the world; and if we as a people are not constantly elevating, becoming more and more spiritually minded, we are becoming like the Pharisees—self-righteous—while we do not the will of God.

We must have a greater nearness to God. Much less of self and much more of Jesus Christ and His grace must be brought into our everyday life. We are living in an important period of this world's history. The end of all things is at hand; the sands of time are fast running out; soon in heaven it will be said: "It is done." "He that is holy, let him be holy still," "he which is filthy, let him be filthy still" [Revelation 21:6; 22:11].

Let our testimonies be sharpened up; let us have a firmer hold on God. I cannot refrain from prayer at one, two, and three o'clock in the morning for the Lord to work upon the hearts of the people. I think of all heaven's being interested in the work that is going on upon the earth. Ministering angels are waiting about the throne to instantly obey the mandate of Jesus Christ to answer every prayer offered in earnest, living faith. I think of how many who profess the truth are keeping it apart from their lives. They do not bring its sanctifying, refining, spiritualizing power into their hearts. I think how this grieves Jesus.

I think of His great sorrow as He wept over Jerusalem, exclaiming, "O Jerusalem, Jerusalem, thou which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not" [Luke 13:34]! God forbid that these words shall apply to those who have great light and blessings. In the rejecting of Jerusalem, it was because great privileges were abused which brought the denunciation upon all who lightly regarded the great opportunities and precious light that were entrusted to their keeping. Privileges do not commend us to God, but they commend God to us. No people are saved because they have great light and special advantages, for these high and heavenly favors only increase their responsibility.

The more and increased light God has given makes the receiver more responsible. It does not place the receiver in any safer position unless the privileges are wisely improved, prized, and used to advance God's glory. Christ said, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" [Matthew 11:21].

When Jerusalem was divorced from God it was because of her sins. She fell from an exalted height that Tyre and Sidon had never reached. And when an angel falls he becomes a fiend. The depth of our ruin is measured by the exalted light to which God has raised us in His great goodness and unspeakable mercy. Oh, what privileges are granted to us as a people! And if God spared not His people that He loved because they refused to walk in the light, how can He spare the people whom He has blessed with the light of heaven in having opened to them the most exalted truth ever intrusted to mortal man to give to the world?

We are far from being the people God would have us to be, because we do not elevate the soul and refine the character in harmony with the wonderful unfolding of God's truth and His purposes. "Righteousness exalteth a nation: but sin is a reproach to any people" [Proverbs 14:34]. Sin is a disorganizer. Wherever it is cherished—in the individual heart, in the household, in the church—there is disorder, strife, variance, enmity, envy, jealousy, because the enemy of man and of God has the controlling power over the mind. But let the truth be loved and brought into the life, as well as advocated, and that man or woman will hate sin and will be a living representative of Jesus Christ to the world.

The people claiming to believe the truth will not be condemned because they had not the light, but because they had great light and did not bring their hearts to the test of God's great moral standard of righteousness. The people who claim to believe the truth must be elevated by living it out. Real Bible religion must leaven the life, refine and ennoble the character, making it more and more like the divine model. Then will the home be vocal with prayer, with thanksgiving and praise to God. Angels will minister in the home and accompany the worshiper to the house of prayer.

Let the churches who claim to believe the truth, who are advocating the law of God, keep that law and depart from all iniquity. Let the individual members of the church resist the temptations to practice evils and indulge in sin. Let the church commence the work of purification before God by repentance, humiliation, deep heartsearching, for we are in the antitypical day of atonement—solemn hour fraught with eternal results.

Let those who teach the truth present it as it is in Jesus. Under the subduing, sanctifying, refining influence of the truth of God, they are as clean vessels. Let them be leavened with Bible religion, and what an influence would go forth from them to the world! Let the individual members of the church be pure, steadfast, unmovable, always abounding in the love of Jesus, and they will then be a light to the world. Let the men standing as watchmen and as shepherds of the flock proclaim the solemn truth, sound the notes of warning to all people, nations and tongues. Let them be living representatives of the truth they advocate, and honor God's law by strict and holy compliance with its requirements, walking before the Lord in purity, in holiness, and a power will attend the proclamation of the truth that will reflect light everywhere.

God never forsakes people or individuals until they forsake Him. Outward opposition will not cause the faith of God's people, who are keeping His commandments, to become dim. The neglect to bring purity and truth into practice will grieve the Spirit of God and weaken them because God is not in their midst to bless. Internal corruption will bring the denunciations of God upon this people as it did upon Jerusalem. Oh, let pleading voices, let earnest prayer be heard, that those who preach to others shall not themselves be castaways. My brethren, we know not what is before us, and our only safety is in following the Light of the world. God will work with us and for us if the sins which brought His wrath

upon the old world, upon Sodom and Gomorrah and upon ancient Jerusalem, do not become our crime.

The least transgression of God's law brings guilt upon the transgressor, and without earnest repentance and forsaking of sin he will surely become an apostate. You inquire in regard to the course which should be pursued to secure the rights of our people to worship according to the dictates of our own conscience. This has been a burden on my soul for some time, whether it would be a denial of our faith and an evidence that our trust was not fully in God. But I call to mind many things God has shown me in the past, in regard to things of a similar character, as the draft and other things. I can speak in the fear of God it is right we should use every power we can to avert the pressure that is being brought to bear upon our people. I know that were our people spiritualized by the truth, the greatest love would be maintained.

[We are] not to provoke those who have accepted this spurious Sabbath, an institution of the Papacy, in the place of God's holy Sabbath. Their not having the Bible arguments in their favor makes them all the more angry and determined to supply the place of arguments that are wanting in the Word of God by the power of their might. The force of persecution follows the steps of the dragon. Therefore great care should be exercised to give no provocation. And again, let us as a people, as far as possible, cleanse the camp of moral defilement and aggravating sins. When sin is making its march upon the people who claim to be elevating the moral standard of righteousness, how can we expect God to turn His power in our behalf and save us as a people that did righteousness?

All the policy in the world cannot save us from a terrible sifting, and all the efforts made with high authorities will not lift from us the scourging of God just because sin is cherished. If as a people we do not keep ourselves in the faith and not only advocate with pen and voice the commandments of God, but keep them every one, not violating a single precept knowingly, then weakness and ruin will come upon us. It is a work that we must attend to in every one of our churches. Each man must be a Christian.

Let the sin of pride be put away, let all superfluities of dress be overcome, and repentance toward God be exercised for the highhanded robbery toward Him which has withheld money which should flow into the treasury to sustain the work of God in its mission fields. Let the work of reformation, of true conversion, be set before and urged upon the people. Let our works, our deportment, correspond with the work for this time, that we may say, Follow me as I follow Christ. Let us humble our souls before God by humiliation, fasting and prayer, repentance of sin, and putting it away.

The voice of the true watchman needs now to be heard all along the line, "The morning cometh, and also the night" [Isaiah 21:12]. The trumpet must give a certain sound, for we are in the great day of the Lord's preparation. All the struggles to carry our appeals to the highest authorities in our land, however earnest and strong and eloquent may be the pleas

in our favor, will not bring about that which we desire, unless the Lord works by His Holy Spirit in the hearts of those who claim to believe the truth. We may struggle as a mighty man in swimming against the current of Niagara, but we shall fail unless the Lord pleads in our behalf. God will be honored among His people. They must be pure, they must be divested of self, steadfast, unmovable, always abounding in the work of the Lord. The Lord will elevate the humblest soul that trusts in Him. He will unite His power with human effort, if that man will honor Him as did Daniel. But as a people we need the beauty of righteousness, holiness, and truth. The most harmonious theory will not save us. The God that ruled in Babylon is the same God that rules now. There are many doctrines current in our world. There is many a religion current that numbers its thousands and tens of thousands, but there is but one that bears the superscription and the stamp of God. There is a religion of man and a religion of God. We must have our souls riveted to the eternal Rock. Everything in God's world, both men and doctrines and nature itself, is fulfilling God's sure word of prophecy and accomplishing His grand and closing work in this world's history.

We are to be ready and waiting for the orders of God. Nations will be stirred to their very center. Support will be withdrawn from those who proclaim God's only standard of righteousness, the only sure test of character. And all who will not bow to the decree of the national councils, and obey the national laws to exalt the Sabbath instituted by the man of sin to the disregard of God's holy day, will feel, not the oppressive power of Popery alone, but of the Protestant world, the image of the beast.

Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. We must be divested of our self-righteousness and arrayed in the righteousness of Christ.

The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy. All these, He says, "I have graven ... upon the palms of My hands" [Isaiah 49:16]. They are held in everlasting, imperishable remembrance. We want faith now, living faith. We want to have a living testimony that shall cut to the heart of the sinner. There is too much sermonizing and too little ministering. We want the holy unction. We need the spirit and fervor of the truth. Many of the ministers are half paralyzed by their own defects of character. They need the converting power of God.

That which God required of Adam before his fall was perfect obedience to His law. God requires now what He required of Adam, perfect obedience, righteousness without a flaw, without shortcoming in His sight. God help us to render to Him all His law requires. We cannot do this without that faith that brings Christ's righteousness into daily practice. Dear

brethren, the Lord is coming. Lift up your thoughts and heads and rejoice. Oh, we would think that those who hear the joyful news, who claim to love Jesus, would be filled with joy unutterable and full of glory. This is the good, the joyful news which should electrify every soul, which should be repeated in our homes, and told to those whom we meet on the street. What more joyful news can be communicated! Cavilling and contention with believers or unbelievers is not the work God has given us to do.

If Christ is my Saviour, my sacrifice, my atonement, then I shall never perish. Believing on Him, I have life for evermore. Oh, that all who believe the truth would believe in Jesus as their own Saviour. I do not mean that cheap faith unsupported by works, but that earnest, living, constant, abiding faith, that eats the flesh and drinks the blood of the Son of God. I want not only to be pardoned for the transgression of God's holy law, but I want to be lifted into the sunshine of God's countenance. Not simply to be admitted to heaven, but to have an abundant entrance.

Are we so insensible as a peculiar people, a holy nation, to the inexpressible love that God has manifested for us? Salvation is not to be baptized, not to have our names upon the church books, not to preach the truth. But it is a living union with Jesus Christ, to be renewed in heart, doing the works of Christ in faith and labor of love, in patience, meekness, and hope. Every soul united to Christ will be a living missionary to all around him. He will labor for those near and those afar off. He will have no sectional feeling, no interest merely to build up one branch of the work over which he presides, and there let his zeal end. All will work with interest to make every branch strong. There will be no self-love, no selfish interest. The cause is one, the truth a great whole.

Well may the question be asked with earnest, anxious heart, Is envy cherished, is jealousy permitted to find a place in my heart? If so, Christ is not there. Do I love the law of God, is the love of Jesus Christ in my heart? If we love one another as Christ has loved us, then we are getting ready for the blessed heaven of peace and rest. There is no struggling there to be first, to have the supremacy; all will love their neighbor as themselves. Oh, that God would open the understanding and speak to the hearts of our churches by arousing the individual members.

The Lord appoints and sends forth ministers not only to preach, for this is a small part of His work, but to minister; to educate the people not to be fighters, but to be examples of piety. There are workers in every department appointed to do their work. When Jesus ascended on high He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. Some have entered the work with a human commission rather than the divine. They have educated themselves as debaters, and the churches under their care show the character of their work. They were not ready, they were not fitted for the work. Their hearts are not right with God. In short, they have a theory, but not true conversion and sanctification through the truth. The great issue so near at hand will weed out those

whom God has not appointed, and He will have a pure, true, sanctified ministry prepared for the latter rain.

Our prayer should ascend to the throne of grace with fervor for the Lord of the harvest to send forth laborers into His vineyard. My heart aches as I look around upon the mission fields and see so feeble efforts to get the truth before the people. No censure can be attached to our leading men. I believe, brethren, you are one with me in heart, in sentiment, in regard to our great need, and in the earnest desire and earnest efforts to meet the mind of the Spirit of God in these things.

Those who are at ease in Zion need to be aroused. Great is their accountability who bear the truth and yet feel no weight or burden for souls. Oh, for men and women professing the truth to arouse, to take on the yoke of Christ, to lift His burdens. There are wanted those who will not have merely a nominal interest, but a Christlike interest, unselfish—an intense ardor that will not flag under difficulties or cool because iniquity abounds.

I want to speak to the ears of our people in America in every church. Awake from the dead, and Christ will give you life. Souls are perishing for the light of truth as it is in Jesus. We are standing upon the very borders of the eternal world. Fair-weather Christians will not be wanted for this work. The sentimental and tasteful religion is not needed for this time. There must be intensity brought into our faith and in the proclamation of truth. I tell you, a new life is proceeding from satanic agencies to work with a power we have not hitherto realized. And shall not a new power from above take possession of God's people? The truth, sanctifying in its influence, must be urged upon the people. There must be earnest supplications offered to God, agonizing prayer to Him, that our hopes as a people may not be founded on suppositions, but on eternal realities. We must know for ourselves, by the evidence of God's Word, whether we are in the faith, going to heaven or not. The moral standard of character is God's law. Do we meet its requirements? Are the Lord's people bringing their property, their time, their talents, and all their influence into the work for this time? Let us arouse. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" [Colossians 3:1].

Lt 56, 1886

Butler, G. I.

Basel, Switzerland

December 13, 1886

Dear Brother Butler:

I wish to make a statement in reference to the subject of rebaptism. I cannot write as fully as I would at this time upon this subject for my eyes are troubling me. In our past experience in connection with the work and cause of God, there have been several of our

ministering brethren who manifested much zeal in making prominent and elevating of equal importance the subject of rebaptism as the Sabbath. A testimony was given me several times upon special occasions for these brethren. I was shown that they were making a mistake in presenting in the front and urging upon those newly come to the faith the subject of rebaptism. It requires much heavenly wisdom to present the truth to souls as it is in Jesus.

The subject of rebaptism should be handled with the greatest care. After the truth is presented upon the Sabbath question and other important points of our faith, and souls manifest the moral courage to take their position upon the truth, they will see this question in the Bible light if they are fully converted. But by some these questions have been handled unwisely, and God has sent reproof many times upon this point. Those who place the subject of rebaptism in the front, making it of as much importance as the Sabbath question, were not leaving the right impression upon the minds and correctly representing the subject. It requires great discrimination to bring in kindred truths with the Sabbath, rightly dividing the Word, giving to each his portion of meat in due season. Those who lift the cross of the Sabbath have a tremendous battle to fight with self and with selfish interests which would interpose between their souls and God. Then when they have taken this great step and their feet have been planted upon the platform of eternal truth, they must have time to become accustomed to their new position and not be hurried upon the question of rebaptism. No one should become a conscience for another or urge and press rebaptism.

This is a subject which each individual must conscientiously take his position upon in the fear of God. This subject should be carefully presented in the spirit of tenderness and love. Then the duty of urging belongs to no one but God; give God a chance to work with His Holy Spirit upon the minds, so that the individual will be perfectly convinced and satisfied in regard to this advanced step. A spirit of controversy and contention should never be allowed to come in and prevail on this subject. Do not take the Lord's work out of His hands into your own hands. Those who have conscientiously taken their position upon the commandments of God will, if rightly dealt with, accept all essential truth. But it needs wisdom to deal with human minds. Some will be longer in seeing and understanding some kindred truths than others—especially will this be the case in regard to the subject of rebaptism; but there is a divine hand that is leading them—a divine spirit impressing their hearts—and they will know what they ought to do and do it.

Let none of our zealous brethren overdo this matter. They will be in danger of getting before the Lord and making tests for others which the Lord has not bid them to make. It is not the work of any of our teachers to urge rebaptism upon any one. It is their business to lay down the great principles of Bible truths; especially is this the case in regard to rebaptism. Then let God do the work of convicting the mind and heart. Will you please to present this that I have written to Brother Kunz? I have been shown that our brother will have to learn in the school of Christ many lessons that are essential before he can be a

successful teacher. He carries too much of the burden of self, and manifests too little of the meekness and lowliness of Jesus, and he is constantly in danger of moving unwisely in presenting the subjects of truth. He needs greater wisdom from heaven and more of the love of Christ and the spirit of forbearance and patience brought into his work. Then he will have greater power to win souls to Christ and to the truth.

In regard to rebaptism he should not place this on a level with the Sabbath. He needs to treat this subject with great caution. If any one comes to him for knowledge upon this subject, he should not create a controversy but in meekness give the light that he has from the Bible and then let the Lord do all the pressing and urging. Every honest soul who accepts the Sabbath of the fourth commandment will see and understand his duty in time. But it will take time for some. It is not a subject to be driven and forced upon those newly come to the truth, but this subject will work like leaven; the process will be slow and quiet, but it will do its work if our ministering brethren will not be too fast and defeat the purpose of God.

Those who have long looked upon this subject see it quite clearly and think all others should see it just as they do. They do not consider that with some newly come to the faith this matter looks like denying all their former religious experience. But in time they will come to regard the matter differently. As the truth is constantly unfolding to their minds, they will see advanced steps to be taken; new light will flash upon their pathway; God's Spirit will work upon their minds, if men will not interfere and seek to drive them to the positions which they think are truth.

Now let it be distinctly understood, from time to time, all through our experience, God has given me testimonies of caution to our brethren in regard to handling the subject of rebaptism. Our good Brother Bates and several others of our ministers I was shown were making a mistake at some point in their experience in putting in the front and making a test question of rebaptism. This is not the way that the subject should be treated. It is a matter to be treated as a great privilege and blessing, and all who are rebaptized, if they have the right ideas upon this subject, will thus consider it. These good brethren were not bringing those newly come to the faith along step by step cautiously and guardedly, and the result was that some were turned from the truth, when a little time and tender, careful dealing with them would have prevented all such sad results.

Lt 57, 1886

Rice, Brother; Gibbs, Brother

Basel, Switzerland

December 17, 1886

Dear Brethren Rice and Gibbs:

I have been so anxious to have things move wisely and in God's order at the sanitarium that I wrote you a long letter and still feel anxious that nothing shall come in to that institution that will leave a wrong impression upon the minds of those who patronize it.

While we recognize this institution as an instrumentality of God, we feel a most earnest interest that all connected with it who claim to believe the truth will correctly represent our faith by having work corresponding with its holy character. There will be some who will not leave the best and most correct impression upon the minds. They will be inclined to narrow ideas and plans and have not the least idea of what constitutes health reform. They will take the testimonies that have been given for special individuals under peculiar circumstances and make these testimonies general and to apply in all cases, and in this way they bring discredit upon my work and the influence of the testimonies upon health reform.

Now if these individuals who take the extreme meaning of these special testimonies for individuals begin their work of application, they will do me harm. They will give wrong impressions in regard to my work and will certainly create great confusion in the Health Retreat. Brethren, be on your guard. Give no place to any influence which will misrepresent our position and faith as a people.

I highly esteem Brother Lockwood, but he takes extreme views of health reform; and I do not want that he should make his ideas prominent and give his mold to what constitutes health reform, for he will close the door to those who would patronize the Retreat.

Brother and Sister Rogers carried the matter of indulgence in eating to extreme, and the institute became demoralized. Now the enemy would push you into the opposite extreme if he could to have a poverty-stricken diet. Be careful to keep level heads and sensible ideas. Seek wisdom from heaven, and move understandingly. If you take extremely radical positions, you will be obliged to back down; and then however conscientious you may have been, you have lost confidence in your own sound judgment, and our brethren and unbelievers will lose confidence in you. Be sure to go no faster than you have positive light from God. Take no man's ideas, but move intelligently in the fear of the Lord. If you err, let it not be in getting as far from the people as possible, for then you cut the thread of your influence and can do them no good. Better err on the side of the people than altogether away from them, for there is hope in that case that you can carry the people with you, but there is no need of error on either side. You need not go into the water or into the fire, but take the middle path avoiding all extremes. Do not let it appear that you are one-sided, ill-balanced managers. Do not have a meager, poor diet. Do not let any one influence you to have the diet poverty stricken. Have your food prepared in a healthful, tasteful manner; have your food prepared with a nicety that will correctly represent health reform. The great backsliding upon health reform is because unwise minds have handled it and carried it to such extremes that it has disgusted in place of converting people to it. I have been where these radical ideas have been carried out—vegetables prepared with only water and everything else in like manner. This kind of cookery is health deform, and there are some

minds so constituted that they will accept anything that bears the features of rigorous diet or reform of any kind. My brethren, I would have you temperate in all things, but be careful that you do not strain the point or run our institution into such a narrow channel that it comes out to a point. You must not fall into every man's notions, but be level-headed, calm, trusting in God.

Again, do not let the idea prevail that the Health Retreat is a place where the sick are healed by the prayer of faith. There are instances when this will be done, and we need to have faith in God constantly. Let no one think that those who have abused themselves and taken no intelligent care of themselves can come to the Health Retreat and be healed by the prayer of faith, for this is presumption. I see so little wisdom, so little good common sense exercised by some of our brethren that my heart is sick, sore, and distressed. They do not have sensible ideas and do not honor God. They have need of a divine touch. If the idea should once prevail that the sick can come to the institute to be cured by the prayer of faith, you will have such a state of things there that you cannot now discern even if I should point it out to you in the best English language I could command. We need more of God, brethren, greater humility.

I will caution you upon another point—taking feeble ones to work for their board and treatment. Do not do this. Do not gather any such help, for they are the most expensive help in the end. Just when you need them most they drop out, throwing extra labor upon some other; and when you have such help, it fills the place of healthy helpers. Do not think that it is wisdom to get the ones who will work for next to nothing, for their work will be next to nothing. Do not get those who have fits and keep them about the institution, for the report goes out from there and will keep away some who otherwise could come. You must have foresight in this. After your help has had fair opportunity to have a knowledge of the truth, if they show no disposition to receive it, let them not remain longer, for Satan will use them to work against you. You want to be wise as serpents and harmless as doves, but do not have anyone about you that will not be a credit to the institution. Be careful how you take these objectionable ones. God help you is my prayer to work in all wisdom.

Dr. Gibbs and Brother Rice, you must not restrict your diet; you must have food that will nourish you. Do not depend on graham mush or on such kind of food. Do not give up meat altogether. Use it sparingly, and use your own judgment, not some one else's mind. I hope you will have discretion in all things.

Now, my brethren, in regard to Sister Clase: I entreat you not to let her bear too many burdens in that institution. If you have not helpers that can do the work, Dr. Gibbs, as a physician, I call upon you to prescribe for her to leave for a time, where there will be no danger of her overdoing. Elder Rice, having so many things to care for, would not get around to look after all these things. Sister Clase should have help that will not fail up on her when most needed. When [those] come to you for the permission to take treatment because they are sick and then offer to work their way, tell them No, for they will be care-makers instead

of care-takers, the most troublesome ones you have in the institute. They will feel entitled to more attention than those who pay for their board and treatment. They will be the greatest tax, and through them will come the greatest temptations because of their imperfections. Get help that you can depend upon and that will stand to their post of duty. The peevish, the faultfinders, the complainers who claim to believe the truth will be the greatest curse to that institution unless they are thoroughly converted. I know whereof I speak, and I want that you should not, Brethren Gibbs and Rice, be spoiled in disposition and have your patience worn out and become discouraged because of this inconsistent, unchristian class who know not themselves.

You need not think this letter is unnecessary, for I know whereof I write. I know that you need this letter. I know complaints will be made of Elder Loughborough not furnishing money to get needy things for the institution; but I think if a call is made on him, and the situation of the needs laid before him, that he will attend to it. But Brother Rice is superintendent. Let him magnify his office.

Lt 58, 1886

Loughborough, J. N.

NP

December 20, 1886

Dear Brother Loughborough:

Last Friday I mailed copies of letters to you, and yesterday I received letters from Eld. Haskell, with one from you enclosed, giving the information that Bro. Church had sold out half his interest in the ditch. Bro. Haskell has no doubt written to you that he fears he will invest largely in the Health Retreat while other missions should have attention. Now, Eld. Loughborough, you will have to take considerable responsibility in this matter, and you need much wisdom from God that you do not make a mistake. The Health Retreat has been bound about for want of means to work with as well as ability to manage it wisely and run the institution in a manner well pleasing to God. We hope that a wrong mold will not be given to the institution, but that God will stand at the helm and that He will manage the matter after His own will and that every helper will fall into line.

We think that improvements should be made, the very first in the building now erected as your letter names: an elevator, a heating apparatus, and in the cooking department. This should be done at once before the ones whose help we appreciate shall become so worn out with "makeshifts" to get along that they will break under the strain. Let there be efficient helpers, good, strong, decided workers under a managing head, and let it not be named of accepting weak, sick girls, women, or men to work their way and pay for treatment. Our physicians can see that the treatment, if it does them any good, is sufficient

tax to the system, as they will frequently pass through changes or a crisis demanding all their physical powers under the best condition to maintain the taxation of treatment. I have seen the result in our sanitarium at Battle Creek of taking such subjects. At the very time when their help is needed most, they are among the missing.

We want that this institution should prosper and that the helpers should not be overworked. Sr. Clase is precious help, and she will be of great service as one to tell others what to do, but should never be left with inefficient help that under pressure of circumstances she must do, or things will not be done. She has a frail hold on life.

I would speak more fully in regard to Bro. Church. He must not consider that if he puts money in the Health Retreat that he must be manager over the whole concern. This cannot be; but if he will invest means to erect a more commodious building or enlarge the one already built, carry it up another story, it will be a wise outlay of means that ought to have been done the past year. I mean the old part. Do not encourage an outlay of means to make a new road until other necessary arrangements are made in the buildings and on the immediate premises. If the institute feel that they want my cottage, they can have it if it is for their interest to possess it, and I will build next to Bro. Roger's. I would want to make a division of the land that is connected with it. It lies so closely to the main building that it may be needed.

Now you must move wisely with Bro. Church. Influence him to pay every pledge that he has made before he donates anything, then be wise in arrangements about the institute. Let his donations build up that institution, for it needs it. It has been a shabby affair. It has received the very last and least notice in everything. A donation should be secured for the college and something for foreign missions. But I would not want to introduce too many objects, fearing that you will fail to secure anything for any one of them. If his heart is open to do a liberal thing for the institution, let him do it.

But he must not be left to extravagant plans and outlay of means so that he will feel it his prerogative to control it himself. Take all these things into consideration. I think Eld. Haskell is about right in his suggestions in not making an extravagant outlay of means on the institute when the missions are in so great want of means. But will these missions succeed in receiving means from Brother Church? I fear not. But if you could influence him to appropriate a portion to our college in Healdsburg, for that is one of God's instrumentalities. Home missions demand attention as well as foreign missions. If one and another strikes in eagerly demanding means, I fear that Bro. Church will become weary and hold on to his means. Oh, that God would direct in this matter. The Holy Spirit coming into his heart will make him a wise steward to do with the means in his hands that which would bless His cause and advance His name's glory. We want constantly the subduing, softening grace of God which will melt out of the heart all selfishness.

I send you a copy of the letter that I sent to the sister in Idaho which will give you an idea of how much we need means to work within these missions. She sent me fifty dollars, but it only got as far as the Pacific Press. I wish all such means would be forwarded to me, for I need to use it at once in these missions. They need not send that now, but if they had sent it right on it would have come in a good time. When we could not tell where means were to come from, [we] were put to our very wits' end to know how to get money to defray our family expenses; but we have drawn from the Review and Herald so that we have means and will not need to have the money sent. I have to hand out nine dollars here, five there, two in another place, and so it goes for those who really need something to relieve their wants. This is done from my own purse.

We need to greatly humble ourselves before God and to seek Him earnestly that we may have special grace to help us in every time of need. I greatly desire help from God in doing the work I have to do. We must be men and women of prayer; we should have devout piety and a determined purpose to glorify God and to make earnest efforts to be representatives of Jesus Christ. He will be our Helper at all times. We must devote to God all that there is of us. A living Christian grows, his character is fashioned after the divine model. We must be continually elevating in our life and becoming more noble in our character.

Write to us as often as possible.

Lt 59, 1886

Smith, Hubbel

NP

December 20, 1886

Dear Sister Hubbel Smith, Fayette, Idaho Territory:

It was a surprise to me on opening a letter from the Pacific Coast to find a letter from you, one whom I had never seen. The words as well as the little donation were appreciated. My heart was touched with the evidence that I have tender friends in the faith whom I have never seen whose sympathy and prayers are following me in my travels. Will you, dear sister, permit me to use this little donation from your hand to help forward the work here in this mission field. I have many opportunities where I could help but am powerless because I have not the means in my hands. When laboring in Nimes, France, we made it our work to save souls. There was a young man who had become discouraged through the temptations of Satan and through some mistakes of our brethren who did not understand how to deal with the minds of the youth. He gave up the Sabbath and engaged to work in a manufacturing establishment to perfect his trade in watchmaking. He is a very promising young man. My watch needed repairing, which brought us together. I was introduced to

him, and as soon as I looked upon his countenance, I knew that he was the one whom the Lord had presented before me in vision. The whole circumstance came distinctly before me.

He was connected with a little church in Switzerland, and among the believers had come in a spirit of criticism or faultfinding, which was displeasing to God. When the youth made mistakes, they were not treated with tenderness and love, but a censorious spirit was manifested toward them, and love and sympathy which have been given to the erring was withheld, and the result was three young men wandered away from God and from the truth. This young man of whom I speak is one of them.

He attended the meeting when he thought I would speak and would sit with his eyes riveted on me through the entire discourse, which was translated into French by Bro. Bourdeau. I felt a duty to labor for this young man. I talked two hours with him and urged upon him the peril of his situation. I told him because his brethren had made a mistake that was no reason that he should grieve the heart of Christ who had loved him so much that He had died to redeem him. He was the purchase of the blood of Christ, he was Christ's property, and by withholding himself from His service, he was robbing God of the time, of talent, and of influence; and the records made in the books of heaven since he had given himself to the service of Satan was that which he would not be pleased to meet in the judgment, for he would have no excuse for turning from Jesus because he had not been treated wisely. Had Jesus withheld His tender, compassionate love, had Jesus dealt with him unmercifully in the light reflected from the cross of Calvary, what would be his condemnation. I told him I knew the history of his life and his errors (which were the simple errors of youthful indiscretion) which were not of a character that should have been treated with so great severity. I then entreated him with tears to turn square about, to leave the service of Satan and of sin, for he had become a thorough backslider, and return like the prodigal to his father's house, his father's service. He was in good business, learning his trade; if he kept the Sabbath, he would lose his position. As yet, while learning his trade, he had received only two dollars per week and his board; but a few months more would finish his apprenticeship, and then he would have a good trade. But I urged an immediate decision.

We prayed with him most earnestly, and I told him that I dared not have him cross the threshold of the door until he would, before God and angels and those present, say, "I will from this day be a Christian." How my heart rejoiced when he said this. He slept none that night. He said as soon as he made the promise, he seemed to be in a new channel. His thoughts seemed purified, his purposes changed; and the responsibility that he had taken seemed so solemn that he could not sleep. The next day he notified his employer that he could work for him no longer. He slept but little for three nights. He was happy, so thankful that the Lord had evidenced to him His pardon and His love.

But now I had something to do. This young man after purchasing some necessary clothing had no means left. I wished him to go to Basel, Switzerland, and connect with Elders Ertzenberger and Conradi who were giving a course of lectures to the Germans. He could be

learning the truth more perfectly and become better acquainted with the work of colporteur and unite his labor with these brethren, but how would he get to Basel without means? I told him to work with Elder Bourdeau and soon he would have means to take him to Basel. We had only a limited supply of means, but I placed in the hands of Elder Bourdeau nine dollars to defray his expenses, and we made our means lengthen by riding in the third-class cars. Eld. Ings, his wife, and I saved enough in this way to pay this young man's fare to Basel.

It was true we had not conveniences, we had to be exposed to tobacco smoke, to be crowded in with emigrants, but we were happy in doing this. We found in most cases when we requested them not to smoke they were respectful and favored us. We traveled to Valance, France, and held two meetings there. We had but a small company. Here was another young man, the only son of a widow, and although there was a pouring rain without and a few in a private house, the Lord gave me much freedom. I spoke to the half dozen with all that interest and fervor I would speak to ten thousand. This young man was also backslidden, but through our labors in Christ, he also came back to his father's house.

I wish to give you a sample of the condition of those here in Europe who will obey the truth at any cost. The house in which our meeting was held was rented by a family consisting of mother, daughter, and son. The daughter has a finished education but cannot teach school on account of the Sabbath. She works out in different families, sewing for twenty cents per day and her dinner. The son is a fine young man of excellent appearance, has learned the bookbinder's trade. He receives three dollars per week and out of that boards himself. The mother of my age, 59, works from early morn till night in the field as a man and receives twenty cents per day. This is a fair sample of the wages that the workers in Europe obtain. It is much higher living here than in America. Wood sells by the pound. Now such families as these we want to help into some position where they can better help themselves. They are firm in the truth. We think if they could come to Basel they could be connected with the work in some way. They will need a little help to get here.

We passed on to Torre Pellice, Italy, and made it our home with A. C. Bourdeau. They have to live very close, and we felt that we could not be an additional expense so that we paid our board while we stayed with them. Here we saw two men, one Italian and the other French, both laboring with all their powers to get the truth before the ignorant, benighted souls of Italy. They traveled fifteen miles on foot to attend the meeting. They cannot afford the luxury of riding in the cars and paying fifty cents. They hold meetings in the stables with the cattle all around them. There they open the Scriptures to the people who listen with interest. They walk seven or eight miles right up in the narrow gorges of the mountains, precipices on either side of the path. They speak to the people, give Bible readings, and return on foot the same night.

Now these men are poor. The treasury of mission funds is empty, and they have a cold winter before them. We have tried to help them some by sending them clothing and have

sent to England to purchase blankets for them to keep them comfortable this winter. Now these workers are no cheap class of illiterate men, but they are intelligent as any of our workers. They have the truth at heart and are devoted to the work. They go poorly clad, subsist on cheap food, and get along any way, practicing great economy. If you will not object, I will use this money to help these men to go out literally into highways and hedges to hunt for souls, holding meetings in stables and open the Scripture to those who eagerly listen to words of truth. I see that if the work goes in these places we must have means to make it go.

I attended meetings in Torre Pellice, in Villar Pellice, seven miles from the former place we climb, climb up the steep ascent among the mountains, where pilgrim feet have trod, and there in a small room called a hall, we had a congregation packed in as close as possible—women with their white caps or bonnets and blue calico dresses, their faces showing intelligence. Men also come and listen with eagerness to the words of truth. Who can but feel intensely in such a place. My heart is stirred to its depths. I have to speak to them through an interpreter, but they come after meeting, eager to shake hands with me, thanking me for the words of comfort and light which they have heard.

We visited St. Germain. The hall was filled, and many had to go away because there was not room. We believe the Lord has a people in the Piedmont Valleys, and we believe that a company will be raised up to stand in defense of the truth. But because of poverty, we fear the work goes slowly, and we fear the workers will become worn out with privation, exposure, and overwork. I could write volumes upon this matter, but I stop. Please receive my thanks for this donation. I will not use a dollar of it for myself, but to help those whom I see need help so very much. Thus you will make me your steward to lay up for you a treasure in the heaven.

With much love.

I will send you a sketch of our work in Europe.

Lt 60, 1886

Corliss, John; Corliss, Julia

Tramelan, Switzerland

December 25, 1886

Dear Children, John and Julia:

We received a letter from you while at Basel last Thursday. We were glad to hear from you and to learn that the good work was still progressing in Australia. The work is still moving forward here in Europe. Some additions are being made to our numbers in every effort that is put forth to open the Scriptures to the people. The truth is like leaven; it will work silently

in some hearts. We find it so here. The truth will have its transforming power upon those who are honest in heart.

Brethren Conradi and Ertzenberger are two good workmen. They have been laboring here in Basel the past two months. The hall they have hired is filled, and some evenings a small room adjoining the hall is filled. Brother Ertzenberger told me last evening that sixteen had decided to keep the Sabbath. This is very encouraging to us all. Those who are gained here will be better situated to be cared for than in many places where there is no church or meetinghouse and no fold for the sheep.

I think our laborers are in danger of making mistakes upon this point. They do not make the most thorough efforts where a church has been raised up, but they go at a distance and work far off; and then if some souls take hold of the truth, they are neglected. Some new field has been entered, and there are many small companies brought out into the truth and left for the wolves to come in and devour them. It is wisdom to choose fields where there is a church established that these fields can be cared for, and those newly come out into the faith can be encouraged, led along until they become established, rooted and grounded in the present truth. I think wise generalship is needed in the selection of fields of labor. Plans should be made before a field is entered, how these souls are to be cared for. Who will minister unto these who shall take hold of the truth? They have accepted an unpopular truth. Who will educate them after they have learned their ABC's? Who will give the spiritual mold to their experience? To labor at considerable expense to bring out souls into the truth and then leave them to fashion their own experience according to false ideas they have received and woven into their religious experience would leave that work far worse than if the truth had never been brought to them. To leave the work incomplete and to ravel out is worse than to wait until there are plans well devised to take care of those who do come into the faith.

It is poor policy to leave a few here and there, unfed and uncared for, for devouring wolves, or to become targets for the enemy to open fire upon. I have been shown that there has been much of such work done among us as a people. Promising fields have been spoiled for future effort by striking in prematurely without counting the cost and leaving the work half done. Because there has been a course of lectures given, then stop the work, rush into a new field to half do the work there, these poor souls who have but a slight knowledge of the truth are left without proper measures being taken to confirm and establish them in the faith and educate them like well-drilled soldiers how to meet the enemy's attacks and vanquish him.

Where there are missions established, gather everything possible surrounding them. Make effort after effort and [do] not stop with one course of lectures; the second is needed far more than the first and will establish points. Peter addressed his brethren in regard to practical godliness, teaching them that they must live upon the plan of addition, constantly climbing heavenward, adding grace to grace, as the only security for them to keep them

from shipwreck and ruin. And by thus climbing round after round of the ladder of progress, looking to God above the ladder, clinging to Christ, climbing up by Christ's help, they have the assurance that they would never fall, and the pledge from God is that He would multiply unto them His graces as they should perseveringly, and by giving all diligence, act upon the plan of addition. "For," said he, "so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." "Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." 2 Peter 1:11-13, 15, 16.

If those who knew the truth and were established in it were indeed in need of having its importance kept ever before them, and their minds stirred up by the repetition of it, how important that this work is not neglected for those newly come to the faith. Everything in the interpretation of the Scripture is new and strange to them, and they will be in danger of losing the force of the truth and [of] receiving ideas not correct. In many efforts that have been made, the work has been left incomplete. One man alone should not commence this work or finish it, for one man becomes too weary to follow up the pulpit effort and teach and minister; but two should be connected in this effort. And if their manner of labor is not the same, this will be all the better, for then one man's mold and ideas will not have too great power upon the minds of those for whom they labor. It should be after the order Christ established, sending forth the laborers two and two, then the labor will be divided; for the coming close to the people out of the pulpit, explaining Scripture to them, talking with them, praying with them, and showing the spirit of Jesus in all meekness and patience, bearing with their ignorance, and that patiently and with the spirit of Christ, bearing with their opposition and objections will tell more than all the arguments and discourses given aside from this personal labor.

This personal effort is that which the people must have. Heart must be brought close to heart, and in every soul we are to see one whom Christ died to save. This work is not pleasant to all, but it is a work that is to be done; and it is essential in the formation and building up of a church and in educating you to become able ministers. When the arguments for present truth are presented for the first time, it is difficult to fasten the points upon the mind. And although some may see sufficiently to decide, yet for all this there is need of going all over the very same ground again and giving another course of lectures.

New ones will be added to the hearers and the second series of discourses fastens upon the mind, and by Bible readings and a more definite explanation of the truth more souls will be gathered and established there that have taken their stand upon present truth. This is the

only work that should be accepted as giving “full proof of thy ministry.” [2 Timothy 4:5.] Many love to preach, but they do not love to minister; but this is the work which is really more essential than preaching alone. There is to be practical instruction given in regard to the daily Christian life and duty. We are to present in our own life patience, meekness, and forbearance, long-suffering, cheerfulness, joyfulness in the truth—but not a love for controversy.

Then if the teacher shall represent Christ in words, in character, that he is seeking to reach the highest elevation of Christian character after the divine standard, God will bless his effort to present to others the Bible specifications of what constitutes Christian character. The Bible may be opened, the perfect standard of human character presented, and a perfect guide under all circumstances of life. But those presenting sacred truth must be backed up by the example of the teacher. Thus God would have us become living epistles known and read by all men. All our passions must be under the control of the Spirit of God. Christ must be an abiding presence by faith in our own hearts. Our conversation then will not be trivial, but in heaven, our thoughts refined, our words select and well chosen, for are they not registered in the books of heaven? There is a precious, holy work to be back up and the truth exemplified in a holy life, that we may be examples to the flock. Thus we are representing Jesus to others around us. Oh, that God would help us to work in His order, with His Spirit, and not take any glory to ourselves, is my prayer day and night.

How thankful I am that we have a loving Saviour to whom we can go in our great need. We often lack wisdom, and we scarcely know ourselves or understand how liable we are to depend on our own finite judgment. I know that if we should have greater earnestness to seek God, greater earnestness to subdue self and work intelligently, we should see wonderful results. Oh, my heart cries out after the living God! I want daily, yes, hourly, a renewal of His grace and His salvation. I must have power from on high, else I cannot be a living channel of light to the world. I tremble, for I have reason to know great trials are before me. I do not want to be surprised by the enemy.

I am so glad that the work has started in Australia, and when I think of what a power those who have taken hold of the truth may become, what light may flow through them to others, I am filled with rejoicing and think that every one who truly believes the truth will be workers for God and that through them the light is to be communicated to others, I am led to praise God with pen and heart and voice. But the exceeding great and precious promises are held upon condition of obedience. We may be exalted to heaven in point of privileges. We may have great light, precious opportunities for doing good, and yet fail to make God our dependence. The warnings God has given in His holy Word through His prophets, the great and heavenly illuminations reflected from the cross of Calvary, will not prevent souls from falling away from the truth for the reason they trusted to their own hearts, sparks of their own kindling, and did not make God their strength, and they lost that which was sacred and valuable—the Spirit of God witnessing with their spirit. Their sins were not put

away, and He hid His face from them. He would not hear their prayers. The Lord did not forsake them nor suffer His faithful ones to fail, but they departed from Him and separated themselves from His love and forfeited the fulfilment of His promise in which they trusted. They trusted in forms of doctrine as their saviour and did not do the works of Christ or glorify His holy name.

We are exalted very high. The Word of God has been opened to our understanding; we see the precious light shining forth from Calvary, giving divine illumination to the whole Jewish economy and giving force and power to the prophecies that open before all future events to the close of time. In this age of Bibles and great light, immorality and ignorance are without excuse; and those who retain depraved hearts and unholy practices are without excuse. They are guilty before God. There was a time when men could be ignorant without sin. But in the flood of light now pouring upon our world, ignorance becomes a sin. Now God commands us to seek wisdom and to obtain knowledge. We may be wise or ignorant, but its results, its consequences, will surely follow. God has given us intelligent minds. This is God's precious gift to man, and He demands of us the full improvement of this gift to search His Word for ourselves.

As we are exalted very high in point of privilege, if we do not respond to the light given and render corresponding obedience, keeping our souls in the love of God, abiding in Christ, that which to us would become a blessing becomes a curse. It is the deceiver, not the Spirit of truth, that makes us believe that we cannot become pure and holy, a powerful people separate from the world, united in love and union with one another through Christ. We need not expect any other portion than that which was given to our Lord. According to the heart service given to God will be the enmity of Satan against the followers of Jesus; and the children of God are more wise and powerful when the wisdom and influence of the world are arrayed against us than when they are engaged in favor and fellowship with them.

My brother, if reproach did not come to me, I should question whether I were a child of God or not and doing His work. I have plenty of this kind. The Jewish temple was built of hewn stones, and at great expense of time and money and labor these stones were cut out of the mountain and fitted for their places in the building before they were collected together, so that when the building was completed there was not the sound of an ax or hammer heard in its upbuilding. The stones which are in God's sacred temple are not collected from the mountains of Judea, but gathered from the nations, kindreds, and tongues and people. They are not lifeless material that must be prepared with hammer and chisel, but living stones which emit light. The great cleaver of truth has taken them from the quarry of the world and placed them under the hand of the great Master Builder, the Lord of the temple; and He is polishing them in His workshop, which is this world, that all the rough edges and crookedness may be removed and they hammered and chiseled and squared by the truth of God, polished and refined, ready to fill their place in God's spiritual temple, that they may grow up a holy temple for God.

Now we are in the workshop of God, and the process is going on in these hours of probation to fit us for the glorious temple. We cannot now be indifferent and negligent and careless and refuse to depart from sin, but we must be dying to our defects of character and expect to become pure and holy and fashioned in character after the similitude of a palace. When Christ shall come, it is then too late for wrongs to be righted, too late for the character to be changed, too late to obtain a holy character. Now is the day of preparation; now is the time when we can have our defects removed; now is the time when our sins must go beforehand to judgment, be confessed and repented of, and pardon written off against our names. May God help us who teach the truth to be patterns of piety, full of meekness and good fruits, examples to the flock of God. We must be thus if we win our way to hearts. If we are all that God would have us be, we shall be spotless and undefiled. We will be patient; we will reveal the subduing, softening influences of the Spirit of God. But if we retain our defects, we are not Christlike and are not abiding in Christ and Christ abiding in our hearts by faith.

We are about to commence another year, and the increased light and privileges call upon us to make a new and entire consecration to God. One year nearer home, nearer to the great white throne. One year nearer the mansions Christ is preparing for us. I long to see Jesus; I long to be with Him, to be changed to His image, and have eternal life where I shall enjoy His presence forever. I long to see God's people coming up to their high privileges in oneness with Christ. The exceeding great and precious promises on record for us we are to claim as ours. We are to live by them; by them we are made partakers of the divine nature, having escaped the corruption which is in the world through lust. We must present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. We are to be constantly pressing heavenward. We are to be filled with all the fulness of God. Our heavenly Father requires of His people according to the grace and truth given them; He will not accept less. His demands must be fully met.

The salvation of sinners requires a great outlay of positive power. God expects His workers to do something; to let light shine forth in good works that flash light upon the pathway of the sinner and turn his steps from the gates of hell. Every true believer is under the direction of God to hold forth the Word of life. We are not to wait until we are importuned for counsel, not to be so delicate and modest. We can now sound the note of warning and take right hold of the hand of the sinner and seek to urge his steps from the path of ruin. Let the luster of our piety, the energy, the earnestness of our faith, the practical godliness brought into our life and our own souls subdued by the love of God lead us to expostulate and entreat to save the soul from death. If we neglect this personal effort and do not habitually and perseveringly urge upon the sinner his danger, we are guilty before God. Human language is not sufficient to express our guilt of neglect.

God is the Helper of each individual member of the church. Our only safeguard against failure in our God-given work is found in our earnest reliance upon God, in unreserved piety. Without this we shall do infinite harm to souls and fail in our highest responsibilities. Our

light must shine forth in good works, sending forth bright and steady rays. If we live in the light, walk in the light, unconsciously to ourselves that light will be shining forth to all around us. The sons of God are to represent Christ and the elevated character of the truth which they claim to believe in the midst of a crooked and perverse nation. Would that the members of the church would feel their true heavenly calling and feel, as I have been shown they should, their duty to be living, acting, working members of the church.

The Lord will use all who will become channels of light through holy consecration. The consistent religious life, the holy conversation, the stern, unswerving fidelity to truth and uprightness, the active benevolence, the godly example of the true disciple are making their impressions upon the unbelievers. Then let each Christian shine and be as bright beams of light, and they will shine in the dark pathway of others. The Lord will work if we will cooperate with Him.

May the Lord be near us and guide us, is my prayer.

Lt 61, 1886

Church, Brother

NP

December 12-20, 1886

Dear Brother Church:

I have received good reports from the camp-meeting in Woodland. I am glad that you were present and that you have a prospect of selling out. I hope sincerely that you will succeed, that the Lord will open the way before you. I learned that you proposed to pay all your pledges. I hope that this will be your first work because a pledge is as sacred as a note, and our brethren do not regard it in the right light. They will frequently invest means that come into their hands in some enterprise where they think they can make more money and forget that which they owe to God and His cause. Thus His work is left to suffer for the want of the means that they pledged to support it. My brother, I hope that you will feel that you are under the most solemn obligations to God to pay Him that which thou owest Him. Do not invest in anything until this is done. I cannot remember how much you pledged to the college. I hope you will not neglect this branch of the work. It takes students at so low a figure that it is impossible to make it pay. It will be a missionary branch of the work. It has done great good, and it will continue to do a good work for the Master. Do not then forget the college. As the Lord's steward, seek wisdom from Him. Do not follow your mind and judgment, but seek to know what the will of the Lord is in the matter. Leave your heart open to the teachings of the Spirit of God. If ever you needed an unerring counselor, you need Him now.

I learned that great gratitude is awakened in your heart because of the work that has been done for your wife. I learned that you propose to largely help the Health Retreat. This is worthy of your attention. I have been pleading earnestly with God that He would open the way for help to come to that poor, neglected institution. It is one branch, and not the least, of the work of God. I was shown years ago large building on that hillside. People were coming and going. Cottages were built, and there was a great and good work being done for the suffering and for those who had no knowledge of the truth. Therefore I have worked, I have planned, I have prayed over that institution that it might be prospered and that Satan might be defeated in his plans to destroy it. God's eye is upon it.

I am glad we connected Elders Loughborough and Rice with it, for these men have given the people confidence, because they are cautious men and would not involve the institution in debt and would not consent to have a wrong mold given to the institution. These are men of experience in religious things. They are men who love the truth, men who fear God and who work righteousness. It was the best move that could be made to connect these men with the institution. They would not rush their improvements so fast without the prospect of funds to carry on their enterprises. But this important instrumentality of God I knew would not always go crippled and feeble. God would look upon it with favor. And I am so glad that you have it in your heart to use the means that our heavenly Father has entrusted to you to help this branch of the work. I have heard recently of its being shabbily furnished with facilities in the household department. As the patronage increases, they must have additional bedding, dishes, stove-room, and so forth, and the best quality of all sorts of healthful food.

Those who have been in the habit of indulging the appetite with every luxury, if they come to the Retreat and find at their first meal a meager diet, the impression is made at once on their minds that the reports which they have heard concerning the Adventists living so poorly and starving themselves to death is true. One meal of short rations will do more to the discredit of the institution than all the influences in other directions that can be made to counteract it. If we ever expect to meet the people where they are and bring them up to a sensible health reform diet, we must not begin by setting before them a radical diet. There must be placed upon the table nicely cooked dishes and an abundance of good, palatable food, else those who think so much of what they eat will think they shall surely starve to death. We want to have good dishes nicely prepared. We want no pork, have a limited supply of flesh meats, such as beef, mutton, or poultry, and use these things with discretion. We must have eggs, cream, and milk to take the place of meats. We must be very well furnished in the eating line, or you will not be able to keep patients or visitors long. The inside of the house must be thoroughly fitted up [to] make patients and visitors comfortable. Then the outside needs to be attended to. The large main building, I thought, was to be raised last summer or a new building erected. There must be commodious rooms to accommodate those who come. Now if you can furnish means as a thank offering to God to make necessary improvements, I believe your means will be well invested and that you

would never regret it. In regard to the new road, let the essential things be done first and then the road a second consideration.

My brother, I have sent letters to Eld. Loughborough that I wish you to read. Our European missions are opening for laborers in every direction, and there are not means in the treasury to support men in the field. My heart aches day and night so that I can seldom sleep later than half-past three o'clock, thinking of the cities of Europe to be entered while the angels are holding the four winds for the message to go to all nations, tongues, and people. If you could only see how poor the people are in Europe you would know just what to do with some of your means. There is not a man in all the European field that has means to help us out when we get into a straight place, not one that we can call upon. It is not so in California; it is not so in the States. We are in need of means, and may the Lord teach you just how to apply yours wisely. Let there be no extravagant outlay of means, no elaborate plans made in any place to consume means unless positively necessary for the progress of the work and cause of God. This is a hard field because of its poverty, and those who embrace the truth have a hard test; starvation seems to stare them in the face. All in the office work for limited wages, not over six dollars per week and room and board themselves. This is considered good wages. But, my brother, I leave these things with you. I received a letter Dec. 19 stating that Brother Church has sold his ditch property. I felt like praising the Lord. Now do not invest this in earthly treasures. You have an opportunity to lay up your treasures in heaven. The end is near. Christ is coming. We want to do with men, with voice, with means, the very work that God would have us do to advance His cause.

The work is nearing the close. Let us make haste to get our treasure before us into heaven. I hope you will read carefully the sketches of travels and the work in Europe. No one can tell or understand the real situation of this mission field unless he stays long enough to get the inside view of the matter and the workings of the people. Such efforts are made to suppress the truth by the ministers as you would hardly think credible. Brethren Ertzenberger and Conradi are making an effort here in Basel. They have a good attendance, and six have already embraced the truth. Many more are deeply interested. The ministers called upon one man thirteen times to get him to not attend the meetings. He told them that they were only listening to the Bible explained in a plain, clear light. Said the minister, You must not read the Bible and try to understand it. You must let the ministers explain the Scriptures. These were Protestant ministers. Is not this a ray of papacy?

Well, the Lord bless you and yours. I stop abruptly for I have already written twenty-nine pages today.

Lt 62, 1886

Kellogg, J. H.

Basel, Switzerland

August 2, 1886

Dr. J. H. Kellogg:

Last Tuesday night at eight o'clock we reached our temporary home in Basel, after an absence of six weeks. We were glad to get home again. We visited at Denmark, Sweden, and Norway, spending about two weeks in each of these kingdoms.

The Lord has favored me greatly; my health is improved and my heart is filled with gratitude to God. While in Orebro, Sweden, I was very nearly a cripple. I had to ride three nights and two days on the cars and steamer, and the seats in the cars were hard and without springs, and lying upon them seemed to have a bad effect upon my hip.

But in Christiania I was able to walk around considerable, and W. C. White and I walked quite frequently to the King's palace and in his broad, extensive gardens. They are very beautiful grounds, but I let my mind dwell upon the purified new earth where all things would be made new, and there would be no more curse.

How happy the thought that I was the daughter of God; member of the royal family; child of the heavenly King; heir to the pure and holy everlasting kingdom. I love to see everything that is beautiful in nature in this world, and I think I would be perfectly satisfied with this earth surrounded with the good things of God, if it were not blighted with the curse of sin. But we shall have a new heavens and a new earth. John saw this in holy vision, and he says, "I heard a great voice out of heaven, saying, The tabernacle of God is with men, and He will dwell with them and they shall be His people, and God Himself will be with them and be their God." [Revelation 21:3.] Oh, blessed hope, glorious prospect! "I will give unto him that is athirst of the fountain of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be My son." [Verses 6, 7.] I am, I hope, waiting and watching for the appearing of the Son of man in the clouds of heaven.

Those who enter into the marriage supper of the Lamb will be those who are pure and holy here. We have no time now to talk of unbelief or to enshroud our souls in an atmosphere of doubts. Jesus loves us and wants to make us happy.

I would so love to be in America again, but I do not care to go until my work here is done. If I know my own heart, it is to do the will of God to the very letter. I am willing to be a pilgrim and a stranger here, for I am seeking a city whose builder and maker is God. It is only for a little while that we shall have to work, and we want to do our work with diligence. We want to make sure of eternal life. We do not want to follow our inclinations or our pleasure, but just do the will of God and wait for His salvation and the final reward. I have peace and joy in my Saviour. I am looking to the great beyond; and if the Master says, "Well done" [Matthew 25:21], I shall be entirely satisfied. I love Jesus, I love to do His will. I ask not position or honor or ease or convenience. I want to labor together with God, practicing self-

denial and self-sacrifice and be a partaker with Christ of His sufferings, that I may be a partaker with Him of His glory.

I should much like to hear from you. We see the need in these institutions of being strong in the Lord and the power of His might. We see that it requires watchfulness and prayer to resist the enemy, and to be victorious. We are now seeking to draw near to God. We see the need of His grace. This morning we commenced to hold meeting here in Basel from half-past five to half-past six A.M. I speak about twenty minutes, and then others express their minds. These are called morning talks to help those who are working in the office. Nearly all are young and need constant help or they will be overcome with the device of Satan.

The Lord helped me to speak last Sabbath twice. We felt that we were as a church becoming indifferent, formal, prosy, and were not making that improvement that we should make, and we are seeking now to come up to a higher plain of action. The Lord will help us if we are striving earnestly to war the good warfare. Satan makes these institutions his special points of attack because he knows that if he can allure any one soul to unfaithfulness and slothfulness; he will through that one influence others. Oh, how my soul desires to see those who are connected with our publishing houses, our colleges, and health institutions, making improvement through the wise use of every power the Lord has given them. Every faculty belongs to God and is to be used to His glory. The worthier the Master, the more efficient service should we render as servants.

Those who are connected with the work of God to benefit humanity should honor God by rendering to Him the best that they are capable of doing. Half-hearted selfish work He does not accept at all. He claims of us that every power He has lent us shall be put to active exercise, that it may receive strength and culture.

In ancient time men were not allowed to lay on God's altar the maimed, the halt, the blind, and God is no better pleased with the poorest offerings today. He requires the best. If we offer to God weak and feeble intellect and ill-trained movements, faculties clogged and weakened by disuse, and then be unable to do good service, God cannot be pleased with such offerings. The workers for the Lord in special service were well-trained, picked men; so should those be who are connected with any department of the Lord's work. They exercise judiciously every faculty, rejoicing in the vigorous use of all their powers.

We should study how to render to God the most perfect service by constantly seeking to reach perfection. In the day of God it will be seen that while many have carried heavy loads of care and weighty responsibility, that have cut short their usefulness and their life, this sacrifice was because there were so many who were not doing their work which God had left for them to do. There are so many slothful servants. If they had educated and trained their powers, they could have proved themselves to be trustworthy servants, true standard-bearers, and there would be no question about placing responsibility upon them. Heroic

effort and patient endurance is necessary to be cultivated by every son and daughter of God, that when called into active service they will not faint or fail.

No one would think of entering an army in time of war, hoping to have ease and self-indulgence and a real pleasant and profitable time. They know that hardships and privations are the liabilities; and as long as the war lasts, they will have coarse food and often short rations, long weary marches by day, enduring the heat of the burning sun, camping out at night in the open air, exposed to drenching rains and chilling frosts, venturing health and life itself as they stand as targets for the enemy.

The Christian life is compared to the life of a soldier, and there can be no bribes presented of ease and self-indulgence. The idea that Christian soldiers are to be excused from the conflicts, experiencing no trials, having all temporal comforts to enjoy, and even the luxuries of life, is a farce. The Christian conflict is a battle and a march, calling for endurance. Difficult work has to be done, and [for all who] enlist as soldiers in Christ's army with these false ideas of pleasantness and ease, and then experience the trials, it often proves fatal to their Christianity. God does not present the reward to those whose whole life in this world has been one of self-indulgence and pleasure.

It is time that men and women have some true idea of what is expected of a true soldier of the cross of Jesus. Those who serve under the blood-stained banner of the Prince Emmanuel are expected to do difficult work which will tax every power God has given them. They will have painful trials to endure for Christ's sake. They will have conflicts which rend the soul; but if they are faithful soldiers they will say with Paul, "These light afflictions which are but for a moment worketh out for us a far more exceeding and eternal weight of glory; looking not at the things which are seen but at the things which are unseen, for the things which are seen are temporal, but the things which are unseen are eternal." [2 Corinthians 4:17, 18.]

An army would be demoralized if it did not learn to obey [the] orders of the captain. Each soldier must act in concert. Union is strength; without union, efforts are meaningless. Whatever excellent qualities a soldier may possess, he cannot be a safe, trustworthy soldier if he claims a right to act independently of his fellow comrades. This independent action cannot be maintained in the service of Christ. The soldiers of Jesus Christ must move in concert, else it were better that they do nothing. For if one speak one thing, and another present ideas and doctrines contrary to his fellow laborers, there is confusion, discord, and strife. Therefore the apostle charges that all who believe on Christ be of one mind, one faith, one judgment, each moving in concert, influencing one another beneficially, because they are both obedient to the precious truth of the Word of God, attached to one Saviour, the great Source of light and truth.

Spasmodic, disunited efforts of professed Christians are like a span of horses, both strong and active, but yet they do not pull together; one tries to start the load, the other settles back in the harness, and both do not pull at the same time. God would have His workers pull

together, not one pulling in one direction and another in opposite direction, for all such efforts are worse than wasted.

Those who prefer to act alone are not good soldiers; they have some crookedness in their character which needs to be straightened. They may think themselves conscientious, but they do not the works of Christ. They cannot render efficient service. Their work will be of a character to draw apart when Christ's prayer was that His disciples might be one as He was one with the Father.

There are those who think it a virtue to be firm, set and determined in some peculiar ideas of their own plans and notions that lead them away from unity and concert of action. They take a firm, set will to be of Christian forming when it is in them a too-high appreciation of their own wisdom. They do not consider that there is a possibility of their being deceived in the interpretation of Scripture and their duty.

Self-restraint is essential to be exercised by every Christian if he answers the prayer of Christ. He is not a good soldier who will not submit his own judgment and his own ideas to preserve unity of action. We have a noble Captain and every soldier must obey orders. The meekness and lowliness of Christ always leads to unity and hence to strength in united action.

Write me how things are getting along at the sanitarium. Are Dr. Maxson and his wife put into practice? Are they obtaining increased experience by practical work? I think there is good material in them and they need to be carried up into practical work.

Much love to Brother and Sister Hutchins, Brother and Sister Sawyer, and to all the brethren and sisters.

Lt 63, 1886

Brethren Having the Responsibilities of the Work of God

Basel, Switzerland

November 28, 1886

Dear Brethren Who Have the Responsibilities of the Work of God:

I wish to present before you some things which burden my mind. From time to time, I have felt urged by the Spirit of the Lord to bear a testimony to our brethren in regard to the necessity of procuring the very best talent to work in our various institutions and in the numerous other departments of our cause. Those who are thus connected with the work must be trained men, men whom God can teach and whom He can honor as He did Daniel with wisdom and understanding. They must be thinking men, men who bear God's impress, and who are steadily progressing in holiness, in moral dignity, and in the excellence with which they labor. If they are growing men, if they possess reasoning minds and sanctified

intelligence, if they listen to the voice of God and seek to catch every ray of light from heaven, they will, like the sun, pursue an undeviating course, and they will grow in wisdom and in favor with God.

Heretofore the best ability has not been brought into the work of God. The Publishing Department is an important branch of that work, and all connected with it should feel that it is ordained of God and that all heaven is interested in it. Especially should those who have a voice in the management of the work be men of breadth of mind and thorough intelligence. They should not waste their Lord's money by thoughtlessness or lack of business tact, neither should they make the mistake of seeking to cheapen the work by introducing narrow plans and trusting the work to men of small ability.

I have been repeatedly shown that all our institutions need to have a different class of minds connected with them. They need to be managed by men who are spiritually minded and who will not weave their own defective ideas and plans into their management. This work should not be left to men who will mingle the sacred with the common and who will regard the work of God as being upon about the same level as earthly things and to be managed in the same cheap way that they have been in the habit of managing their temporal affairs. Now until there can be those connected with our institutions who have breadth of mind and who can lay broad plans in harmony with the growth of the work and its exalted character, the tendency will be to cheapen everything that is undertaken, and God will be dishonored through it. Oh, that all who have responsibilities to bear in connection with the cause of God would come up into a higher, holier atmosphere, where every true Christian should be. Then both they and the work which they represent would be elevated and clothed with the sacred dignity that heaven has ordained, and they would command the respect of all connected with the work in any of its branches. There needs to be more thinking, more praying, men—men who will come up into the mount after God and view His glory and the dignity of the heavenly beings whom He has ordained to have charge of His work. Then they will, like Moses, follow the pattern given them in the mount, and there will not be a constant study to cheapen the work done for the God of heaven; but the mind will be constantly on the alert to connect with that work the very best talent.

There have been among those employed in our institutions men who have turned from the true Counsellor and manifested marked defects of character by not conforming to the great principle of right which God has laid down in His Word. As the result, the greatest work ever committed to mortals has been marred with man's defective management, whereas, if heaven's rules and regulations had been made the foundation principle, perfection would have marked the work in all its departments

Those who are placed in leading positions in connection with our institutions should be men who have sufficient breadth of mind to respect those of cultivated intellect and who will recompense them proportionately to the responsibilities they bear. True, those who engage in the work of the Lord should not do so merely for the wages they receive, but to honor

God, advance His cause, and to obtain imperishable riches. At the same time we should not expect that those who are capable of taking hold of a work that requires thought and painstaking effort, and of doing it with exactitude and thoroughness, should receive no greater compensation than the less skilful workman. A true estimate must be placed upon talent. Those who cannot appreciate true work and mental ability should not occupy the position of managers in our institutions, for their influence would tend to bind about the work, to erect barriers to its progress, and to bring it down to a low level.

If our institutions are as prosperous as God designs they shall be, there must be more thoughtfulness and earnest prayer, mingled with unflagging zeal and skillful labor. To connect this class of laborers with the work may require a greater outlay of means. But while it is essential that economy be exercised in everything possible, it will be found that the efforts of some narrow minds to save means by employing those who will work cheap, and whose labor corresponds in character with the cheapness of their wages, will result in the end in their loss. The progress of the work will be retarded and the cause belittled. You may economize, brethren, as much as you please in your personal affairs, in building your houses, in arranging your clothing, in providing your food, and in your general expenses, but do not bring this economy to bear upon the work of God in such a way as to hinder men of ability and true moral worth from engaging in it.

In the Olympic games to which the apostle Paul calls our attention, the racers were required to make most extensive preparations. For ten whole months and sometimes longer they were trained by different masters in physical exercises calculated to give strength and vigor to the body. They were restricted to that class of food which would keep the body in the most healthful condition, and the clothing was to be such as would leave every organ and muscle of the body untrammelled. Now if those who were to engage in running a race for earthly honor were obliged to submit themselves to such severe discipline in order to succeed, how much more necessary it is for those who are to engage in the work of the Lord to be thoroughly disciplined and prepared if they would succeed in that which they undertake. Their preparation should be as much more thorough, their earnestness and self-denying efforts as much greater, than those of the aspirants for worldly honors, as heavenly things are of more value than earthly. The mind as well as the muscles should be trained to put forth the most diligent, persevering effort. The road to success is not a smooth way over which we are borne in rail cars, but it is a rugged path, filled with obstacles which can be surmounted only by patient toil.

It should be the constant study of all connected with our institutions to know how they can become more intelligent in the work in which they are engaged. None should rest in ease and inaction; but they should seek to elevate and ennoble themselves lest by their deficient understanding they should fail to realize the exalted character of the work and lower it to meet their own finite standard.

My brethren, there has not been one half the care taken that there should have been to impress upon those who could labor in the cause the importance of qualifying themselves for the work. With their powers all undisciplined, they can but do bungling work; but if they can be trained by godly teachers and by the power of God, they will not only be able to do good work themselves, but will give the right mold to others that are connected with them.

Our institutions are doing a great and final work for the world and should have in their employ the very best talent to be obtained anywhere. I was shown the great deficiency there is in keeping the accounts in the various departments of the cause. Bookkeeping is and ever will be an important part of our work, and those who have become intelligent in it are greatly needed in all our institutions and in all parts of the missionary work. This branch of the work has been neglected shamefully, and altogether too long. It is a shame to allow a work of such magnitude to be done in a defective, bungling manner. God wants as perfect work as it is possible for human beings to do. To do His work in a cheap, imperfect style is a dishonor to the sacred truth and its Author. We should feel that it is necessary for those who are to connect with the work to receive an education for it. Bookkeeping is a subject that needs to be studied in order that it may be done with correctness and dispatch and without worry and taxation.

I was shown years ago that there will be dissension and a lack of harmony and unity of action among the workers in our institutions unless all are subject to the authority of God. He will stand as Commander if each will obey His directions; but there must also be a visible head who fears God. The Lord will never accept a careless, disorderly company of workers; neither will He undertake to lead forward and upward to noble heights and certain victories those who are self-willed and disobedient. The soul's progress means the Saviour's rule. The heart through which He diffuses His peace and joy and the blessed fruits of His love is the heart which becomes His temple and His throne. "Ye are My friends, if ye do whatsoever I command you." [John 15:14.] Our institutions are far beneath what God would have them, because those connected with them are not in fellowship with Him. They are not growing men. They are not ever learning of Jesus, therefore they are not becoming more and more efficient. If they would come close to Him and seek His help, He would walk with them and talk with them; He would be their Counsellor in all things and would grant to them as He did to Daniel heavenly wisdom and understanding.

Years ago I was shown that our people were far behind in attaining that knowledge which would qualify them to take positions of trust in the cause. Every individual member of the church should put forth efforts to qualify himself to do work for the Master. To each has been appointed a work, according to his ability. Even now, at the eleventh hour, we should arouse to educate men of ability for the work, that they may, while occupying positions of trust themselves, be educating by precept and example all associated with them.

There has been with some a selfish ambition to keep from others the knowledge they could have imparted. Others have not cared to tax themselves by educating any other workers.

But this would have been the very best kind of work that they could have done for Jesus. "Ye are," says Christ, "the light of the world." [Matthew 5:14.] For this reason we are to let our light shine to others.

I feel certain that if all the Lord has spoken in reference to these things had been heeded, our institutions would occupy today a higher, holier position. But men have chosen a low level. They have not sought with all their might to rise in mental, moral, and physical attainments. They have not felt that God required this of them, that Christ died that they might do this very work. As the result, they are far behind what they might be in intelligence and in the ability to think and plan. They could have added virtue to virtue, and strength to strength, and thus have become strong men in the Lord. But this they failed to do. Let each go to work now with a firm determination to rise. The present need of the cause is not more men, but more man.

Lt 64, 1886

Kellogg, J. H.

NP

1886

Dr. Kellogg

Dear Brother:

I feel somewhat anxious about you. I dreamed that you were telling me some of your trials, and I said, My brother, if you had possessed the same spirit that Moses had, you would have thorough workers with you. When Moses was much burdened, the Lord raised him up in Jethro an adviser and helper. The advice was taken and the burdens that had come upon him were divided with others and a twofold object was gained; Moses was relieved and he had a better chance for his life, and men were learning to bear responsibilities to qualify them to do work in positions of trust so that Israel should not learn to look to one man and trust in one man and think that no one could do any thing for them unless it came before that one man. Now it is hard I know to let go some responsibilities and give others an opportunity to get hold with all the advantages and counsel of your knowledge to help them. Unless this is done, they will ere long have to carry an unwieldy load without the instruction and counsel which now it is their privilege to have.

I have been shown the true position and bearing of things. I have mentioned these things to you and if I mistake not have urged your attention upon these things. My husband might have been alive today if he had learned to do the very things I am urging you to do. You must never take the position that because you have an experience in your calling and practice that others have not, and for this reason every one must meet your exact measurement in all particulars before you can take them by your side, and teach them all

you know yourself, and have them obtaining a practical knowledge of everything essential for the work, that you can leave the sanitarium. Visit Europe and California, and give instruction to our young institutions there.

Dr. Gibbs is doing good work as near as I can learn, but you might help us in California in many suggestions about building, for buildings will have to be erected. And also get up a little more enthusiasm on health reform with your lectures, which would be a good thing. The change would help you, not only the change of work, but also the climate. We want your life spared to us as long as God may see fit. But it depends in a large measure upon yourself how long that shall be. Unload, unload, Dr. Kellogg. Give that active brain of yours some period of rest, else it will rest entirely, whether you choose it or not. I write to you as I would to my own sons. I tell you God would have you do much less in some directions and more in other directions. No one will tell you the things I do, and therefore I feel the burden upon me to tell you.

When Moses complained before the Lord of the heaviness and increased burdens coming upon him, the Lord divided the burdens and placed them upon seventy men instead of one. Now, my brother, I was shown that if you continued to tax the brain with writing, with all the increasing responsibilities you will become nervous. You have so active an imagination that when the mind is worn, the brain nerve power forbids to do its work healthfully. You will be constantly inclined to be suspicious of your brethren without a cause, and you will suspect your very best friends that they are no longer your friends, but your enemies.

Now, my brother, I write to you as one of my own sons. Just stop and consider that you are a mortal man with the infirmities and errors of mortality. All that you may think or do you must not regard as perfection, neither feel disappointed if others do not regard them as needing no amendment. There is not one of our leading men that is infallible to my view. You may view things from one standpoint, they from another. You have been wonderfully successful in your career in doing a special work. God has raised you up as a man of opportunity to do this work. But if at any time you take the credit or glory to yourself, then the Lord will not work by you or through you. Whatever you have done that is good has been because the Lord has blessed your efforts. Whatever you may do will be because the Lord will still bless your efforts. You are His instrument to be handled by His divine power. Of yourself you can do nothing.

All your powers, all your capabilities are from God. Then clothe yourself with humility. Walk in dependence and faith in God, putting no confidence in yourself alone without the aid of God. All your capability of usefulness is the intrusted gift of God, talents to be put to the highest service, but not to be abused by overuse and thereby weakened and become crippled. Our heavenly Father is not ignorant of your cares, your burdens, and if He sends you cautions and instructions as He surely will by His servants, do not turn from them and choose your own way, although that may appear right unto yourself. There is no one of God's servants infallible. You are liable to errors and mistakes as other men, and you need

to be corrected. It will not answer for you to walk alone, lest your feet stumble upon the dark mountain of unbelief.

I was so rejoiced to read your letter that you were drawing nigh to God, because the promise is, "Draw nigh to God, and He will draw nigh to you," and when Jesus comes nigh to us, He says, "Peace be unto you." [James 4:8; John 20:19.] The Lord is our helper, the Lord is our shield; just trust in Him and believe in Him. Unless His arm supports you, you will quickly fall. We have much to learn yet in the school of Christ that we have not learned, and we shall not cease to learn when we exchange earth for heaven. Our religion must have solid rock for our foundation. The truth must be firmly believed and the dependence be wholly upon God.

How thankful I felt when I read from your pen which traced the lines that you were enjoying more of the Spirit of God. No one would appreciate the blessing of God daily [more] than yourself. No one could estimate the knowledge of sins forgiven and the reconciled countenance of your Redeemer more than yourself; and this precious evidence and light from above will make you constantly a channel of light, a source of blessing to those with whom you are brought in contact.

I am so desirous that you should come off conqueror, that you should have the eternal weight of glory. I want you to live, not for this life, but for the future immortal life. You have transmitted to you traits of character that are not the most hopeful, or helpful to you in the religious life, but these may be overcome. Now is our time to fit for eternity. You have a battle to fight with your own individual temptations and your marked traits of character which will seek constantly for the supremacy.

I want to see you again and to see you far in advance in the knowledge of our Lord Jesus Christ. If you pursue a religious life undeterred by the difficulties which beset you, you will be gaining victories over self every day. If you work for the Master from principle, emptying yourself of selfishness in the matter, God will make a record of this in His books. If you work in darkness that enshrouds you as well as in the light, in gloom which sometimes besets the soul as well as in the sunshine, you will have a firm, solid experience which will stand the test of trial. Your feelings and imaginings will be often against you, exaggerated by trivial circumstances that the enemy takes advantage of. But if you have treasured up in your heart and incorporated in your being the truth as it is in Jesus, settled and grounded so that no temptation or argument can induce you to leave Christ and His wisdom out of your life, you cannot fail as you are situated from having a masterly influence over all with whom you are connected, that they shall not live for themselves, but for Him who gave His life for them.

You will in all your undertakings and associations recognize an everpresent spectator who is cognizant of every act and hears every word and is acquainted even with the desires and intents and purposes of the heart and being as in the sight of God. Here day by [day] the

soul becomes familiar with looking to God, trusting in God, relying upon God, and angels of God will be round about; and you, living under the tremendous realities of the unseen, will have a knowledge of the existence and attributes of God, and you can approach Him with the endearing name as Father.

Oh, make God your help! Make God your strength. The little time left us here, put the very best and perfect material into the character building. Faith must be cultivated, then you will feel that God never designed that you carry your responsibilities alone. You will feel that you are beset with angels and a loving God is with you, that you are the object of His wise and loving care; that you by faith can draw from His infinite resources, and that all events are in His hands, and that you are working out His plans. He has power to do what He will. May the Lord bless you and comfort you and make you strong in His strength.

Lt 65, 1886

Chapman, Sister

NP

December 31, 1886

Dear Sister:

My heart is drawn out in love and sympathy for you, because your mistaken ideas have created a state of things which has brought about the sure results, and the end is not yet. You have not seen the danger of your associating so freely with your relatives. They have had far greater influence to mold you and yours than you have had to mold them. Because they are your relatives makes them none the less dangerous and makes them no less transgressors of God's holy law. Their course is fully as offensive to God as any others who refuse light and truth and will not listen to any evidence. Injurious impressions have been made upon your mind and influenced your course of action. I have sought most earnestly to treat on general principles when you have been present in order to meet your case, and I think you have felt over the matter for the time being. I have not felt urged to make to you personal appeals until the Spirit of the Lord should impress my mind upon the point. Well this time has come. God has made every provision to bring salvation within our reach. He will not thrust it upon us against our consent. He has laid down conditions in His Word, and we are to diligently, interestedly, with heart and mind set to the task of finding out the condition lest we shall make some mistake in this matter and not secure our title to the mansions above.

We cannot serve God and love the world. We cannot center our affections on worldly relatives who have no desire for truth. We may seek in every way while associated with them to let our light shine to them. Our words, our sentiments, our deportment, our customs and practices should not in any sense be molded by their ideas and customs. We

are to show forth the truth in all our relation with them. If we cannot do this, the less association we have with them the less harm it will be to our spirituality. We have a heaven to win, and it is on conditions of obedience; and if we place ourselves in right positions and unite in drawing about us associates whose influence has a tendency to make us forgetful of the high claims the Lord has upon us, we invite temptation, and we become weak in moral power to resist temptation. We partake of the spirit and cherish the ideas of those pleasant, intelligent good friends, and we come to place sacred and eternal things below the ideas of our good friends. We are in short becoming leavened just as the enemy of righteousness designed we should be. And the young brought under these influences are more affected than those older. Everything leaves its impress upon the minds of the young—the countenance they look upon, the voices they hear, the places they visit, the company they keep, the books they read. It is impossible to overestimate the importance for this world and the next what associations we choose for ourselves and more especially for our children. The first years of youth are of more value than any after period.

Now advances will be made decidedly in a right or wrong direction. There are any amount of frivolous attainments that may be made and any amount of solid, valuable knowledge in practical life in becoming acquainted with God. Much useful knowledge may be gained in the first fifteen years of one's life in solid education, in knowledge how to strengthen every faculty that God has given them in trust. The most important and essential for our present and eternal good is the knowledge of divine truth revealed in the Word of God. We are living in a period when everything that is false and superficial is exalted above the real and natural and enduring. The mind must be kept free, not encumbered with trashy stories that have no influence to strengthen the ideas or give power to memory or mental talents. Keep the mind free from everything that will bias it in the wrong direction. The thoughts will be just of that character as the food we provide for them. A knowledge of the true guide, the Word of God is essential for our salvation. The time devoted in needless, little unimportant things would be strengthened in contemplating the wonderful mysteries of the plan of salvation, and to bend every God-given power to know the ways of the Lord, that our feet may not stumble upon the dark mountain of unbelief or stray from the path of holiness cast up through infinite sacrifice for the ransomed of the Lord to walk in. The strength of intellect, the substantial knowledge gained in this are acquisitions which the gold of Ophir could not buy. The price of it is above gold and silver. It is this kind of education that the young generally do not choose. They will urge their wants and their likes and dislikes and their preferences and inclinations; but if the parents have correct views of God, of the truth, of the influences of associations, they will feel their God-given responsibility to take the lines of control and firmly guide the inexperienced youth in the right way, knowing that which they sow they will also reap.

Could my voice reach the parents all through the land, I would warn them not to yield to the desires of their children to choose their companions or associates. Little do parents study and little do they consider that injurious impressions are far more easily made upon the

minds of the young than are divine impressions, for Satan is constantly at work to efface the right ideas and correct principles by urging in false ideas and erroneous principles. Therefore the associations should be the most favorable for the growth of faith and the establishment of the heart in the truth revealed in the Word of God. If children are placed where the conversation is upon unimportant, earthly things, their minds come to the same level. If they see the principles of piety are slurred at and our faith disrespected and belittled, and sly objections to the truth are dropped in their hearing, these things fasten upon the mind and are molding the character. If they fill their minds with stories, be they fictitious or true, they occupy the room which should be given to substantial reading and scientific studies. What havoc with the mind has this appetite for reading brought about; how it has cut up the very roots of sincerity of principle and true godliness which lie at the foundation of the formation of a symmetrical character. It is like a slow poison taken into the physical system, and which sooner or later will reveal its bitter fruits. The mark is made not on sand, but on enduring rock. The associations formed are of a character to withdraw them from every influence that would interfere with or break up their health-destroying habits. They are impatient if they cannot have their own way. The advice of Christians is distasteful. They are traveling the road to hell, and any influence which seeks to lead them in an opposite direction stirs the worst impulses of the human heart. They are creatures of circumstances. The weaving into their life these early ties unfavorable to religious impressions powerfully controls every subsequent step.

With the youth, the company they keep, the principles which they adopt, the habits they form will settle the question of their usefulness here and their future eternal interest with a certainty that is infallible. Let the youth be placed in the most favorable circumstances possible. Let the parents not consent and concede to the inclinations of the children, but let them go on in the plain path of duty to which God has called them, restraining, denying with kindness yet with firmness and determination the wrong desires, and lead with earnest, prayerful, persevering effort the steps of their children not in the path of the world, but away from the world upward to heaven. Children should not be left to drift into whichever way they are inclined, and go into avenues which lead away from the right path and which are open on every side. None are in as great danger as those who apprehend no danger and are impatient to words of caution and counsel. It is because I feel your danger, my sister, that I write you now as I do. While there may be many to flatter you and enjoy your hospitality without seeking to impart a blessing in right counsel, I must warn you of unseen danger which will imperil your present and eternal happiness. We are approaching stormy times, and we want to study the true foundations of our faith. We want to search the law book to see if our title to the immortal inheritance is without a flaw.

Our people have been regarded as too insignificant to be worthy of notice, but a change will come; the movements are now being made. The Christian world is now making movements which will necessarily bring the commandment-keeping people of God to notice. There is a daily suppression of God's truth for the theories and false doctrines of human origin. There

are plans and movements being set on foot to enslave the consciences of those who would be loyal to God. The law-making powers will be against God's commandment-keeping people. Every soul will be tested. Oh, that we would as a people be wise for ourselves and by precept and example impart that wisdom to our children. Every position of our faith will be searched into; and if we are not thorough Bible students, established, strengthened, settled, the wisdom of the world's great men will be too much for us. The world is busy, anxious, and devoted. All are in the pursuit of some course that God has no part in. Evil is eagerly pursued as though it were righteousness, error as though it were truth, and sin as though it were holiness. Darkness is thickening, covering the earth, and gross darkness the people, and shall God's peculiar people at such a time as this be asleep? Shall those who hold the truth be silent as if paralyzed?

Infidels declare that if they believed what Christians profess to believe, they would be far more in earnest than they. If we believe that the end of all things is at hand, what manner of persons ought we to be in all holy conversation and godliness. Every soul who believes the truth will have corresponding works. They will be earnest, solemn, and unwearied in their efforts in seeking to win souls to Christ. If the truth is first planted deep in their own souls, then they will seek to have it planted in the hearts of others. The truth is kept altogether in the outer court, sister. Bring it in, plant it in the heart, and let it control the life. The Word of God should be studied and obeyed, then the heart will find peace and rest and joy. The aspirations will be for heavenly things, but when truth is kept apart from the life, in the outer court, cold and shivering, the heart is not warmed with the glowing fire of God's goodness.

The religion of Jesus is by many reserved for certain days, certain occasions, laid aside and neglected. The abiding principle of truth is not merely for a few hours on the Sabbath or for a few days of charity, but it is to be brought into the heart, refining, sanctifying the character. If there is a moment when man is safe without the special light and strength from heaven, then he may dispense with the truth of God which should be his counselor and guide. God's pure, holy Word must be a controlling power upon the life. The Bible is giving forth its lessons to us if we will take them to heart. Abraham was in favor with God. The Lord said, I know Abraham that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment. Abraham was honored of God because he would cultivate home religion and cause the fear of the Lord to circulate through his tent. It is God that speaks and says, "I know him, that he will command." [Genesis 18:19.] There will be no betraying of sacred trust on his part, no yielding to any but one guide. There is a law. Abraham will keep it. No blind affection will cloud his sense of right and interfere between God and the souls of his children. That kind of indulgence which is the veriest cruelty will not lead Abraham astray. Parents and children are God's property, to be ruled by Him. By combined affection and the influence of authority, Abraham ruled his house. God's Word has given us our rules for guidance. These rules form the standard from which there can be no swerving, if we keep the way of the Lord. God's will must be

paramount. The question for us to ask is not what have others done, what will my relatives think, or what will they say of me if I pursue this course, but what has God said? Parent nor child can prosper in any course excepting in the way of the Lord.

I am thankful that you have noble sons who are seeking to walk in the ways of the Lord, and I hope you will discern more clearly in path of duty in respect to your associations and the associations of your children, and this will determine whether you grow spiritually or be dwarfed in the religious life. Obedience to the stern dictates of conscientious convictions must be met even though it may be difficult, yet you gain moral power. Duties are often crosses which we must lift. Prayer and praise to God are not always offered without a struggle. Self-denial and the cross-bearing lie directly in paths that we must travel if we reach the gates of the city of God. Jesus has led the way, will we follow? We must be workers together with God; not alone in our own salvation, but in doing all we can for the salvation of others. Thus we become partners in the great plan of redemption and will be sharers in the eternal weight of glory by and by. God calls upon you to press your way to the mark of the prize of the high calling which is in Christ Jesus. [Philippians 3:14.] May the Lord bless you is my prayer. But remember if united with Christ you are a co-worker with Christ. Our piety and religious duties will become narrowed down to our own interest unless we are partakers of the Spirit of Christ daily. Interest for the souls of others is calculated to give breadth and depth and stability to Christian character.

The Lord is coming. We are nearing home, and we want to take large inspirations of the heavenly atmosphere, then we will become identified with the Saviour in all His plans. We shall be elevated and shall be able to elevate others, and shall be efficient in good works. I love you, and this is why I have written so largely.

Lt 66, 1886

Laborers at Lausanne

NP

1886

My Brother Laborers at Lausanne:

I hope that you will be constantly learning in the school of Christ, that you may be better and better prepared to engage in the great, the solemn work for this time, that of presenting the truth to the world. You must not mingle self in your labors; keep self out of sight, and work in humility and with wisdom. Make the most of your opportunities, and harmonize with your fellow workers. Do not say, This is my field in which I am to work, I do not want you to come into my field. This is a wrong course to pursue. Just do your work with fidelity. Sow beside all waters. Paul may plant, Apollos water, but God giveth the increase. The Lord has not appointed to any one man a special territory in which to work; for in every

effort, in every place where the truth is introduced, there is need of different minds, different gifts, different plans and methods of labor being united. All should make it a point to counsel together, to pray together. Christ says, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." [Matthew 18:19.]

No one worker has all the wisdom that is needed. There should be a comparing of plans, a counseling together. No one man should think himself sufficient to manage an interest in any place without helpers. One man may have tact in one direction, but may be a decided failure upon some essential points. This makes his work imperfect. He needs the tact of another man's mind and gift to blend with his efforts. All should be perfectly harmonious in the work. If they can work with only those who see just as they do and follow just their plans, then they will make a failure. The work will be defective because none of these laborers have learned the lessons in the school of Christ that makes them able to present every man perfect in Christ Jesus. All should be constantly improving. They should lay hold of every opportunity and make the most of every privilege until they become better fitted for their great and solemn work.

But God has set in the church different gifts. These are all precious in their place, and all are to act a part in the perfecting of the saints. "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in every part, maketh increase of the body unto the edifying of itself in love." [Ephesians 4:11-16.]

This is God's order, and men must labor according to His rules and arrangement if they would meet with success. God will accept only those efforts that are made willingly and with humble hearts, without the trait of personal feelings or selfishness. There should be no habit of indolence with the true worker. I do not wish these words to be any encouragement to Bro. Daniel Bourdeau, for he has been several times reprov'd for writing too much and talking too loud, too frequently, and at too great length. He has been warn'd not to commence an effort alone, for it would not be in God's order. It would not only be a tax to his strength, but would not be the best for the people. One man's ways and manner of address may seem to himself to be quite perfect, when they are far from it. The Lord does not lay these extra burdens on our brother, for God is a God of mercy, and He does not willingly grieve or afflict the children of men.

Had Eld. Andrews received the advice and counsel given him of God in regard to his laboring wisely, and with reference to his talking and dwelling upon himself, not allowing his feelings and imagination to be a controlling power, he would have been alive today. He imagined that his brethren were his enemies and that if he died they would be responsible. He was not right in this. He violated the laws of life and health and died prematurely.

Brother Daniel is not pursuing the right course. He refuses to rest. He gives nature no chance to recuperate, and in the place of warnings and statements of the result physically and mentally of such a course, he continues to plan as in the effort at Geneva for a great amount of work to be done by himself. He is committing suicide. We cannot sanction such a course in any of the workers. But while Bro. Daniel is working his brain too much, there is danger of some erring on the other hand and doing too little. Now, my brethren, the Lord wants you to preserve your health. Do not rob yourselves of sleep when it is possible to rest, for it is not God's will to work a miracle to prevent the sure result of a wrong course pursued healthwise. He who robs himself of sleep will surely pay the penalty. Every one of the workers must bear in mind that he is mortal, and that he must work intelligently, rest intelligently, and take good care of his own body, that he may render to God perfect service. Many of our workers have died because they do not work as God would have them, carefully regarding the laws of life and health.

Lt 66a, 1886

Laborers at Lausanne

NP

1886

Dear Brother Laborers at Lausanne:

I feel so earnest that something should be done in Switzerland. I have felt that the enemy would withstand every effort made to let the light in upon the people. He will dispute every inch of ground. We must keep the armor on, and in the name of Jesus press back this determined, powerful foe. We must do what we can and then leave the result wholly with Him whom we love and whom we serve. He loves souls more than we are capable of loving them. And when we place ourselves in right relation to God, we shall be channels of light.

Jesus would have His workers cultivate the graces that dwell so richly in Himself, that they may be able to win souls. All harshness must be put away. These abrupt manners, which are so natural to some, must be softened, subdued, and all the rough edges taken away. "He that winneth souls is wise." [Proverbs 11:30.] I am very desirous that the young men connected with the laborers at Lausanne should have the molding influence of the Holy Spirit, that they may start in right and feel the necessity of being thoughtful, courteous, tenderhearted, and pitiful.

I hope that they will all be constantly learning in the school of Christ, that they may become better and better prepared to engage in the great, solemn work for this time—that of presenting the truth to the world. You must not mingle self in your labors; keep self out of sight, and work in humility and with wisdom. Make the most of your opportunities, and labor in harmony with your fellow workers. Do not say, either by word or action, “This is my field of labor. I do not care to have you enter it.” Just do your own work with fidelity. The Lord has not appointed to any one man a special territory in which he is to do all the work alone; for where the truth is introduced, there is need that different minds, different gifts, different plans and methods of labor be united. Christ says: “If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.” [Matthew 18:19.] No one worker has all the wisdom that is needed in introducing the truth in a new place. There should be a comparing of plans, praying and counseling together. One man may have tact in one direction, but be a decided failure in others, even in some essential points; and hence his work is imperfect. He needs another man’s gifts to blend with his.

Let not any of the workers think that they of themselves can do anything; Christ must work with their efforts. Jesus must abide in their hearts by faith. They must have a sense of their weakness in order to feel their need of the help that Jesus alone can impart. They must do what they can, and with fidelity, and then trust Jesus to do the rest. Paul may plant, Apollos may water, but it is God that giveth the increase. The Lord knows our weakness, and He can impart to us strength and make us His polished instruments; but we must work with His efforts; we must seek to reach the highest standard of perfection, to cultivate every faculty, that all may be used to the glory of God.

I feel deeply the need of our workers cultivating personal piety, having their spirit, their thoughts, and their words under subjection to Christ. There should be, on the one hand, no shirking of responsibility, and on the other, no laboring for supremacy, but a most devoted zeal in every one, to do his best. The Lord will not be pleased to have one carry a heavy load and another go lightly loaded. He would not have one eased and another burdened.

God has set different gifts in the church. Each is precious in its place, and all are to act a part in the perfecting of the saints. Ephesians 4:11-16.

This is God’s order, and men must labor according to His rules and arrangements, if they would be successful. God will accept only those efforts that are made willingly and with humble hearts, without the taint of personal jealousies or selfishness. No true worker should be guilty of habits of indolence.

I do not wish these words to be any encouragement to Bro. [D. T. Bourdeau], for while others are doing too little, he is doing too much brainwork. He has been reproved several times for this. He has been warned not to commence an effort alone; for it would not be in God’s order. It would not only tax his strength, but would be injurious to the people. A

man's ways and his manner of address may seem to himself to be quite perfect, when in the opinion of others, they are far from good. The Lord does not lay these extra burdens on our brother, for He is a God of mercy and does not willingly grieve or afflict the children of men.

Had [Eld. J. N. Andrews] acted upon the counsel given him of God in regard to laboring wisely, and with reference to his talking so much about himself, allowing his feelings and imaginations to control him, he would have been alive today. He imagined that his brethren were his enemies, and that if he died, they would be responsible. He was not right in this. He violated the laws of life and health and died before his time. Disregard of the laws of life and health has resulted in the death of many of our workers.

Brother [D. T. Bourdeau] is not pursuing the right course. He refuses to rest, giving nature no chance to recuperate; and in the face of warnings as to the result of such a course, both physically and mentally, he continues to plan, as in the effort at [Geneva], to do a great amount of work himself. He is virtually committing suicide. We cannot sanction such a course in any of our workers.

Now, my brethren, the Lord wants you to preserve your health. Do not rob yourselves of sleep when it is possible to rest; for it is not God's way to work a miracle to prevent the sure result of a wrong course. He who robs himself of sleep will surely pay the penalty. Every one of the workers must bear in mind that he is mortal, and that he must work intelligently, rest intelligently, and take good care of his own body, that he may render to God perfect service. May the Lord imbue the workers in Lausanne with His own spirit of wisdom and give them tact and skill to win souls to Jesus.

Lt 68, 1886

Bourdeau, Brother and Sister

Basel, Switzerland

March 28, 1886

Dear Brother and Sister Bourdeau:

I am happy to write to you that I am improving. I think I shall recover from this cold without serious difficulty. The baths I enjoyed in Geneva [have] done me great good.

I spoke to the church in this place yesterday because Brother Whitney was much afflicted with lameness. It wearied me more than usual, but this was because of this cold. Brother Ertzenberger came to Basel sick. He had chills and fever. Willie has been giving him treatment, and the report yesterday was that he is better. He will give him treatment I think today. I hope he will not be kept long from his field of labor. I feel so earnest that something shall be done in Switzerland. I felt that the enemy would withstand every effort made to let light in upon the people. He will dispute every inch of ground. We must keep the armor on

and press back in the name of Jesus this determined, powerful foe. But Christ is our only helper. We must do what we can in His name and then leave the result wholly with Him whom we love and whom we serve. He loves souls more than we are capable of doing; and when we place ourselves in right relation to God, we will be channels of light; and may the Lord imbue the workers in Lausanne with His own spirit of wisdom and give them tact and skill that they may win souls to Jesus.

Jesus would have His workers cultivate the graces that dwell so richly with Himself that they may be able to win souls. All harshness must be put away. The abrupt manners that are so natural to some must be softened, subdued, and all the rough edges taken away. He that winneth souls is wise. I am very desirous that the young men connected with the laborers in Lausanne should have the molding influence of God's Holy Spirit, that they will start in right and will feel the necessity of being thoughtful and courteous and tenderhearted, pitiful. I hope that God will help every one of them, and may the Lord impart to you much of His Holy Spirit is my prayer. But let [none] of the workers think that they of themselves can do anything. Christ must work with our efforts. Jesus must abide in our hearts by faith. We must have a sense of our weakness in order to feel our need of the help which Jesus alone can impart. We must do what we can and with fidelity, and then trust Jesus to do the rest. The Lord knows our every weakness, and He can impart to us strength, and He can make us His polished instruments, but we must work with His efforts. We seek to reach the highest standard of perfection to so cultivate every organ that we may use our powers to the glory of God.

I feel deeply the need of our workers cultivating personal piety, having their spirit, their thoughts and words under subjection to Christ. There should be no shirking responsibilities, no laboring for supremacy, but a most devoted zeal to do each one his very best. And the Lord will not be pleased to have one carry the heavy load and another go lightloaded. He would not have one eased and another burdened. It is your privilege, my brother, to unload and to seek to be rested that you may gather back vigor that has been lost through overwork and overanxiety. Christ says, My peace I give unto you [John 14:27]; this is the element you want to come in to your life, the peace and rest that is in Jesus. You want to repose in God, reap the comforts derived from the trustful faith in Jesus. Now, my dear brother, may the Lord imbue you with His Spirit. May the atmosphere around your soul be heavenly and your meditations of Jesus' love and mercy, purity and excellence, be strength to your soul, vigor to your faith and wisdom, sanctification, and righteousness. O then how precious will be your experience. "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you. Continue ye in My love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." [John 15:7-11.] Then let not a restless, confused spirit be cherished.

Jesus wants us to be happy, trustful, peaceful. This is genuine faith. Let this mind dwell in you which was always in Christ Jesus. Be cheerful, reflect light. Let the beams of Christ's righteousness dispel all gloom and be all light in the Lord.

In much love.

Lt 72a, 1886

White, W. C.

Basel, Switzerland

January 4, 1886

Dear Son Willie:

Mary just received a letter from you. We are always more than glad to hear from you. Brother Whitney just came in, making the statement that he missed reading the last page of your letter in which you speak of Wischoack [?]. Brother Whitney thinks he had better come by all means if he can be a help as you state. I do not know him, so I cannot say anything in reference to the matter.

Well, Mary and Elder Whitney did what they could in getting out an appeal in regard to the holidays. Brother Whitney pronounces it a grand thing. The letter from you came too late to do anything for Christmas, and the afflicted Edith dying at that time made it impossible to do anything before New Year's. No appeals were made, just the matter read, and it had an excellent reception. They took selections, the very best that were applicable for this people. Brother Albert Vuilleumier says it was just the thing and took well where he was. The church at Basel, you know, are all poor, but the selections translated into French were read, and in a few moments envelopes, which were prepared before, contained pledges of one hundred forty dollars as a New Year's donation to be used for the purchase of tents, also seven dollars for a sick sister who had no one to look to for help, and they subscribed for one hundred thirty-five copies of Les Signes.

Brother Vuilleumier writes that at Bienne, where all are poor, they made an offering of fifty dollars on New Year's for the purchase of tents. Their tithes amounted to sixty-four dollars beside this, and they subscribed for eighty-six copies of the Signes, French paper. Letters are coming in from places where there is no church with two dollars, five dollars, as their offerings. Brother Whitney feels so pleased over this, and it is indeed a wonderful thing for these poor brethren to do.

There are but about two brethren in Switzerland who own the houses they live in; all have to pay rent. Of those who work in the office here, the highest wages they receive for their labor is one dollar per day. That is six dollars per week, and they work early and late and board and room themselves at these wages. Others have less.

I can see a spirit of sacrifice on the part of our people here, far ahead of that which is seen in America. They believe the testimonies and accept them as the voice of God to them, and they will, of their small wages, do all they can do to advance the cause and work of God.

I cannot see how we can get away from here as soon as spring. Here we can get one of my books printed at much less expense than at the Review office or at the Pacific Press, and the office here has to be heated, has to have hands employed, all the same with a small amount of work as a larger amount, and had we not better try to do more here that needs to be done? I only suggest this. I was urged to Europe, and in Europe I shall stay until I feel that I can be released to return. Now, my son, look these things all over and tell me what you think, and lay your plans accordingly. I am in no hurry to return unless the Lord says, Go to America. We have scarcely begun to mold things here. I am glad I came, for the Lord has sustained me.

Sarah is here to help in running the calligraph and in taking my talks and writing them out, Mary to prepare matter for publication, but she has too much to do altogether. Kristine does well. She opened her mind to me last Friday with deep feeling. She was baptized last Sabbath, so I think we are well calculated for working here if we think best. You can do as you think best about my Marian. I do not want her to be used up anywhere in any kind of work or overtaxed in any kind of study.

Willie, be careful healthwise. Eat moderately and preserve your health. I have had some dreams which trouble me in regard to your health, but above everything, my son, be constantly near the Saviour, that whether you live or die, it will be well with you. Be careful and prayerful in regard to your return to Europe. Ask God to guide you. We pray for you every day and greatly desire to see you again when your work is done in America. Every day on your voyage pray, and do not let yourselves be careless. Be as God's true missionaries.

We are comfortably situated. My health is very good now again; I am so glad. I wish we had a filter. I told Brother Kellogg to see in regard to getting one in London, but no word comes from him yet, whether he made any purchase or not. I think the swelled necks are more the result of the water they drink than anything else. I think it would be well to bring a small filter. Talk with Dr. Kellogg. I understand he purchased a filter in London. The soft water here is a treasure, I assure you, and now that we can keep warn, my health is as good in this climate as in California, perhaps better.

But I want you to think seriously over this matter in regard to publishing. I wish I had the matter, "Mother's Influence." I would have it got out here in Basel. We could help them for they would take the matter and translate it into French and German. We want many things so much, in French, that they do not have. We need short, practical subjects in the French paper, and then they could put it in tracts, then in books. Much can be done here that has not been done yet. Matter is needed and someone to see it put in shape for the papers. I think God will work for us if we have self-denial and faith in the matter.

I send with this a package of letters, that you and Edson may read them, and then they can go to Elder Butler. I am doing much writing. I have written a long letter to Brother Hansen and one to Brother Matteson—good, encouraging letters with no reference to anything that will make them feel bad. I have written two letters to Brother and Sister Oyen.

Well, I am determined to trust fully in God. Take good care of yourself. If sick, telegraph me without delay. Much love to Edson and Emma.

Mother.

You can tell whether it is best to get our work done here or in America. You know it has cost me heavily to get anything published in either of the offices. It may be I am misinformed about the cost.

Mary and Ella are well, both busy as can be in their different branches. Brother Ings writes me that he was always in poor health in England. His rheumatism troubled him very much, and he proposes that Brother Starr and wife go to England. I believe this would be a good thing. Brother Ings has all he can do in California, so you can take this matter into consideration and tell the brethren who are deciding these matters that unless Brother Ings has the best of care, he is an invalid. I think under these considerations he ought to be released.

Willie, they are in suffering need of a man to have oversight of the work. Brother Whitney cannot do it. If you can get an overseer, one who understands the business of printing, it would be gain in every way to the office. Brother Kellogg said, and Sarah, that everything is taken backhanded. If there were one to educate who had experience, to set them here at work in the right way! Elder Whitney is no printer. Time and money are being lost for the want of this kind of help here.

Get a thorough workman if you can, if he does not stay over six months. But if he can stay longer, it would be economy to the work and office here. Brother Whitney has so many matters to see to that everything drags, and then he does not know himself what ought to be done and how to do it.

Think of this matter. I have written these items as they come to my mind.

Mother.

Lt 73, 1886

Butler, G. I.

Basel, Switzerland

January 16, 1886

Dear Brother Butler:

Your letter came to hand last Tuesday. I have been a little perplexed to know what to write you, and in order to know this, I have a request for you to mail to me as soon as you can, all the letters I have sent to you in reference to Brother Cudney and New Zoark and any other place that implies censure to you. I have spoken quite freely upon some things. I thought I had to do this. Am inclined to say I will hold my peace henceforth, but as I am not my own and as I am mightily wrought upon at times to write, I dare not say this. I have but one object in view, not only the present but future good of the cause and work of God. Should I resist these impressions to write, when I am so burdened? I cannot now promise. I must ponder these things in my heart. I must pray about them and obey the moving of the Spirit of God or withdraw myself from having any connection with the work.

The Lord knows I am not pleased with this kind of work. I love and respect my brethren and would not in the slightest manner demerit them, cause them pain; but I have tried to move with a single eye to the glory of God. I feel a sadness now upon me and confusion that I cannot see clearly my duty. I wrote some things to Elder Waggoner. He wrote me that it was just as I had stated the matter. I was so burdened with a dream I had that I arose at three o'clock and wrote to Elder W. that he had not kept his promise, that while he was engaged in teaching the commandments of God, he was breaking them, that he was giving attentions to Sister Chittenden which should be bestowed only upon his wife. I wrote very pointedly to him. He admitted my statements, said he had prayed over the matter and felt that his course was wrong, but did not say he would cease this thing forever. He says, "Your strong condemnation of me is only just, that I know and feel the difficulty with me was this. It was so hard for me to realize the sinfulness of my course. My reason, my judgment, the testimony, and the Scriptures all combined to teach me that it was wrong. Yet it had such a hold of me that I failed to realize it as I should. I could not bring myself to feel the extent of my wrong, and gradually it proved a snare to me.

"But I had been making it a subject of special prayer sometime before I received your last letter, that God would enable me to see it in its proper light and to feel over it as I should, and I have reason to believe that my prayer was answered. If I know anything of the blessing of grace, I know that I was blessed in the effort I greatly needed, this blessing to enable me to do the work aright, which was put upon me here. It was expressed of all that I was helped of heaven to write the report on the matter of the arrest of our people for working on the Sunday and other important writings which it fell to me to do.

"But I am painfully conscious of my weakness and that my only safety is in constant watchfulness such as I did not exercise before. I see now that it is a question of life and death with me, and shall strive to act accordingly."

I have not more to write on this case. But just where my duty comes in, I am at some perplexity in the matter. I want to do only my duty.

That which you quote of being another's shadow was not for you; and why you should think it was, I cannot determine. I must have the letters then. I will take this matter up and interview myself critically. I have been writing to the brethren Bourdeaus in reference to their plan of labor. I thought it my duty, but stopped where I was.

Augustus has been doing nothing of any account for a long time. Home matters engross his whole mind, but I will not add to my sin of accusing if I have been guilty in this direction. I am done. Perhaps, I have not understood my work and should have carried the weight of the burden and spoken to no one. I tell you, frankly, I am perplexed.

There was laid out before me a state of things in New York, just as I wrote to you. Who put it before me? There was laid out just such a state of things in Nebraska, as I stated. Who gave it to me?

That Brother Whitney has made a mistake, I do not question. That Brother Cudney has made grave blunders, I am sure he has, but I leave this matter for the judgment to decide.

In regard to the missionaries and ministers' filling their houses with children in this time has been laid open before me as a serious wrong, as I wrote to you, and this has no reference to you; but I felt distressed over the condition of things and thought you would have wisdom to manage the matter so that it would begin to be heeded. Shall I begin to confess my error in this matter here? What shall I do? I am resolved, my brother, that I will not trouble your soul with any such communications, for you think I mean you, if they come to you. I will now make any acknowledgments that I dare to make. I am free to confess I am sorry beyond measure that I have, in anything I have said, brought discouragements upon you. Will you forgive me? I have the tenderest feelings toward you and the fullest confidence in you as a chosen servant of God. I cannot afford to have the books of heaven reveal a difference or disunion or variance between us. My prayers have gone up to God for you most earnestly, and I know not of any lack of confidence in you, although I have thought and written plainly where I thought you might be in danger.

I am thinking I ought not to say anything as I did to Bro. Boyd. Well, well, I will say nothing to any one, if I can do so and please God. Perhaps I have felt too much responsibility over matters connected with the cause and work of God. I am distressed, in perplexity. I am glad you wrote plainly. I have written too many letters. I will now stop and, God helping me, will seek for peace and rest. I have felt the coming of the Lord was near, so near, and I have seen so much to be done and the need of workers that would mold the work as it should be. I felt so pained in New England to see that Brother Robinson was a shadow of Brother Haskell. Now I love and respect Brother H. as a servant of Jesus Christ, but I will say no more. I will have but little to say to my brethren ministers, unless I am obliged to do thus.

Please send the letters I mentioned, and oblige your sister in Christ.

I have no time to copy this; please read and return to me this letter.

Lt 74, 1886

Chittenden, Sister

Basel, Switzerland

January 25, 1886

Dear Sister:

I commence this letter not knowing as I can finish it because of pain in my eyes. If not, I shall have to dictate, which I would rather not do because it is of that character I wish to not entrust to another unless compelled.

Several years ago I talked most earnestly with you in regard to your encouraging the familiarity which was apparent to many in Oakland. This matter became a byword. "Where is Brother [J. H.] Waggoner?" "I do not know unless visiting Sister Chittenden." We were on the ferry boat coming from San Francisco to Oakland. I conversed freely with you, warning you in regard to this matter. Then again I have written under the pressure of a burden to Elder Waggoner. Twice he assured me that the offense should cease, but I know it has not ceased. You promised me you would move from Oakland. I went to see you the second time after I had conversed with you in Oakland, but you were away. But I do not feel clear in reference to this matter. Both you and Elder Waggoner said you would break this spell by confessing prudently to your husband. Had this been done I think I should have heard something about the matter. But I have not the slightest evidence it has been done. And now you have both pursued the same course as heretofore.

I was determined to keep this matter as private as possible, for I have had respect for you both; but notwithstanding our labors you have not broken your intimacy, and you are both an offense to God. I feel it is now my duty to tell it to the church, for I think nothing that I may say, no testimonies I may bear, will have sufficient weight with either of you that you will cease your unlawful lovemaking to one another, and God's frown is upon the office. God's frown is upon the church until we do all in our power to rid the church and cause of blot and stain. It is fully as grievous a sin as was that of Achan, who hid a golden wedge and a Babylonish garment. He dissembled. You are both working under a deception. You are transgressing the commandments of God you profess to revere—coveting and stealing the affections and property that belong to another. And I fear the cause of God will be disgraced by our enemies' getting hold of the matter, and then what a handle they would make of this—a man of gray hairs, a man whose religious life has been devoted to proclaiming the sacred claims of the law of God, with great responsibilities upon him. He is handling sacred things. "Be ye clean that bear the vessels of the Lord," is enjoined upon God's servants who minister in sacred things. [Isaiah 52:11.]

I cannot tell what to do next in order to clear my soul. I am satisfied neither you nor Elder Waggoner believe the testimony of warning that God has sent to you. And if you did, how dare you sin against so great light? God will let this reproach fall upon us from our enemies if we do not do what we can to put sin out of the camp. God has borne with your perversity for years, but He will not always bear. I shall feel it my duty to lay the matter open to your husband and to the church. It is the love and respect I have had for you both that has kept me silent.

It is the case of M. E. Cornell repeated. Testimony after testimony was borne to him. Every one he acknowledged, and he was so bound in the bewitching snares of Satan that he had not strength to break the spell and did not see the sinfulness of sin. Is it not so with you both? You flatter yourselves that this is not so wrong after all.

David thought only of his pleasure when he stole the wife of Uriah from her husband. But Nathan, a servant of God, lays the charge of his sin heavily upon him, without glossing over the matter at all. You are not at all excusable, and there is sin and only sin in the course you are pursuing. The position Elder Waggoner occupies in close connection with the cause of God makes his crime far greater than even that of Elder Cornell. Elder Cornell never had the talents and entrusted capital of intellect and acquired ability that Elder Waggoner has had. His playing the lover with you, and the liberties he has taken with your person, register you both in the books of heaven adulterers; and now, while I feel the deepest sorrow for you both, I must act. But I will not say anything to expose this matter till I hear from you. You have gone on Satan's ground, and I saw he was exulting over you both, pointing to your filthy garments. Why should he have control over you both, to cause you the deepest affliction and misery? What can you, either of you, say when the books of heaven reveal not only covetous thoughts, but words and deeds? Then shall we keep this thing cloaked? Shall we say nothing? Shall this offense rest upon the church?

Elder Waggoner should blush with shame, and so should you. You have both unfitted yourselves to be guardians of youth, to be guardians of families or guardians of the church.

While I love your souls, I hate your sins with a perfect hatred.

Lt 75, 1886

Brethren

Basel, Switzerland

February 23, 1886

Brethren:

I cannot be at rest in my mind. I receive some letters that make me feel very sad. There is much said about Elder [E. P.] Daniels, as though there are two different parties, one Elder

Daniels' friends and still another party who are distinct from him. I beg of you not to breathe one word of this character. I understand this perfectly. There have been some mistakes in Elder Daniels which might have been easily corrected had a proper course been pursued; but I have not the least hesitancy in saying that you have not pursued toward him the course you would wish to have pursued toward you. There are those who cannot see in Elder Daniels the cause for the course that has been pursued toward him, and that leads those who have not been wise and judicious in their feelings and course of action to feel that their course was not sustained to draw themselves apart from Elder Daniels: and they will thus show their distrust and criticism and speak it and act it, and this will make two parties if nothing else will.

I tell you that if wisdom had been exercised, there might have been an entirely different state of things. And if there are two parties, some others will be to blame as well as Elder Daniels. I do not doubt but that there was and ever has been a class of men and women in Healdsburg who ought to be elsewhere. They can be no help to the church, and these very ones will press to the front. You will always have the tares with the wheat, the bad and good fish in the net together; but it needs the wisdom of Christ to know how to manage the matter. There are those who will have to be tolerated and who will be as thorns to the church all the way this side of heaven. They are unsanctified, self-sufficient. The church was always in difficulty with these unruly elements before the school was established at Healdsburg. This element Satan uses just as soon as any good work is begun. But the trouble these make should not be charged upon Elder Daniels.

I hope God will give Brother Daniels wisdom, for he is not evenly balanced: he moves impulsively. If there is a division of the church, I shall attribute it not to Elder Daniels alone, but to those who have had the management of these matters, who greatly lack discernment and a tact to deal without prejudice or without personal feelings. Self is interwoven altogether too much in the work and in the management of the church. I am perfectly sick of this management.

Have you not been so zealous to make it appear that Elder Daniels' course was wrong, that all the fanatical movements have been in your judgment the fruit of his labors? Now I do not believe this. I believe that a good work was begun in Healdsburg, and the stopping of Elder Daniels from preaching was occasioned by the position Elder Waggoner took on his case. Then after the first steps had been taken, there must be an effort made to maintain that the course pursued toward him was right, and I do not, cannot believe it. I believe the very beginning was wrong, and that Elder Waggoner or any other elder had no delegated right from God to stop the meetings in Healdsburg, and that evils have grown out of this and will grow out of it still more until you shall, on both sides, stop your criticizing and be at peace and draw in even cords. This will bring harmony to the church.

If our good brethren had come in to work and wisely molded things without putting their hands on Elder Daniels, a work would have been done that would have extended to other

churches. My brethren, if you act and talk all the time as though there were not union, you will shape matters so there will not be union. You can establish yourselves in the confidence of the Healdsburg church if you will move wisely, discreetly, but not by trying to magnify Elder Daniels' wrongs and seeking to fasten blame upon him.

Were there not matters made public before unbelievers that opened before them the defects of the church? Oh, how carefully should this matter have been handled, and how carefully should it now be handled! The very ones the most desirous to do good, the very ones who are the most zealous, will miss the mark and, unless they are wise in Christ, will show greater weakness and mistakes than Elder Daniels has done.

Say nothing about Elder Daniels' popularity, say nothing about the danger of disaffection in the church. Just see if you who are children of God, workers with Him, will not take hold on the arm of infinite power and silently work for a change for the better, for the upbuilding of the church. You can never make those persons whose hearts have been softened and subdued into confession by the Spirit of God think that they were deluded, that it was the spirit of fanaticism that wrought this. I am pained as I see in men who ought to be strong men in God that their own hereditary and acquired traits of character bear sway in important matters, that prejudice and personal feelings act a prominent part in decisions and movements, that there is a self-sufficiency, a feeling of superiority that bears sway.

Oh, for more of God's Spirit and less of man's decisions and moldings. We want much more of God and far less of the human in the solemn work before us. Let there be earnest self-examination. Try your own motives that prompt to action. Is the eye single to the glory of God? Prove your own selves, test yourselves frequently. God is measuring our characters and our attainments. The infallible standard must be met. We must try ourselves by this standard.

If there is a want of sincere piety and of firm, determined purpose to lead a self-denying, pure, holy life, then there are deficiencies that exclude one from the work of the ministry. I believe that Elder Daniels is unwise in some things, and yet when I look at the history of our ministering brethren, I see that they have at times manifested much deficiency and amazing defects, and they should be very cautious how they are ready to find fault and sit in judgment upon another man's work, of his ability. Both the understanding and the heart need to maintain the closest connection with the pure, sacred springs from which they receive their light and inspiration. In the great questions of humanity, morals, and religion, there is needed in these last days a depth of piety, a discernment, an enlightenment which comes from God Himself in order to decide righteously.

Habits, opinions, or authority are not enough to qualify one to judge another's character. Men or ministers of Christ must live hourly in contact and earnest communion with God, and the principles of truth and righteousness and mercy must abide in their hearts. We must drink deeper of the Fountainhead and love the Lord our God with all the heart, with all the

soul and all the mind, and our neighbor as ourselves. The tastes, the appetites, the habits, the passions must all be under the control of the Spirit of God. Then faith, meekness, temperance, longsuffering, gentleness, goodness, love, joy, and peace will be the fruits that will appear.

They who are Christ's have crucified the flesh with the affections and lusts. They have the heavenly endowments with whatsoever things are honest and lovely and of good report. Brethren, drink deeper from the living Fountain. Receive illumination from above. With the name of Christ on your banners, exalt the cross of Calvary.

I have felt that I must write this to you and I must repeat, I see not by your own letters the hand of God in all your works at Healdsburg. I do not know what you can do now without making matters worse, but you should know how you are moving at the very beginning of such a crisis. I would not cry "Fanaticism" to such a work as I believe was done in Healdsburg. I would rather remain in silence. That fanaticism was there I believe, but O what a nice job it is to deal with such matters! You need much of God and little of self.

Lt 76, 1886

Waggoner, J. H.; Loughborough, J. N.; Jones, A. T.; Waggoner, E. J

NP

April 1886

My Brethren Waggoner, Loughborough, A. T. Jones, and E. J. Waggoner:

I wish to say some things in reference to the revival at Healdsburg.

I wish to say I am not in harmony with your treatment of this matter. That there were fanatical ones who pressed into that work I would not deny. But if you move in the future as you have done in this matter, you may be assured of one thing, you will condemn the work of the latter rain when it shall come. For you will see at that time far greater evidences of fanaticism.

I believe the work at Healdsburg to be genuine. I believe there were the deep movings of the Spirit of God. I believe unconsecrated, unconverted ones urged themselves to the front. The enemy always works through those of unbalanced minds and imperfect characters. I do not believe that Elder [E. P.] Daniels moved wisely in all things, and it would be a new chapter in the experience of workers if there were not a mistake made in some things. Has not God presented before you the defects and want of wisdom in your ways and in your management? If Elder Daniels erred in some things, who of you dared to tell him to preach no more? Who of you dared to stop the work because in your finite judgment everything did not appear to meet your ideas? Every time I think of this matter, I am so pained I try to put it out of my mind at once.

When an effort shall be made in the work of God, Satan will be on the ground to urge himself to notice, but shall it be the work of ministers to stretch out the hand and say, This must go no further, for it is not the work of God? I believe that God was giving the people in Healdsburg a warning, and I believe that some would have taken hold of the truth; and I believe you had no right whatever to lay your hand on that work, but should have joined yourselves to it. If you saw errors—as there must have been errors—then you should have corrected them in as private a manner as possible and put no arguments or excuses in the minds of the opposers of truth to resist the truth.

I wish you could see what a delicate, dangerous matter it is to meddle with the work of God unless you have light from heaven to guide you in your decisions. I have not the confidence in Elder J. H. Waggoner's judgment in these matters that you have. I know that he needs his soul as well as lips touched with live coals from off the altar that shall refine and purify the uncleanness from his lips and from his soul. I fear you have grieved the Spirit of God. The fruits were good in the work at Healdsburg, but the spurious was brought in as well as the genuine. Then it needed men of discernment, of calm, well-balanced minds, to come in when there were peril and indiscretion, to have a molding influence upon the work. You could have done this. You had no moral right to stop the meetings and to stop Elder Daniels from going right forward with the work and making the very most of the interest started, to gather outsiders into the interest if possible.

I cannot sanction your course. I cannot see that while you were working to correct evils, as you might have done, that you should stop the work. If this is the way you manage when God sends good, be assured the revivals will be rare. When the Spirit of God comes, it will be called "fanaticism," as on the day of Pentecost. "These men are filled with new wine," was the saying of those who took no decided interest in the work. [Acts 2:13.]

Now Elder Waggoner's prejudice came in, causing him to pass his judgment on the work, and others followed in its wake. I verily believe you had but little of the Spirit of God in your camp meeting, for I cannot see how God could work with your efforts, and at least with some who were leaders in the meeting, because they were not where the Lord could bless their efforts. I beseech of you, brethren, to study more thoroughly in the school of Christ and be sure that self and personal feelings do not mingle with your judgment of the work of God. We must have more spiritual power, individually, and when you see persons confessing their sins, let the current of the Spirit of God flow and wash out and cleanse the moral impurities. We are very destitute of the quickening influences of the Spirit of God because, as in the case at Healdsburg, we would not recognize God, but, like Jacob, think it was an enemy that visited us.

In regard to Elder Daniels, he is finite; he is not infallible. But there is such a disposition to judge others. They do not keep in view that God works by whom He will. Christ is to be seen as officiating through the delegated servant. The great evil is that the mind becomes narrowed and loses sight of the chief Worker; it gets on the instrument and decides the

people cannot be advantaged unless the manners and the habits of the worker meet their own pattern exactly. They regard the speaker as a man, merely, not a messenger whom God may use to deliver a message or do a certain work. God has chosen man to do a certain work. His mental capacities may be weak, but then the evidence is more apparent that God works. His speech may not be eloquent, but that is no evidence that he has not a message from God. His knowledge may be limited, but in many cases God can work with His wisdom through such an agent, and the power be seen of God, more than through one possessing natural and acquired abilities and who knows it and has confidence in himself, in his judgment, in his knowledge, in his manner of address.

But Elder Daniels is an acceptable speaker and, as I have been shown, a man of not the deepest judgment, one who needed a counselor, but he is a man who could come close to the hearts of the people and one who possesses sympathy in personal efforts that would penetrate the barriers built up about the soul that resisted the influence of the truth. God works in and through frail instruments, and He is not discerned.

Now with the fruits of a good work evidenced before your senses, that you should feel competent to come in and hinder the work or to be sufficient to say, Thus far shall you go and no further, is a work I would not have dared to do, unless God had given me a message direct from His throne. I tell you plainly, I have no confidence in Elder Waggoner's decisions or feelings. His son would naturally take his view of the case and seek to make his decisions appear true and righteous, because these decisions must be maintained.

Lt 77, 1886

Butler, G. I.

Basel, Switzerland

April 5, 1886

Dear Brother Butler:

I have been much burdened over matters in Healdsburg. I have had many solemn dreams and have been in their midst and heard things spoken and seen the spirit manifested, and then the result has been shown me. I have written letters addressed to Brn. Jones, Loughborough, and Waggoner. I have sent other letters, one to Bro. Ings, and I want you to see these letters. If you have a meeting in Healdsburg, I hope you will have wisdom. There is a tangle there that need not to have been. Had there been less of the iron bedstead principle—cut a man off if he is too long, stretch him if he is too short. If my brethren knew how offensive this spirit is in the sight of God, they would want to clothe themselves with sackcloth. I think the only safe course to pursue is not to justify the course of our brethren in their condemnation of the work that started in Healdsburg, [but] to take off their hand of

oppression from Brother [E. P.] Daniels. They have not only hurt him, but themselves more than they have hurt him.

When I see his judges who have far graver faults than he has, so ready to condemn him, I know these men will have to repent before God, [including] this pressing, crowding spirit He always condemned. [It is important that] the church now will not try to dwell upon matters of difference, [and that] there will be [the right] efforts made by the men who have been so willing to stop the work where there was the least evidence of the manifestation of the Spirit of God. When you read the letters sent to my brethren, you then may understand better how to act in the meetings you will hold in Healdsburg.

Some will talk one way; some another way; and while some will hunt up everything that may have an objectionable feature, they will pass over very many things that bear the stamp of the Divine. I pray the Lord to give you wisdom and sanctified judgment, for you will meet with a tangle in Healdsburg that will try the soul. But I venture to suggest that you [will] dwell upon general principles and will make special efforts to have humility come in and make them see the sin of disunion and difference. May the Lord help in this matter, that the church may heal [her] wounds by mutual confessions and repentance, seeking for the forgiveness of God. They have had continual preaching, but not enough personal effort. Now if they can have personal effort, I believe something can be done. I have my fears that the Spirit of the Lord that evidenced itself has been slighted and rejected; that Satan has a firmer hold of the minds of many than ever before.

It has been the most difficult thing to arouse the church to personal effort. Outside of the church they seem to need instruction on this point. I have been shown that the church must be made to feel the necessity of individual responsibility. Where there is great light there is great responsibility, and if this light is not responded to by corresponding advancement in spirituality, then there is a hardening of the heart against the impression of the Spirit of God in the presentation of light and knowledge.

I felt so glad that the church was at last aroused to action, that I longed to be with them to help them; but unless there is a work of union, I shall not dare to reside in Healdsburg. I will go into some place where there is no church. I will not be where I will have to hear and see dissension and strife which [are] death to me.

April 12

Dear Brother Butler: Your letter received. I think that the letter to the board went down in the Oregon as we have heard from other letters sent at that time that went down in the great deep and were afterward brought up and reached their destination. My brother, I feel sorry that burdens accumulate so heavily upon you. I am sure it is better for you to step from under and not be crushed, prepared to carry burdens very important in the future. I wanted to write to you, but there were some things [that] came in hindering me. Letters

had to go to Norway and other places, therefore I sent the testimony sent to Daniel Bourdeau, hoping these principles might in some way influence you to be more careful of your strength and not do so much. I believe with all my heart that the Lord will be with you in California and bless you.

I think as you do in regard to Elder Waggoner, as you will see by my letters—the letters written on buff paper [that] I did not send him, because after I had written them, I went to Oakland myself in the place of sending them and talked all these things to him. The letter written while at Great Grimsby did not go because I thought I might discourage him when he had so many responsibilities upon him; but I sent him the letter from Basel and have been sorry I did not send it before. His answer I will also send you. His course is beyond my severest stretch of comprehension—his standing in as prominent a position as he does. I do not think he should come to Europe without there being so marked a change in him that there can be no doubt that God accepts him.

He has always written as though he were in so important a place that God could not do without him. Of course, this was not his language, but it was his spirit. I have been reading some things in the history of Napoleon Bonaparte. The statements show he was a very passionate as well as a licentious man. When he was remonstrated with in regard to his course, he flew into a rage saying [that] that which would be crime in others was not a crime in him. He was no common man and that he, as a remarkable man, had a right to indulge himself as he pleased. What think you of such arguments as this? I tell you these men who occupy responsible positions should be the most circumspect of any men on the earth. I have not a particle of faith in pretense and hypocrisy. May the Lord have mercy upon us.

I think you had better be very plain with Elder Waggoner; and if you do not feel it best and fitting for him to come to Europe, do not sanction his coming by any means. I send you his last letter in response to these letters which I last sent him. Ask Bro. Jones to let you see the letter I sent to Mrs. Chittenden. It is no use to be discouraged over these things, but I must say I am wonderfully perplexed over them and ashamed that these who profess to be children of light should be found to be children of darkness. I am glad you sent the letter to Bro. Fargo, for I shall write him directly. Did I send you a copy of a letter I sent to Bro. Henry—a personal letter? If not I will send it to you.

In regard to policy, equality or not, I am in no doubt what my position [is] on this point. I am not favorably impressed with the gymnasium building, for then all prospect of trade learning is at an end; but it may after all be the best. I do not know. In regard to Bro. Fargo, I would advise him to change climate—go to California, spend some time at St. Helen. He must have [a] change. He has asked me if I thought this would be right for him to make this move. I certainly do think it would be well. I feel sorry for him, for I love the man as a Christian, but there must be a man with a different make-up.

Do you think Van Horn would push things? I can answer my own question. No! unless he has reformed in every way. But has he learned the lessons he might and ought to have learned ten years ago? Canright will not do. He would push but you know how.

In regard to C. Prescott, his past habits of eating have not been good. Disease is the result, and where are the men to fill the place in the college at Battle Creek and take charge of important interest connected with the school?

Bro. Sisley is suffering from want of nutritious food, while Bro. Preston is suffering through indulgence of appetite, putting anything and everything into his stomach. Bro. Sisley is suffering for want of real nourishing, well-cooked food, and he may never recover. Bro. and Sister Starr will be on the invalid list ere long. Sister Sisley is a poor cook, a thorough economist, but its principles brought to bear on the life are killing. When will our people be wise? These things are verity and truth. Bro. Sawyer might be alive today if it were not for the strained economy and starvation plan. This is not God's way nor will. What can we do for these extremists? It seems that we have to pull one out of the fire, another out of the water.

I will not seek to give the impression that our good and merciful heavenly Father is not willing that his employed servants shall have comfortable clothing, healthful food, and comfortable lodgings at this stage of the advanced growth of the cause. Well I have had to lay down my paper more than three times for something else to be considered.

Bro. Ertzenberger is at home sick; just visited him. We will pray for him this evening. He is so much needed in Lausanne.

It is thought advisable for us to go to Italy this week and remain two weeks, then attend meeting in the halls, and as we return spend some time in Lausanne and Vienna. We leave next Thursday.

Lt 78, 1886

Ings, Brother and Sister

Chaux-de-Fonds, Switzerland

May 26, 1886

Dear Brother and Sister Ings:

We have been traveling among the churches with my own team. Left Basel May 20 and journeyed two days to Tramelan. Oh, what scenery! No one can tell what Switzerland is unless they have traveled over the road by horse and carriage. I spoke three times in Tramelan. There is a goodly number there. Eleven came from this place, and we had a good meeting. Brother John Vuilleumier was my interpreter.

Monday we drove to Bienne in company with Mary Roth and her brother Oscar and Sarah McEnterfer. We rode fifteen miles over the most beautiful road and viewed the most majestic scenery my eye ever looked upon. But this letter is not to describe scenery, but to state a few things.

I spoke at Bienne in the missionary meeting, then W. C. White spoke. Mary Roth was our interpreter. Today we have come thirty miles, and the scenery was such as to delight the senses all the way. For miles we were steadily climbing until we could view the landscape from the elevated point where we now are. I am glad we have a good, strong horse and a good, easy, convenient carriage. I am being much benefited by my journey.

I started in this letter to say that as yet we have spent but a very little time in England. We design to start in two weeks for Sweden and Norway and then shall go to England. The plan now is that our European conference will be in England. We shall stay some time and labor in England. Then if you come, Brother and Sister Ings, we purpose to have a family together and unite our interests and will have a comfortable home, convenient food, and try to help one another. I must spend considerable of my remaining stay in England if I can endure the climate. If I cannot, shall go where I can, but I am desirous to work in England. I long to speak without a translator. And if I spend much time in England shall take my horse and my carriage with me.

But I will say, do just that which the Lord directs. Do not move upon anyone's light, but study duty. You are on the ground, and you can know the situation. Ask God for light, and then do your duty with an eye single to His glory.

E. G. White.

We would not urge your coming, but we do feel that it would be in the order of God for you both to visit Europe at this time. We cannot advise Brother Ings to come without his wife shall accompany him. He needs her, and we will try to make up a family, for I cannot see any better way to do than to be independent of all families, cook as we please. We have had a good girl to cook for us and do all housework. We will have a good girl in England, and you will be free to ride with me, walk with me, and help me in many ways. Then when your husband is not well, or when he shall rest, he can have a home to come to. If we do not stay in England long, still we will have a home where our interests will be connected.

When we go to America I want to have Sister Ings in my family, and I shall locate myself somewhere or in some place where there is land to pasture a cow without so much trouble.

Now my dear brother and sister, I have not lost my interest in either of you, and I want we should be one family. I think you had both better come at once to England, and by the time you arrive we will be making our way from Norway to England. There we will meet, there we will talk over our plans. There are good locations we can obtain in England. We shall

secure the most healthy place we can to make a home, and we want you to connect with us.

Mary K. White does not find time even to ride with me or travel with me. Sarah is either taking dictation or writing on the Calligraph, and Marian—you know how she begs off. You can help me and I can help you and you can go with me to different churches. Now come, both of you, and remain as long as it shall please the Lord. When we leave England we want you to go in company with us.

In my dreams I am with Sister Ings. She fell on my neck and said, "O Sister White, I never wanted to leave you. You made me leave you and I want to be with you. The Lord blesses me when I am with you." I said, "Sister Ings, from this time our interest shall never be divorced. We will stand shoulder to shoulder to the close of time."

I want when you shall come that you will bring all the matter in regard to mothers' influence, all letters from my children. You can help me much in some of these matters. I would not bring but a limited supply of clothing, as you can obtain it here better than there, but you need not I should inform you in regard to this.

You have filled a good place in the institution, and now it is well that there should be a change. Therefore come, Sister Ings, with your husband. We will be more than glad to see you. I can say no more in regard to this matter. The Lord help you to decide aright, is my prayer.

No one would be more happy to see you than every one of our family; but after saying this I can say more, all would receive you most heartily. I do not know what the duty of Sister Ings is. I believe that it was in the order of God that she took her position at the Health Retreat. I believe she has been the right one in the right place, and I think her to be qualified for the position and that she will be a blessing to the institution. I look forward to the time when I will see my old home again and Sister Ings be with me if she can be cut loose from the Health Retreat. But my pleasure, my wishes, shall not come in to be a controlling power.

In regard to you both, I have the same tender interest in you both, and nothing would give me more keen sorrow than to find you in any place where you would not be happy or where you would be sufferers healthwise. If Brother Ings should come to England, we shall feel the same interest in his welfare we have felt in America.

Our interest must be bound up together. If Brother Ings has the blessing of God, he may do a good work in England; and I wish he could spend some time there. It would please us much. If the Lord wills he should come, we will be glad; and if it is found that rheumatism affects him, he could spend some time in Basel or other sections of the country where it would be more favorable. You are not to come with the idea that you are to be fixed in England. It is only for a time to do a specified work and then return again to California as soon as we will return to America.

Now we do not feel that it is our province to make duties for either of you or to do anything further than to suggest. If Brother Ings feels it his duty to remain in California, then let him follow his convictions. I believe the Lord will lead those whom He entrusts with His work. But it seems to us, as we survey the field, that he should come.

We are pleasantly situated in Basel, but shall be prepared to leave in one year. I look home to California often, but not in the same way Lot's wife looked back to Sodom. But I have left home and all its comfort and all its attraction. I consider the cause of God and its workings of greater consequence to me than anything that I possess. I will not worry about home; but just as soon as my work is done, I shall go back willingly. You will see by this letter that I want you both to move understandingly and with a consciousness that the Lord is leading and guiding. I cannot tell either of you your duty or where you shall go or what you will do. Let the Lord lead and guide you. I believe He will. With much love, I remain,

Your true friend.

Lt 80, 1886

Church at Healdsburg

Christiania, Norway

July 9, 1886

I would address the church at Healdsburg, for I am troubled much in regard to matters in Healdsburg. Brother Butler wrote me a very good account of things there and I was pleased with the report, but he expressed in his letter the favorable part of the outlook. That night I had presented to me the dangers. The Spirit of the Lord led me through different scenes at Healdsburg, and I am more troubled and fearful now in regard to Brother [E. P.] Daniels than at any previous time since he has been in California. He is in need of an influence to balance him constantly. When engaged in anything relating to business matters, his ideas are so exaggerated and he has the faculty of presenting the matter in an exaggerated light before others. He talks strong and raises hopes and expectations that can never be realized and then the disappointment of those who have been deceived by his glowing representations is sometimes very great.

Elder Daniels enters so heartily into matters, he puts so much confidence in what he can accomplish, that he will not realize his own expectations, and he will certainly injure himself and become involved and drag others with him into difficulties that he cannot extricate them from. The experience which he had in Michigan I fear is being repeated. Now there are many things I may say in the future. At present, I will say to the church, Be careful. Do not ruin Elder Daniels by placing great confidence in his judgment. He moved unwisely in Michigan and was full of ardor that he could gain means, and he mercifully was hedged up in his way. If he had succeeded, it would have been to the ruin of his soul. If he succeeds

now in his enterprise, it will endanger his soul's eternal interest. I know whereof I write. And I would say that it was because Elder Daniels was having a hard time I tried to help him in advising his coming to California; but as I view the outlook now, had I the ground to go over again with the aftersight I now have, I would not have encouraged his coming to California. Elder Daniels should be in the field laboring if he has tack as I have tried to impress our brethren in regard to laboring for the salvation of souls. Then let him go to work and be out in the field where laborers are very much needed.

I have not felt that it was in God's order for Elder Daniels to set up a school in Healdsburg of any description. The result will not be as the beginning. I have been taught by the Spirit of the Lord how these movements are affecting the school in Healdsburg, adding nothing to its strength, but drawing away from the college, and the result which will not be good on either the students or upon those who engaged in this business. If Elder Daniels is moving without due forethought, he should now consider, for he will not be able to carry through that which he has undertaken. Should he attempt to carry out his plans, he will for a time seem to prosper; but he is not a safe financier, and those who are drawn in by his glowing, high-toned descriptions will surely be disappointed, and before the world Elder Daniels will be regarded as a man who has made false statements, as a man who is a schemer, as dishonest. Now this would reflect on the college, make it suffer, and bring us into disrepute in the eyes of the community in Healdsburg, and a state of things would exist that would be detrimental all around. He will have gained only hatred and ill will from many, his motives be misjudged, and the cause of God would gain nothing but to be branded with the defects of one of its ministers.

I know what I am talking about. Let all the strength that is needed be attached to the college and make it complete as possible, but let not a branch of education be started on an independent plan. I would discourage everything of the kind, and I would urge that Elder Daniels go into the field to his work as a minister, and I would advise that our brethren and sisters should not place great confidence in his management of business, for they will not only injure Elder Daniels, but will injure the college. The Lord has shown that a college should be established in California, and this has been done according to the Lord's directions in Healdsburg as the most proper place. Many appeals have been made to engage the interest of our people to send their youth to the college. Now any enterprise that shall be started to weaken the college or lessen the interest in it, or to draw away the students, is not after God's plan and would not result for the best interest of the church.

I feel deeply in regard to matters in Healdsburg. I am afraid of the elements that are at work under the inspiration of Elder Daniel's glowing anticipations. It is here he needs the judgment of well-balanced, experienced minds. It is here that we want to move guardedly, and it is here Elder Daniels should consult with those who are engaged in the interest of the college at Healdsburg. It is not merely the educational advancement that is required to make a successful school, but it is the spiritual and the moral tone that is to be preserved. It

is the education essential to qualifying men and women as workers in the cause of God; to have Elder Daniels present glowing advantages to be gained will work upon certain minds to think they can gain means much faster. These descriptions are like air-castle building; it is like a blown-up bubble which expands, soars about grandly for a moment, bursts, and is not. Here is where Elder Daniels needs to be restrained. If he is for mammon, then let him go into the wide world and get it. If he is to encourage a spirit in others that they cannot work without high wages, then let these go into the world and work out their ambitious projects. But those who would engage in doing good, in seeking to be a blessing in doing work for the Master, then let them show a disposition to unite all the powers God has given them to the building up of Christ's kingdom.

I tell you, Elder Daniels today is in great danger because of the unwise confidence some have regarded him, and he is in financial matters a weak man. He knows not where and when to bind about his desire for things that come into his mind or appear to his sight. He would find a way for unlimited means to do some wonderful thing that exploded in its getting up. We must be very careful what influence we have before the world, else we be stigmatized as sharp, calculating men and women. Be careful how you build structures upon a false base. The world cannot be our criterion. We cannot connect with worldly men and yet be found faultless before God. In the world it is considered a matter of course to prevaricate, to boom everything; and pretentious deceptions are practiced, lies are spoken, lies are acted, deceptions practiced, and the conscience is silenced with the idea such things are common; but with those who are engaged in giving the last message of mercy to our world, they should keep clear of all things of this character. I could name some who are in danger in Healdsburg, if they make any trade of false representations. They have records in the books of heaven they will be ashamed to look upon—dishonesty in business transactions, breaking the commandments of God. The father of lies takes possession of mind and soul when engaged in a business transaction. They wrong their brethren by false representations, and not only their brethren, but those not of our faith.

Religion is never in a single instance to give way to business; such dismiss the Word of God from their counsels. Thou shalt love thy neighbor as thyself; thou shalt not steal; thou shalt not covet; thou shalt not bear false witness—all are violated in a dishonest action. He has in thus transgressing laid his soul a victim on the altar of mammon. He has through cupidity, through love of making the most out of the occasion for himself, deliberately set aside one of the plainest, simplest injunctions of the Word of God. The god of traffic is the god of fraud. Adventists should stand free from the slightest stain of reproach. We can see nothing so calculated to make religion an offense and the truth of God a matter of scorn as to give the impression that Adventists will take advantage of you if they can. "Not slothful in business; fervent in spirit; serving the Lord." Romans 12:11. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Colossians 3:17.

The church in Healdsburg may stand forth as the light of the world. One pursuit, one passion, one object of interest after another sways the heart, and if these objects are not after the Bible rule, [they] involve the ruin of some one. If the eye is single to the glory of God, the object will tend to dignify and ennoble, for it is pure and holy.

The Word of God does not repress earnestness, zeal, and activity, but opens before the worker true and holy channels through which his zeal may flow which shall not only save his own soul, but the souls of others. All who wish to advance and to rise, the Bible puts in their hands a light; and if followed, they will rise to become heirs of God and joint heirs with Jesus Christ.

The Bible points to heaven where are unsurpassed riches and treasures that cannot be estimated. To those who want happiness the Bible points to Jesus who offers peace such as the world cannot give or take away. It is the peace of God. Men have not too [many] aspirations, but they need to be directed not suppressed. Nothing that God has given to man is to be extinguished. All is to be sanctified, refined, purified, ennobled. Then let every power, every faculty be employed in the fullest sense to the glory of God, not to the glorifying of any mortal man. Praise no man, flatter no man, but praise Jesus and talk of His love and tell of His power.

Lt 81, 1886

Oyen, Brother

Copenhagen, Denmark

July 23, 1886

Dear Brother Oyen:

I have felt much troubled in regard to the matter of Cecelia's going to America with you and your wife. I know that your wife is much attached to Cecelia and that you think much of her, and I am troubled over this matter. I know that the appearance is not as it should be, your work brings you in close companionship, and there are dangers in this close relationship in your work that neither of you discern. The injunction of the Word of God is to abstain from the very appearance of evil. I am now writing to different individuals who have moved blindly until they are infatuated by the devil and so ensnared that it is most difficult to recover themselves from the snare of Satan.

I consider Cecelia in great peril, and you are also in peril. You have been gaining an experience, and if you walk humbly with God, He will make you a man of usefulness, but your soul is in danger. I was shown years ago about the time of your marriage that you would fall into temptation and the grace of God alone could keep you from falling under its power, and it was through the affections and undue attachment for another Satan was making efforts to ruin you. But, my brother, you may come off conqueror. You may feel

provoked with me for telling you. I shall urge Cecelia not to accompany you to America. You think too much of her, and she thinks too much of you. I am sure that it is altogether best for our brethren to find young men and educate them to labor as helpers with men. I have been shown that moral power is too feeble with many, that it is unsafe to connect men with women and girls with men, married or unmarried. If there is no evil work, there is the appearance of evil which you can and should avoid for Christ's sake.

Your wife does not seem to know or understand how to avoid temptation. She should not urge or encourage Cecelia to go with you to America. Things will transpire which will make her feel badly. Your connection in your work will arouse suspicion and excited talk. Should the mother of your wife see anything that looked as if you thought too much of Cecelia, she would make a troublesome time for you both.

It is now that you want to show yourself a man. Your wife is a sufferer, and let nothing take place which will increase her sufferings. Treat her tenderly. She is your wife; her frequent sickness is a tax to your patience, and your home is not as it should be if she were well and cheerful; but then think, I know you do much of the time, how miserably oppressed her life is with disease, and with a feeble religious experience. She cannot exercise that faith, that trust in God, so that she can derive consolation from God. Her life has been almost devoid of faith. She has sown doubt and as the sure result will harvest that which she has sown. She loves you and has confidence in you. Do nothing that shall give her the least cause to think that you do not love her. But as you value your soul, keep yourself free from the charms of every girl or woman. Make your wife as happy as you possibly can, but let no hasty, sharp words escape your lips. Bear every trial with Christian patience, cling closely to the arm of Jesus.

You will not be a free man, neither will Cecelia be a free woman, until this undue, ensnaring affection is broken entirely. It will prove a snare to you both which will, if allowed to go on, ruin you. You both have been unguarded and given occasion for remarks that your good should be evil spoken of. But for your soul's sake and for Christ's sake, do not have Cecelia go to America. I know how it would be if you would have her name ruined by being associated with you, then encourage her to go to Battle Creek.

Lt 82, 1886

Decker, Brother

Basel, Switzerland

February 10, 1886

Dear Brother Decker:

No impurity or anything that defileth shall enter into the kingdom of God. Elder Decker, I have much distress of soul for you. I fear, yes greatly fear, you will never enter into the

kingdom of God. I have much pain at heart as I consider your case, standing in the light of the delegated servant of Jesus Christ, yet so clouded with defilement that holy angels cannot come near you. It is no new thing that your thoughts are corrupted by impure desires and imaginings. You have not dismissed unlawful desires and lustful thoughts. When you met me in Healdsburg and told me that you had gained the victory, you told me a falsehood, for you knew this was not the truth.

Your past life had been presented before me as one who had no internal strength to resist evil if it puts on an inviting aspect. You have obtained the confidence of women in you as a man of piety and righteousness, then you have taken advantage of this confidence to take liberties with them—kissing them and going just as far with them in seductive, lustful practices as they would allow you to go, not only with Sister Stillman, but with others. And I am pained to the heart when I consider that you have tainted and polluted more than one or two or three or four with your insinuations and your fawning and caressing which have led souls to dissipation and vice. And you a watchman, you a shepherd!

Many have permitted these things in you that they would have repelled in another. You have made evil and lustful practices appear harmless, and some have been led away with their own lust and enticed because they had not moral courage to rebuke you, a minister, for your iniquitous practices. There have been not a few who have sacrificed conscience, peace of mind, and the favor of God, because a man whom the people have set as a watchman on the walls of Zion has been their tempter—a wolf in sheep's clothing. And these who have been uncorrupted fall into the snare Satan, through the bad shepherd, has set for them under different pretenses and excuses. You have hid your evil heart of deadly opposition to purity and holiness. The fly enticed into the spider's web, the fish which is lured on by the bait on the hook, has been ensnared and taken.

You have by your course of action debased sacred things to the level of the common. Many have come near being ruined who have, as it were, been plucked as a brand from the burning; but the performance of yours to break down the barriers which preserve the sanctity of the family relation between husband and wife, the arranged plans to make the wife communicate to you the secrets of her married life, induce those who are yielding in disposition, who have become captivated with you, to open their heart to you as to a Catholic confessor; and you encourage in them the thought that they have made a mistake in the married life.

In every family there are at time misunderstandings. There are thoughts and feelings expressed that Satan takes advantage of, but if both husband and wife will resist the devil and humble their hearts before God, then the difficulties soon will be healed without leaving ugly scars. But you have done a work to encourage alienation in the place of healing the difficulties; and peace of mind, harmony, and the usefulness not only of women, but of men, have been destroyed, and the seeds of licentious practices that you have sown have

produced a bitter, bitter harvest. The wanderings from God in this way are common, but the fact is so few return.

The coy, complying disposition of women or girls to the advances and familiarity of men, married men, leads them to be easily entrapped. The man who should watch for souls in order to save them watches for opportunities and occasions to ruin them. There are so many who have little fixedness of principle, who come into contact with the men who preach the truth; and some of these educate and refine iniquity before them, clothing it in angel robes; and as their own hearts are not garrisoned with fixed, unswerving principles, the work of ruin is speedily accomplished. The sacred is brought down and so interwoven with lust and impure, unholy practices that the victim is confused and the soul temple becomes a sink of iniquity. At first the unsuspecting only listen; they receive the liberties of preference shown them; then the education goes on until "as an ox going to the slaughter or as a fool to the correction of the stocks" (Proverbs 7:22), they follow in the steps of the tempter and go fully as far as he would lead them.

Thus the work has been and is still going on. Evenings are spent with married women and girls by married men who tell a pitiful story of unrequited love. The companion he has vowed to love and to cherish till death is represented as not appreciating his worth, his aspirations, and he leads the victim to imagine, oh, how happy they might have been if they had only been united. This is not a solitary case, but they are numerous. The men who should stand in Christ in their God-given manhood educate themselves to consider themselves as greatly abused. They have filled their houses with children for the wife to care for and manage; and yet they will, as they see her impatient, careworn, because of this great tax brought upon her, center their thoughts upon themselves. They do not have her companionship and petting and her attentions as they desire, and in the place of putting their broad shoulders under the load themselves, they shake this off and imagine they have a hard time. Now if these men had been considerate of the wife of their choice, they would not have placed these taxing burdens on the wife, and she would have fewer children and more time and strength to give to the education and training of the children.

Lt 83, 1886

Charles

NP

1886

Charles:

I feel an interest in your case because Jesus died for you. Shall He have died for you in vain? Will you from this time be a Christian? Are you pleased and satisfied with the service of sin?

That which ye sow ye shall also reap. What kind of a crop are you sowing? And what will the harvest be?

“Wilt thou not from this time cry unto Me, My Father, Thou art the guide of my youth” (Jeremiah 3:4)? No halfway work will do in your case. You cannot be half on the Lord’s side. He requires all the heart without reserve. You are going in the path where Satan is leading you. You are selfish, blinded, and enslaved by sin. You have had good impulses, but have not yet experienced the regenerating grace of Christ. You are exposed to ruin, imperiling your soul, selling your soul to Satan. The powers God has given you, you are corrupting.

A full and free salvation has been purchased for you at infinite cost, even the agony and death of the Son of God. And to those who will repent and will have true contrition of soul, forsake their sins and accept Christ as their Saviour, He will be very precious. Jesus died to draw men to a pure and holy life. A full and free pardon is offered to all who will accept it on the terms proposed; and if this salvation is neglected and despised by you, as it has been, then your case is hopeless. You are losing much every day that you occupy the position you now do. You are a channel of darkness through whom Satan works to bring others into as miserable a position as yourself. I urge upon you immediate action, that you break off your sins at once, that you leave the ranks of Satan and come under Christ’s banner.

You have so long been instigated and controlled by Satan that nothing but a determined effort will do for you now. Be not ashamed to take your position decidedly without delay. Sign the pledge of total abstinence; leave off drinking beer, wine, or anything of the kind. Your thoughts are not pure; your heart is polluted. Your soul temple is defiled; God’s name is dishonored. The evidences of a Christian life are not found in you. Should you die now, you would be lost. Make no delay. It is not too late now to perfect a Christian character, but it rests with you whether you will be in the service of God or in the service of Satan. You are either in one army or the other; there is no middle ground.

Will you now see your life as it is—miserable and corrupt? Will you take your stand on the Lord’s side boldly, heartily, promptly? Will you come under the Lord’s banner? He will accept no halfway work. Your life hitherto has been almost an entire failure. Sin has been chosen, righteousness and godliness discarded. But if you will now turn, change your course decidedly, and seek the grace which Christ freely imparts to those who really desire it, you may yet be a true child of God, and Jesus will write pardon over against your name.

God keeps what we call a reckoning with the nations and with every individual. There is a point beyond which His forbearance will not reach. It is decided by the degree of light given. God takes an account of the light and the resistance and disregard of that light; and when God’s mercy has been so abundant and is despised and rejected, this mercy of God—being rejected—is changed into wrath, and His long-deferred vengeance comes upon the disobedient, unthankful, and unholy. I wish you to distinctly understand that there are limits

to the forbearance of God, and it is folly and madness to pursue a course of sin as you have been doing.

Do not lose sight of the principles in God's dealings with men, that a register is kept of the sins of every individual, and that with unerring accuracy of the great God, the Ruler of the heavens and of the earth. With some the figures are rapidly accumulating. God has borne with you and has given you privileges and opportunities to obtain a knowledge of His truth, of His will, and of His requirements. But you have withdrawn yourself as much as you dared from these good influences, you have given your heart up to evil practices, and the figures in the books of heaven are increasing against you. If God does not shield you as He has done, how easily will you, in a reckless manner, which is a fault with you, expose yourself, and the protecting angels withdraw their guardianship and you lose your life.

There was one who was of our number believing the truth, to whom I sent warnings and reproofs just as I am sending to you. He apparently accepted them, but did not make a decided change. Wrong habits were corrupting his soul temple, and his influence over others was not to lead them to virtue and the keeping of God's commandments. Three times I warned him. He was a man who had high aspirations and large talents for usefulness. The Lord had done much for him. Had these qualities and powers been sanctified, he would have been a bright, shining light to lead others to heaven, but he sometimes went on the enemy's ground, gratifying his own inclinations. While on a pleasure excursion he ventured to travel on the Sabbath, thinking he would attend a meeting, and thus he made an excuse. The cars came in collision, and he was killed without a moment's warning.

We can none of us realize how much we need the guardianship of heavenly angels. When anyone will persist, against light and knowledge, to pursue a course of sin, God withdraws His protection from him and leaves him to the control of Satan who will gladly take him away in his sins. You are in positive danger of eternal ruin. Whose side will you be on? The time has come when your obstinacy, your determined spirit to pursue a wrong course, must be given up and you make an entire surrender to God.

Charles, there are good qualities in you, but you are smothering them. Your success in life depends upon yourself. Accordingly as you build your own character will you stand or fall. Lay the foundation well. Let God be your wisdom and your trust. Your only safe foundation is Jesus Christ. Everything else is sliding sand. Build for time and for eternity. You want to cultivate manliness, strict fidelity, gentleness, thoroughness, perseverance, and obedience to the Word of God. Cultivate industry, and ever be faithful and true wherever you may be employed. Whatever is worth doing is worth doing well. Study the guide, God's Word, which teaches you the way to heaven.

Lt 84, 1886

Butler, G. I.; Haskell, S. N.

Basel, Switzerland

September 14, 1886

Elder Butler and Elder Haskell

Dear Brethren:

I arise this morning when all are sleeping, being unable to sleep since half-past two o'clock. Many things urge themselves upon my mind which it is difficult for me to drop. We received your letter written from Portland, Maine, last evening. We are always glad to hear from either of you because we expect to learn the real condition of the cause.

I was glad to learn of Elder Butler's taking rest. You have lost nothing by this, and the cause of God will be much better served in your so doing, for you will go to work with much better vigor than if you had kept on and on constantly, as in a treadmill. Elder Haskell should also have had the same rest.

That which you write in reference to South Lancaster I admit is a little perplexing, but much of the perplexity might be avoided. If the old hands there who are troubled and perplexed would not hold so tenaciously to their own ideas and plans as infallible, the Lord would have some chance to do something for them by His Holy Spirit's power. I see no reason why the lessons that God would have these learn cannot be accepted now, just now, as to wait and wait, and go on in a course that they cannot maintain. I believed that Professor Ramsey would be enabled to correct some things that if permitted to go on would run out your school in South Lancaster. The plan of continually watching the students as if you had no confidence in them, as if they had no principles, will certainly bring about the very things you would avoid. I do not believe in this way of management.

I do not believe in making the table a place where all are under suppression, but a place of cheerfulness, a place where gratitude and kindness and love should flow out spontaneously toward each other. I do not believe in putting the youth into straightjackets. I am against all these things. It is because I know of the inability of some connected with the school to place a right mold on the work—although they would die martyrs in making it prosper—that I felt sure a different element would need to be introduced into the school to prevent a state of things which was coming in and which was not a correct stamp to give to the students and the work.

This is why I thought Professor Ramsey would work in an opposite direction and save the school from becoming that which it should not be, narrow and finally extinct. I see no reason why Professor Ramsey cannot serve you well, but the way to work with him is not to find fault with him, but to bring the truth to bear upon his conscience and convince him religiously of the errors that may endanger the school in becoming a worldly institution. The talent Professor Ramsey possesses, balanced by religious principle, is of great value.

Without the controlling influence of the Spirit of God, it will take on the worldly mold. But if you expect ever that Professor Ramsey will bring himself into the ideas and the ways and plans of some of these good souls in South Lancaster in the running of the school, you might just as well give it up, for he will never do it—and I hope he never will. While Professor Ramsey is in danger of having the religious element subordinate to the educational, unless controlled by the Spirit of the Lord, those who have managed are in danger of becoming and maintaining a pharisaical narrowness, a sharp, critical spirit, which will make that school anything but that which God would have it.

Here are two extremes, and both need the direct, melting, subduing Spirit of God; and when Christ reigns in the hearts of its managers, angels of God will minister in the school. But so long as there is a spirit of jealousy and evil surmising, suspicion and distrust will prevail, and this is the kind of seed that will be sown; and it will yield an abundant harvest. We see in the life of Christ that He met the people where they were and took them with Him in His way. He did not denounce them, but He sought to come as close to them as possible, that He might reflect light upon them. There must be a happy vein running through all our religious experience if we expect to be a channel of light, if we expect to win souls to Christ.

There is far more pharisaism among our people than they suppose. This has no Saviour in it. That makes us in danger of being rigorous and gloomy, as though Jesus were still in Joseph's tomb. We want our attitude in the religious life to be one of peace, happiness, and joy. Jesus is not dead. We have a living Saviour, One who is making intercession for us and who bears our cases by name before the Father. We want to cultivate more joy and bring attractiveness into the religious life, everything testifying that we have a risen Saviour, a living Jesus.

There are those who have never studied human nature, those who know not how to deal with human minds, those who act as though it were a sin to smile and to show joy and gladness. This is the spirit that is separating them far from the youth, that they cannot understand them. This is what I have been shown, and I know it is truth, but I had hoped that general principles laid down would correct the evils that seemed to be steadily growing. This order of things I knew must change.

I should feel sorry to have any one of the old, tried hands disconnect from the school, because they will have their lesson to learn and might as well learn it first as last—that there is with them altogether too much criticism, too much watching the youth, too much expected of them, and too little pity and sympathy for them who have inherited tendencies to evil and who have had a wrong education and training. All these need careful, patient study of character and need to have those deal with them who have a large stock of grace and forbearance, sympathy, tenderheartedness, and love. The most erring are the very ones they ought to seek to help the more earnestly, because they are the most needy. Seek to bind their hearts to your heart by the tenderest cords of affection. This work done for them, and done well, will be putting out the talents to good interest, for one scholar educated by

precept and example, with right instruction, with correct habits, with gentleness, with love and courtesy, will influence many others both by precept and example, and the labor in talents invested will accumulate.

The great lessons to be learned are how to bind them to your heart, then how to hold them by affection and love. Once obtain their confidence and let them see you are interested in them, and they will be much more likely to obey and come into subjection. Let them think you are suspicing them and that you have no confidence in them, but must watch and restrain and command, and they will have no confidence in their teachers.

I believe Professor Ramsey and the old hands can harmonize. Let them remember the words of Christ, "I am not come to call the righteous, but sinners to repentance." [Matthew 9:13.] We are working in the establishment of schools that give proper instruction to reform characters. We are dealing with those who need everything done for them after the similitude of Christ's work, and this work of reformation can be done only by faith and love.

Now, should our old hands leave the school, God will surely bring them into other positions to learn the lessons they will need to learn, which I know they must learn, in bringing into their management more of the love of Jesus and far less suspicion and criticism.

I like not these complaints which you make of Sister Harris. I believe her to be a woman who understands many things better than some would give her credit for. I hope you will, Brother Haskell, be careful how Sister Harris' judgment and counsel are treated. God loves her, although she, as well as the rest in South Lancaster, may err.

Things may be framed in the mind of Elder Haskell that, as the circumstances arise and matters develop, will make a change in his ideas because he is impressed by the Spirit of God at the right time. But if Elder Haskell or Elder Butler lays out a program which teachers must work to carry out, these teachers may not be clear-sighted to discriminate the effects of such a program, and the necessity of modifying the training principle in some respects, as he would do himself if he had the work to do.

If Elder Haskell were on the ground under all and every circumstance, then I believe he could counsel and advise. But when he marks out a plan to work [toward] and is away himself, and those who are doing the work have a prescribed plan that he has fashioned for them, they do not use their own reason, but use the mind and plans of Elder Haskell, which may not always be safe to follow because God is constantly at work in His providence, and a change may be necessary. Were Elder Haskell on the ground, he might steer the ship so that it would clear the breakers. But those who have submitted to do just as other minds have planned can never be trusted in an emergency, for they will make mistakes in following laid-down plans [and] prescribed rules, to the letter, which may bind about the work.

I wish to impress some things upon your minds. Our teachers and the preceptor of the school need the transforming grace of Christ. They do not know that self holds a large place

in their experience. Christ must be enthroned in every heart, else self will be seated upon the throne. I have been shown that there has been a principle cherished, not designedly but ignorantly, that every sin of students may be forgiven but the one of casting any criticism or censure upon the teachers. The slightest deviation in this line is treated as the sin which cannot be atoned for. [But] the Majesty of heaven was spoken against, derided, insulted, mocked, and charged with having a devil. [Yet] He did not cast off those poor souls. He loved them. He labored for them. He saved the erring. More of Christ, brethren, and less of self.

I feel so humiliated over the great estimate even some of my best brethren have in regard to my work in this respect. I think I will not take the least notice of their surmisings that my burden has been gathered up from what someone has told me. They must have a wonderful faith in my mission and my work. Those matters I have sought to correct have been urged upon my soul by the Spirit of God.

In regard to Albert Harris, I have but little confidence in the conjectures and the position my good friends take in this matter. I find in place of our brethren and sisters seriously thinking they may not move wisely in all things, and that there may possibly be a necessity of change in their plans, they put all their powers to work to see who it is that is their enemy that has prejudiced Sister White. Do my friends in South Lancaster think their work is perfect? I think if they would just heed the light God has given them, and admit that their ways and plans may possibly need remodeling, then all this terrible burden and fearful discouragement would no longer exist. But when the Lord would correct some of our ways, and mold us as clay is molded in the hands of the potter, there is a surprising protest; there is an unwillingness to be molded. Self asserts its right to remain just as it is. What is wanted is more meekness, more lowliness, less of self, and a great deal more good, sweet, humble religion. When the Spirit of God melts us over, then self will be hid in Jesus.

When Elder Canright began in Worcester, after he had started the work there and had it well going, two tents might have been run just as well as one with but little extra expense. But our brethren could not take in the situation. They could not plan, because Brother Haskell could not be there to plan for them. I saw that a much greater work might have been accomplished, perhaps treble, but men who had the entire charge of the work were not broad in their plans. They had been accustomed to following Elder Haskell's plans. They could do nothing aside from his counsel. When deprived of this, they could not show tact to make the most of the opportunity.

It is these things the Spirit of the Lord would seek to correct. Men must have wisdom from God daily and give God plenty of room to work and plan for them and not get in the Lord's way. Until we have men who will have brains and will use them, we shall find difficulties.

Our labor since we came to Europe has been to break up, if possible, the idea of one man's mind and plans and stamp being placed on the several branches of the work. It has been

hard work to change this and bring in a different order of things. Elder Daniel Bourdeau was determined to mold everything among the French; and after we have gained a victory on this point in every field, the battle has to be fought all over again. I might write a volume upon this matter since I came here. The facts of the case are, the potter must mold the clay, not the clay take any shape it chooses and then want every vessel to meet its exact dimensions and form.

In England Brother Wilcox and Sister Thayer set their heads together to carry everything their way. We found the girls in the office standing upon their feet to fold and to stitch, to do all their work, because Elder Wilcox and Sister Thayer said they must not sit down because it made them do their work lazily. These girls were ready to faint with weariness. The tables were made high on purpose to put them to the necessity of standing. To some it was torture in their work. I thought then and since, What fools some people will make of themselves if they just have a little managing to do and others under their control! All these cast iron regulations show a narrowness of mind that to me is contemptible. Mercy and the love of God seem to be dropped out of their nature and their character.

Jealousy—I find here in Europe a plenty of it! All it needed was the sight of our own eyes to understand a reform was needed. These dear souls, so free to control and so free to manage, were the most unwilling to be managed and controlled themselves. If their course was questioned, then it was intimated that some one had told us. Brother and Sister Lane had been talking about them and wanted to shove them out.

Sister Thayer told me she had decided to go to America, and when I commenced to urge that she could not be spared if Brother Wilcox went, then she showed that her purpose was unalterable. She should go to America. And when it was decided she could go—thinking it would be the best thing, taking all things into account—and Brother Wilcox would stay another year, then she said she had changed her mind; she did not want to go to America, and she acted as though she was being pushed out. And Brother and Sister Lane and Willie White have the credit of being at the bottom of the matter. Nothing could be more wide from the truth.

But I think we are all more or less grown-up children. Manhood or womanhood comes slowly to some, and those who are apparently the most conscientious need the melting, subduing spirit of Jesus before they can be of great worth in the noble work in which we are engaged. Weakness crops out on every side, showing a selfishness that is alarming and a want of the spirit of Christ in all that they do. What is wanted is more of Jesus and less of self. Oh, that all would see they must wash their robe of character and make it pure in the blood of the Lamb.

In Denmark, Sweden, and Norway we found the same thing. Elder Matteson was molding and fashioning everything; and as we began to correct things, there was a stir in the camp. Sister Matteson charged upon one and another that they had been reporting to Sister

White. Brother Hanson's case was and still is critical, because Brother Matteson had linked with him, sustained him in a wrong course, and they stood together. Brother Matteson would go to Brother Hanson when reprov'd, and when reprov'd, Brother Hanson would go to Brother Matteson. I have written most clearly pointed letters. The result has been what might be expected. Neither Sister Matteson nor her husband believed the testimonies, and yet I consented to go to labor in their kingdoms again. Elder Matteson was determined to throw off every responsibility, and I talked with him in private a long time. I told him I would not advise him to take that course. "Why," he says, "if I have placed a wrong mold on the work and I am, according to the testimony, leaving everything unfinished and imperfect, the sooner I am out of the way, the better." I said, "Not so, Elder Matteson. The sooner you get rid of the peculiarities which Elder Matteson has fastened upon the work, the better. If you balk in the harness now, you will be a ruined man. If you want to see your imperfections and put them away, just as the Lord has shown you that you must do, then you will be a more useful worker for God than you have hitherto been. But you never should have been under the necessity of being a manager alone. You have worked hard. We know that you love the work. We want you to triumph with the success of the truth. But I tell you, every word in the testimony is true in regard to you, and God wants to save you, but you must be molded as clay is molded in the hands of the potter. I shall not abate one jot of the plain reproofs now or in time to come, but I shall cling to you, I shall pray for you, I shall feel kindly and tenderly toward you. I look upon you as a man who has worked hard, but is full of defects that God would take away from you if you will let Him."

I just labored as a mother would labor for her children—just as I have labored for my own sons. And after I had told him the most cutting things, then I treated him and her with all the deference and respect and tenderness possible. He would stand by my side and translate. On some occasions the power of God was so manifestly upon me that Elder Matteson was almost overwhelmed himself. Once, when speaking of the plan of redemption, for two or three sentences I forgot that the words must be translated. I seemed to be in the very presence of Christ before the throne of God. I think these things have had a marked impression upon Elder Matteson. I have held him firmly by faith. None but God Himself knows the battles we have had to fight, but we were driven to prayer and to God for counsel.

I believe I have not shunned to declare the counsel of God in these difficult cases. And just as soon as my work is done here, I believe I shall be only too happy to return to America. What the Lord has for me to do in the future I do not worry about at all. I just take up my duty for today, and I feel a sweet confidence and trust in God that passes my understanding. I feel no concern for home losses that may occur; this does not trouble me. All my anxiety is to do my work by the day in such a manner that God can accept me and my work.

I am glad if Elder Matteson will come out decided on the testimonies. I told him he did not believe them, that his wife did not believe, but that did not separate me from either of them—that I should be true to them till the last.

I believe the very best thing that Elder [D. A.] Robinson can do is to go into some place where he will work under no man's directions. His burden has been heavy, fearing that he should not carry out to the letter the orders given to him. May God help him, for I believe him to be a sincere, honest man, and he should never have been manipulated by another man's mind. He needs to be in the hands of the Potter, to be molded in some things. Sister [Maria L.] Huntley I believe to be an excellent sister, but neither of these, with their present mold, is fitted for the work connected with the school. Brother Ramsey needs a daily experience in the things of God. Then he can do a good work in the school.

I hope there will be no enlargement of buildings in South Lancaster until there is an enlargement of ability and capability to manage; and if our good brethren and sisters there have decided that they cannot be molded in any way and cannot change their course, if they regard their own ways perfect and needing no reform, if they cannot connect with the school at South Lancaster and broaden and widen and outgrow their narrow plans and management, one of two things must be done. They must be separated from the school, or it must be closed up. Consistency is a jewel, but I am more pained than I can express to see the real outworkings of the reputed faith of our own people. In my work and testimonies I see that when self is interfered with, the faith is very tottering. Men hold to their ways, their plans, their ideas, and then question where I have received my ideas in reference to themselves.

Well, so it is; so it was in Christ's day, and so it will be. Self, self is not dead yet. Christ is not controlling yet. And the work is bound about and crippled just because Jesus is not brought into the everyday life. Pharisaism is thought to be genuine piety. Oh, the love of Christ—how it needs to come into the heart and into the life and into the character! I am alarmed for our brethren and sisters, for I see they need the converting power of God. The very ones who could do the most good, the very ones who could be the greatest blessing, need less pharisaism and more mercy and the love of God. I will seek the Lord; I will watch unto prayer; I will not exalt self, for I see so much of this my soul is sick and distressed.

I sent you a letter to be read to Elder Waggoner, and I hope you will see this case fairly settled before you leave him. We need just such a man as God wants Elder Waggoner to be. We want a man that has his capabilities, his experience, and not his weaknesses. Save him if you can, brethren. Satan is trying hard for his soul. He has nearly made shipwreck of his bark; but, oh, if he will let Jesus take the helm, then he will right up his bark, that it shall not be wrecked. We must not give place to the devil. We must not become discouraged. We must not faint by the way. We must cling with both hands to Jesus. Talk faith, live faith; hold fast to Jesus, and He will hold fast to us. A great work is to be done. We must keep strong in

spirit and not let Satan have any victory. I tell you, brethren, the truth will finally triumph, and we want to pursue such a course that we may triumph with it.

I am much blessed of the Lord, although very much burdened, and I love Jesus with my whole affections. I think our warfare must be nearly ended. I think we are nearing home. I am rejoiced to think the rest will soon come, but even here in this hope I am not in a hurry. I want to do all my work with patience and fidelity day by day, and there are many souls to be saved, and we will be glad that the coming of the Lord is delayed to give them a little more opportunity to get ready. But once saved in the kingdom of God—only think of it—once beyond the temptations and warfare of this life, once in the haven of rest, in the presence of our adorable Redeemer—what will it be! These light afflictions, Paul says, which are but for a moment, “worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen.” [2 Corinthians 4:17, 18.] God help us to look at the brightness of our Saviour’s countenance, and clouds will be dispelled. We must have more faith.

The bell has just sounded for breakfast, and I have written sixteen pages.

Lt 84a, 1886

Children

Great Grimsby, England

September 16, 1886

Dear Children:

We arrived here today at half-past ten A.M. The night we left Basel we did not any of us sleep much. At midnight—at Delmo, I think it was—we had to all go to the custom house for our things to get a mark upon them. They were not examined.

The seats were very hard, and every bone in my body ached. I was the only one who could lie down. I partially straightened myself. Sarah says she did not sleep much. Brother AuFranc [?] we know did not sleep scarcely any. He was sightseeing by moonlight. He testifies Sarah slept with her mouth wide open and that she looked very curious. We took a good breakfast and dinner from the telescope. It was all good, but how I did wish Bruno had the meat. He would have appreciated it. We did not. It seemed dry and tough and tasteless. The tomatoes were excellent.

We went on the boat, glad that it was to be but a two-hour trip, but we had a very stirring east wind which did not agree with our stomachs. Sarah, I believe, was the first one who behaved badly. She began to throw up. I sweat and held firm for nearly one hour. Men and women were sick—no accommodations for them, but to sit up and just bend to the task of emptying their stomachs, which was the easiest job of the kind I ever did. We just rolled and

heaved and pitched. Sarah lay down flat on the floor with her head on a box, and she slept some. I envied her the privilege of lying down, but there was no possible chance for me to lie down. I was sick, earnestly sick—lost both breakfast and dinner.

We had to undo the roll, but none of us had sufficient energy to put it together again. It was an astonishing-looking bundle; looked some as though we had a child smuggling through. Brother AuFranc was sick, and yet when he saw the sorry-looking bundle, he had force enough left to get it into decent shape. This delayed us so that we were near the very last to step from the boat. When we sought for a compartment, all the second class was full. The conductor opened one of the finest first-class compartments, placed our baggage in, and helped us in. I think we were a pale, wretched-looking set that touched his heart with sympathy, and he told us to stay in that car. He would make it all right, and he watched us as faithfully as a mother watches her child until he saw us off the train and had a porter bring us our trunk. In this softly cushioned car we slept some and rested much.

Brother AuFranc was like a boy taken up with what he could see. Sarah was sufficient for the occasion, as usual. She spoke for a four-wheeled cab, and all our belongings were taken in it, and we drove to the Great Northern depot, deposited our trunk, sent a dispatch to S. H. Lane, and drove across the road to the Great Northern Hotel and there ordered hot drink to our room. We had excellent beds and everything clean and sweet. Had to pay for our drinks and a plate of English thin-sliced bread, buttered as usual, fifty cents. Twelve shillings for our lodgings.

We slept quite well. I awakened at three, and at four Sarah awoke. She looked at her watch and said it was five o'clock, but her watch did not tell the truth. The cars left quarter after five. We had our things on "Strase" (Street) and were doing up the bundle when she found out it was the watch that was wrong. We had to change cars at Peterborough and Boston. We were on the fast train as far as Peterborough. Then the train stopped at every way-station, and we went quite slow till we reached Grimsby.

Sister Ings and Brother Wilcox met us. We were glad, I tell you, to see them. We are here all safe, not exactly straight in our feelings yet. We took our breakfast on the car, and I ate one of the turnovers and a couple of rolls and relished them. The rolls were so good, never tasted as good before. The turnovers were good. Thank Marian for brightening our metallic clasps; they looked very nice.

We find all of good courage here. I have not as yet had much talk with Brother Wilcox and H. S. Lane, but they do not seem to be at all discouraged. Brother Olsen will not be here, or Brother Oyen, until week after next. So they will not have any help from these. I told them you would not be here until next week. They are anxious to have you come as soon as you can conveniently.

Mary, please to get my medal in the drawer of the commode and send to me by Willie. I think it would be well to bring my small writing board. Sarah says she wants that skin she cleans her machine with.

It is cold here. We have a fire in our room, a stove, so we can keep comfortable. It is sunshiny and pleasant today. I may think of something more to send for tomorrow.

My head is not as clear as I could wish. I have felt grateful to God for His mercy and loving kindness to us, and I want to have strength to do the will of God from the heart. This morning when I awoke at three o'clock, I felt comforted and blessed and grateful and happy.

Mary, I beseech of you to take the very best care of yourself. You need to be cautious and not be imprudent in any way. Do not drive the horse alone down street; have someone with you. Be cheerful and happy. Well, this is a poor kind of a letter. Hope to have something to write about next time.

Much love to all in the family, especially my little Ella.

Mother.

This letter should have gone out last night, but we were not soon enough. Look out and have clothing for raw, cold climate. We had a sunshiny day yesterday. I think it will be pleasant today. I shall walk considerable and see if I cannot obtain physical stamina and shall keep myself in as good condition as possible.

Willie, I did not take any of those books with my pieces pasted into them, morning talks and other articles. I think you had better bring them. We may find time to work at them some.

Lt 85, 1886

Smith, Uriah

Copenhagen, Denmark

July 24, 1886

Dear Brother Smith:

I received your letter while at Basel, and be assured I was much pleased to hear from you from Colorado; and I am pleased every time I hear from you away from your home engaged in labor, because I believe your discourses are needed and that they will do much good.

I was pleased with the news contained in your letter. When so far away from America and with friends who cannot speak your own language, every epistle from old friends is as cold water to a thirsty soul. I think of you and your family, especially your wife, and pray for you that the blessing of the Lord may rest upon you all. Our acquaintance commenced many

years ago, more than thirty years, I think; longer with your wife, about forty years. We can review the work, then small and bound about with poverty, and yet the word has come to us again and again, "Go forward." [Exodus 14:15.] Amid discouragement and financial embarrassment of the cause, the same word has been sounded to us, "Go forward." And now we look back and see all the way the Lord has led us step by step in advancement these many years, and yet the same voice is making itself heard, "Go forward."

We have as a people been singularly led. There have been apostasies, there have been threatened dangers, there have been the deep plots laid by the adversary of souls, but still we are on the move "Forward." There have been sins among us as among ancient Israel, but thank God we have had an open door which no man can shut. Men may say, "I forgive all the injuries you have done to me," but their forgiveness would not blot out one sin; but the voice sounding from Calvary—My son, My daughter, thy sins be forgiven thee—is all efficacious. That word alone has power and awakens the gratitude in the grateful heart. We have a Mediator. There is but one channel of forgiveness and that channel is ever open, and through that channel a rich flood of divine mercy and forgiveness come pouring down to us. "The cleansing stream I see, I see," and the greatest criminal may find pardon.

Many have expressed wonder that God demanded so many slain victims in sacrificial offerings of the Jews, but it was to rivet in their minds the great and solemn truth that without shedding of blood there was no remission of sins. A lesson was embodied in every sacrifice, impressed in every ceremony, solemnly preached by their priests in holy office and inculcated by God Himself—this great truth that through the blood of Christ alone there is forgiveness of sins. How little we feel the force of this great truth as a people! How little, by living, acting faith, do we bring this great truth into our lives—that there is forgiveness for the least sin, forgiveness for the greatest sins.

I wish I could present this matter before our people just as I view it—the great offering made in behalf of man. Justice asked for the sufferings of a man. Christ, equal with God, gave the sufferings of a God. He needed no atonement Himself. It was for man—all for man. All His sufferings were in our behalf, and accessible to us is His free pardon. The sufferings of Christ corresponded with His spotless purity. His depth of agony was proportionate to the dignity and grandeur of His character. Never shall we see and comprehend the intense anguish of the sufferings of the spotless Lamb of God until we feel how deep is the pit from which we have been delivered, how grievous the sin of which humanity is guilty, and by faith grasp the full and entire pardon.

Here is where thousands are failing. They do not really believe that Jesus pardons them individually. They fail to take God at His word. He has assured us that He is faithful that hath promised to forgive us and be just to His own law. His mercy is not wanting in anything. Were there one defective link in the chain, then we are hopelessly ruined in our sins. But I would if I could sound the glad note to earth's remotest bounds, "If any man sin we have an Advocate with the Father, Jesus Christ the righteous." [1 John 2:1.] His mercy is full. The

chain is perfect in all its parts. There is not one flaw in it, not one missing link. Oh, precious redemption! Why do we not bring this great truth more fully into our lives? How broad it is that God for Christ's sake forgives us—me, even me—the moment we ask Him to, in living faith, believing that He is fully able to do this. He delights in mercy. Glorious truth: “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [1 John 1:9.] Just to His own law and yet the Justifier of all them that believe. Well may we exclaim with the prophet, “Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy.” [Micah 7:18.]

I wish that those who are so often in gloom, gathering the clouds of darkness about their souls, would just make it a business one hour of each day to search the Scriptures and string together the precious promises, as if they were precious pearls. Let them dwell especially upon the mercy and the forgiveness of sins. I think many who have walked under a cloud all their lives would open their eyes with amazement and view the channels of mercies from God rather than the clouds loaded with denunciations and wrath.

We need, as a people, greater faith in Jesus Christ. We need to bring Him into our lives. Then we shall have peace. We shall have joy. We shall know by experience the meaning of the words of Jesus, “If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.” [John 15:10.] Here our faith must come in to claim the promise that we abide in the love of Jesus. “These things I have spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another as I have loved you.” [Verses 11, 12.]

Precious opportunities and privileges are granted to us to be a light and blessing to others, talking to them, revealing to them that you gather the sunbeams from heaven to your own soul by believing just what the Lord says. These precious rays of cheerful hope and peace and fulness of joy we can bring into our lives and in so doing into the lives of all with whom we associate. We will inspire hope in the place of strengthening unbelief.

It is my privilege to feel that I am forgiven. It is the privilege of all who comply with the conditions to have an experimental faith, to know for themselves that Jesus does pardon. When we confess our sins, His word is pledged that He will forgive us our sins and cleanse us from all unrighteousness. Put away unbelief, put away the suspicion that God does not mean these promises for you. They are for every sinner that repents, and you dishonor God by your unbelief. Let us pick up the precious pearls of promises in God's Word, and in thus doing eat the flesh and drink the blood of the Son of God. “My flesh is meat indeed, and My blood is drink indeed.” “The words that I speak unto you, they are spirit, and they are life.” [John 6:55, 63.] “And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.” [John 1:14.]

Let those who have been in doubt only believe the words of Jesus fully, and henceforth there will be rejoicing in the blessedness of sins forgiven. They will have a practical experience of what it is to rely upon the sure Word of God. Having confidence toward God, relying upon the riches of mercy, we show that we honor God. And He declares, "Them that honor Me I will honor." [1 Samuel 2:30.]

We keep the Saviour too far apart from our lives. We want Him abiding with us as an honored, trusted Friend. We want to consult Him in all things. We want to tell Him all our trials and then let His peace into our souls, and let our joy be full as we contemplate that this Jesus is our Saviour, that He has said, "Lo, I am with you always, even unto the end of the world." [Matthew 28:20.] Let the peace and joy of heaven into our hearts, and let them be expressed by our lips. Let us make melody to God, and the sunshine of heaven will be reflected to others around us.

I have arisen early, have written these four pages, and yet all are sleeping. I did not think to write just as I have done, but some way my heart is full of this matter. It comes right out without effort. I have had more peace and confidence in God and real heavenly joy within a few months than at any other period in my life. I know not as I shall ever see my home again in California. I do not know what is before me, but I have no anxiety. I trust my all—soul, body, and spirit—in the hands of God. He will keep that which I have committed to His trust against that day. I feel now that I want to lead every soul to that confidence, that faith, that will lead to the honoring of God by bringing all the heaven possible into their lives. The cold shadows have passed away; the precious light shineth. The Lord is good; His mercy endureth forever, are the words that are treasured in my heart and find utterance from my lips.

The prophet of old asked, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." [Micah 6:6-8.]

In the light of divine revelation, through the atoning sacrifice we may see the glorious plan of redemption whereby my sins are pardoned and I am drawn near to the heart of Infinite Love. We see how God can retain all His justice and yet pardon the transgressor of His law. He can retain all His holiness and reveal it to us in greater glory in cleansing us from all sin. We are not simply forgiven, but accepted of God in the Beloved.

The plan of redemption is not merely an escape from the penalty of transgression, that we may be tolerated in heaven as a forgiven culprit, pardoned and released from prison, one who is barely tolerated, but not admitted to friendship and trust. We are not to be thus in heaven—merely admitted. Such a reception would be all that we deserve, but unsatisfying. We want to be taken back to confidence and love, not only to be rescued from the curse,

but to be welcomed as accepted children, to be blessed of God. And we shall be amply satisfied. The sacrifice of Jesus Christ has made ample provisions for every repenting, believing soul. We are saved because God loves the purchase of the blood of Christ; and not only will He pardon the repenting, believing sinner, but He will take us back—not only barely permit us to come into heaven, but He, the Father, will wait at the very entrance to welcome us, to give us an abundant entrance to the mansions of the blest.

Oh what love, what wondrous love! In the gift of His beloved Son, the Father has shown His love for the fallen race, and through this sacrifice made a channel for the outflow of His infinite love, that all who will believe on Jesus Christ may be restored again to His favor.

The parable of the prodigal son represents the way that God will deal with the erring who come back in repentance to Him again. Have we not grand themes for thought and a solid foundation for our faith? What more can we ask of God than that which He has given us? Love, infinite love in Jesus' being our sacrifice. Believing on Him we will be obedient to all of God's commandments, and we have life in Jesus Christ.

Oh, what joy should fill the heart of the Christian, and what expressions of love should be heard from his lips! Jesus has died for me, making it possible for me to keep the law of God, His filling in the perfection where I cannot supply it. He is making an atonement for me, that I may be one with the Father. Then if I accept by faith this wonderful salvation, I shall never perish as a guilty transgressor of God's holy, immutable law. Then why should we not have that earnest, living faith, that perfect confidence that in Christ we shall have eternal life?

Many fail to act upon this faith, and therefore God is dishonored. They go forth in the world, as if under a weight of woe and condemnation, when they might have peace and comfort, hope, and fulness of joy. Jesus brought into their life would make them happy indeed. Oh, why will we, when we have such expressions of God's love to us, act as if we were continually suspicious of God? Well may He ask, What more could I do for My vineyard that I have not done in it?

Let us honor God by believing His Word implicitly. We have not a Saviour in Joseph's new tomb and a great stone before the door of the sepulchre. Jesus is not dead. We have a Saviour who has risen from the dead, who is ascended up on high and ever liveth to make intercession for us. Be not weeping, like Mary, because they have taken away our Lord and we know not where they have laid Him. We know where Jesus is—in the presence of the Father to make intercession for us. We have a living Saviour.

How can men live in transgression of God's law and yet think that they can claim the virtues of the atoning sacrifice? Why cannot those who claim to understand the Scriptures see that the requirement God makes in grace is just the requirement that God made in Eden—perfect obedience to His law? In the retributive judgment, God will ask those who professed to be Christians, Why did you claim to believe in Jesus and continue to transgress My law?

Who required this at your hands, to trample upon My rules of righteousness? “To obey is better than sacrifice, and to hearken than the fat of rams.” [1 Samuel 15:22.]

The gospel of good news was not to be interpreted by you, that henceforth man might live in continued rebellion against God by transgressing His just and holy law. The gospel is not law diluted or done away. The New Testament is not the Old Testament standard lowered to meet the sinner and save him in his sins. God requires of all His subjects obedience, entire obedience to His commandments. He demands now, as He has ever demanded, a perfect righteousness as the only title to heaven. Christ is our hope and our refuge. His righteousness is only imputed to the obedient. Through faith we must accept the righteousness of Christ, but no one will have any right to claim that righteousness who has dishonored God by trampling upon His holy law. Oh, that we might view the immensity of the plan of salvation! As obedient children to all God’s requirements, resting, believing, we have peace with God through Jesus Christ, our atoning sacrifice.

We have been here in Copenhagen one week. The Lord has strengthened me to speak to the people twice at length and five times for one half an hour in our morning meetings for the benefit of those who anticipate giving themselves to the missionary work. Although I have to speak through an interpreter, yet my soul is often blessed, and I feel the power of the truth upon my own heart, and the blessing of the Lord rests upon those who hear. We have social meetings after prayer, and morning talks. The testimonies are interpreted to us, and I can see that these people have a similar experience to those in America. Some I think appreciate these simple talks as highly as do our brethren and sisters in America, although they do not come to them directly in their own language.

Several have embraced the truth since we visited Copenhagen last fall. These we consider valuable if they only continue to follow on in their search of the Bible for the truth as it is in Jesus.

Day before yesterday the Lord blessed us indeed with His Holy Spirit, as I made remarks from these words: “Not slothful in business, fervent in spirit, serving the Lord.” [Romans 12:11.]

One intelligent-looking gentleman, a Dane, arose and made remarks like this: he said he had not found much good in Copenhagen. He had not visited Copenhagen for nine years, but he praised the Lord that he was permitted to be in this meeting. He had never heard such wonderful things before. He thought the time had come that is spoken of by the prophet, “I will pour out of My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.” [Joel 2:28; Acts 2:17.]

This man’s wife had kept the Sabbath for years, and was a devoted Christian, and he had opposed her bitterly. He stated he wished to be with this people. After meeting, his wife came and spoke to me in Danish, pointing to heaven. I could not understand her, but she

grasped my hand and held it firmly. She kissed me again and again, thanking the Lord. Sister Matteson came as an interpreter and told me that she said she had manifested this freedom because she was acquainted with me through my writings which had been a great blessing to her. She hoped to meet me in heaven.

We feel grateful for these tokens of good. There are precious ones who believe, here in Copenhagen. There has been a good interest from outsiders to attend our meetings. The hall has been filled evenings. We were glad to see the spirit of labor upon some here newly come to the faith. Some expressed great anxiety for the work in this large city. They appealed to us not to leave them and let the present interest die away. They importuned for someone to remain who would continue to present the truth. We know this should be thus, but who? Brother Matteson had his work arranged to go to Stockholm, that great city, to do what he can for them. Elder Olsen is to commence an effort with the tent in connection with his brother Edwin Olsen. This meeting is to be a special means of instruction to those who are just commencing to preach and do missionary work.

I have been shown that much has been lost to the cause of God in not giving the workers thorough instruction as to how to do their work in a most thorough manner, freeing from the work all eccentricities and the peculiar traits of character of the worker, that a wrong mold shall not be given to the character of others who embrace the truth. If Elder Olsen can, with his experience and with the blessing of God, do this important work of teaching from five to ten men how to labor in a thorough, correct manner, then wherever these men shall labor, they will give to others the same lessons that have been given them, and the cause of God will be in a much more favorable condition every year. If one half of the strength and time expended in sermonizing had been devoted to thorough, systematic training of those who act any part in the work, there would be much greater success attending the efforts made by the workers, and the cause of truth would stand higher by fifty per cent than it stands today in many conferences in America.

This work should be taken hold of as it has never been done heretofore. God will bless the efforts made in this direction. God is not pleased with some who have felt competent to enter the harvest field. Their own souls are defiled with sin, and God will not work with them, and He will not bless them. They are not diligent students of the Scriptures. They have no vital connection with God and are a curse to the cause of God. They mar God's work whenever they touch it. They need the converting power of God, a cleansing of the soul temple. They need to understand the Scriptures. They have a runway of a few discourses, but that is all. We want special efforts made in these kingdoms to give the sacred work of God the divine mold by educating and training workers before they shall go out to labor for others.

Elder Matteson has consented to remain and work here for some weeks. This is a great city, and how are they to be warned? This is the problem, with no more workers than we now have. It is a constant study, How shall we get the truth before the people in Europe? Why,

we inquire, do not some of these nationalities who have received the truth in America become burdened over their countrymen and become missionaries for God? "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." [Daniel 12:3.]

I have much more I desire to say, but will not weary you with my already long epistle.

With much love.

If you can use any part of this for the paper, you may do so.

We would not love to live in this country, for the first of July the sun did not set before 9 o'clock, and rises at three. It is scarcely really dark all night. We do not feel like going to bed in broad daylight and remaining in bed when the sun shines brightly in the heavens, so our nights are cut short at both ends. In the winter we found the same difficulty with the shortness of the days. The sun set at little past three, and we did not see it in Christiania till about nine o'clock A. M.

Six o'clock P. M. We have returned from meeting. The Lord gave me great freedom in speaking to the people. There were about seventy-five present, mostly Sabbathkeepers. Today has been a precious day to them. They seldom have such privileges. Many of them live twenty-five miles or more in the country. After I had spoken to them, many excellent testimonies were borne which were translated to us. Since we were here last fall, there have been four intelligent, substantial men who have come into the truth. Two have their families with them. One is a widower. One is a sea captain that I mentioned to you. He has borne today a good testimony. With quivering lips and tearful eyes he thanked the Lord for the blessings and light which the Lord had sent them from America. He said the light had gone from the east to the west, and now it was reversed; it was coming from the west back to the east. He said he thought he had light and was serving the Lord; but this truth had come to him, and it was greater light. And since this series of meetings had been held, he had received still greater light. The thought that Jesus would come personally to our world and we should see Him with our eyes was wonderful. It seemed a great truth and too good to be believed, but it must be so. He was grateful to God for His blessing.

The one I mentioned who had opposed his wife spoke again today. He said he had attended the Sabbath school, and he never saw anything like it before. He had been a Baptist many years, but he never heard such ideas as since coming to these meetings, and when he returned home he would tell his Baptist brethren all about them. And then the words that had come to him through Sister White from America were wonderful. The power of God was in these meetings. Similar testimonies were borne by many. It was a feast to me to hear these intelligent testimonies.

I am glad I came to Denmark the second time, although I did dread it so much. The Lord has blessed me every time I have spoken, and His blessing has rested on the hearers. We know now better how to help them here in these kingdoms.

This letter was enveloped to send to you, but we had such a precious meeting, I wanted to tell you of it.

P.S. This sea captain seems very much like Brother Bates, intelligent, noble in appearance.

Lt 91, 1886

Walling, Addie

Basel, Switzerland

January 1, 1886

Dear Niece Addie Walling:

I was pleased to receive your interesting letter and should have answered it before, but I have not been well. I came home to Basel from Italy completely exhausted. I could not write and was not able to speak or do any work; but notwithstanding I did keep my fingers busy about a little knitting, for I was destitute of stockings. But I have knit feet to one pair and just this moment completed a full pair of seamed hose for me. I have written during the past three days about fifty pages, so I am going again some. Had an ill turn yesterday, but am much better today. I was much encouraged by a beautiful dream I had last night.

I dreamed I saw Jesus, and He conversed with me and told me that I had the privilege of asking the things I needed to encourage me in my work. He assured me He was ever as near me as I then saw Him and He would be a helper to me always if I followed Him in humility. I turned to Jesus and said, "Precious Saviour, give me wisdom that I may ever act wisely and be a blessing to others. I need Thy light and Thy presence to go with me, then I will never feel sad in any trials. I want to be the means of saving souls." I awakened greatly comforted. The peace of Jesus was in my heart, and the softening, subduing influence of His Spirit has been with me through this first day of the New Year. The old year is in the past, and a new year is before us. Day by day the record will go up to God. What history shall I make? Oh, that it may be such a record as I shall not be ashamed to meet in the judgment. I want to have Jesus with me every hour. My dear child, I hope you will be careful to have a daily experience in the divine life and grow in grace and the knowledge of the truth. Do not neglect to pray. Jesus will be very near you and loves to help you. I do not forget to pray for you. I greatly desire that you shall become more and more as Jesus will have you to be, perfecting a Christian character. It is not that we should be anxious that others should think well of us, but our great anxiety should be to be right in the sight of God, to have heart holiness, to be sanctified thru the truth, to reflect the image of Jesus, to do all in our power

to live the truth, to be constantly learning in the school of Christ, to be meek and lowly of heart.

Do not indulge in vanity. Do not seek to imitate in dress or manners any one. Just act your own self, humbly seeking to reveal Christ. Be modest, be pure. Do not be free with young men. Set even older ones a good example in this respect. Think more of the approval of God than the praise or flattery of any human being. Seek for a fitness for the future life, for we know not how long ... [Remainder missing.]

Lt 92, 1886

Walling, Addie

Basel, Switzerland

January 29, 1886

Dear Niece Addie:

Why is it you do not write me? I am left to conjecture many things, and my mind is troubled. Whatever you have to do, my dear child, whatever studies you have, can be no excuse for your silence. If sick, there is someone who can pen a few lines to me, that I may not remain in uncertainty. If you are usually well, I cannot excuse your silence. You are the same to me as my own child. I have performed for years, since you were six years old, the duties of a mother. You have become interwoven with my life, a part of me, and if you are in trouble, if you have wants, if you need means, I expect you to come to me as if I were your mother.

I hope that the purpose of my adopting you as my children will be realized—that of seeing you both useful women, children of God, forming characters for the mansions which Jesus has gone to prepare for those who love Him. I greatly desire you should make this the aim, purpose, and pursuit of your life. This character building is a most important work. It is not a work that ends in this life, but which tells in the future life. What you make of yourself here through the merits and grace of Christ will be retained through eternal ages, and I am most earnest that you should not meet a low standard. "Learn of Me," says the Great Teacher. "I am meek and lowly in heart; and ye shall find rest to your soul." [Matthew 11:29.] The peace that Christ gives will never, never bring sorrow with it. I am anxious that you learn daily in the school of Christ. I am hoping much from you.

Do not become entangled in love affairs; do not be ready to yield your affections easily. Lay these things open to me ever, and if I see that you would be happy by taking this step, I would not throw obstructions in your way. But be very guarded. You will see articles in the Review and Herald upon the subject of marriage. This was written for a young man who was paying his addresses to Brother Vuilleumier's daughter against the wishes of her parents. He was very ardent in his attachment, but he had not shown due respect to his own mother. He was self-willed, critical, arbitrary; and yet he did not reveal this side of his character to her. I

wrote him this letter upon courtship and marriage with more personal instructions. Brother Albert Vuilleumier brought his daughter to this office. The letter written decided the matter.

This letter was written in January. A card comes to us from Italy that the young man now is about to marry Sister Beaver's daughter and has been paying his addresses to her since last June. There is a great deal of this work going on. Leland, who is at Oakland, is one of this kind who has two or three that he is vacillating between. He is not a man to be trusted, and I hope he will not obtain the affections of any worthy girl in Oakland, if she has any regard for her happiness. We may be spared. Do look closely to your motives, and be not deceived.

We have attended the deathbed of Edith Andrews. She was petted, beloved, and worshiped by her young companions; but, Addie, she was unprepared to die. I labored with her, prayed with her, talked with her, and feared that after all she would not be able to see herself as she really was. She had been self-deceived, and when tested she was found wanting. She had encouraged the sympathy and attentions of young men, and they became infatuated with her ways, thought her very amiable; but she had not drawn them to God and revealed in her character the love of Jesus and the sanctifying power of divine grace.

After I returned from Italy she was quite low, but I talked with her and I had written her plainly. She had made confessions and diligent work for repentance, and she was greatly blessed; in answer to prayer, light and peace came into her heart. I prayed with her, and the blessing of God came in rich measure upon us.

But how sad I felt to look upon Edith and know that the work that should have been done in preparation for heaven had to be done on her deathbed. "Oh," she would exclaim, "how hard to concentrate my mind. How difficult to think and act when so weak."

Addie, God forbid that you, my dear child, will ever have such an experience. You want to be getting ready now to meet your Saviour in peace or to die with the consolation you lived the truth, you loved the truth, you were willing to deny self to lift the cross in health, you gave to Jesus the very best of your life, you sought for heart religion, and you knew when sickness should come that you had surrendered all to God. Be sober and watch unto prayer. Critically examine yourself and make earnest work. Be sincere. Ever feel that you are in the presence of God and holy angels, that the Lord is to be pleased and honored and glorified.

Be sure to write often to May and give her good counsel. I write to her about as often as I do to you. Addie, make your aim to be a noble woman, a sincere Christian. Have the truth at heart. I do want you to know for yourself the preciousness of a Saviour's love. If Jesus is formed within, the hope of glory, you will surely reveal Christ in speaking of Him; if His peace is in your heart, you will surely express the same in your words and in your actions. Be true to yourself and be humble. Be not forward in speech, but be modest; never praise yourself, but think less and less of self and talk less of self, and lay all your burdens upon

Jesus. May the Lord help you to win eternal life. Watch unto prayer, and set an example to others in not seeking and accepting the company of young men. In much love.

Your Aunt Ellen.

Lt 92a, 1886

Smith, Uriah

NP

March 1886

Dear Brother and Sister:

I have suffered severe attacks of sickness since I came to Europe, but I have not been situated so I could do much for myself; and I could only pray, urging the necessity of my case to my heavenly Father. My eyes gave out by constantly using them. I suffered intense pain in the back of the ball of the eye. I could not write, but the Lord was my physician. I put forth all the strength of the soul in grasping the hand of infinite power. I dared not do anything for fear I should do something that would make them worse, but the Lord heard me. I know He heard my prayers. I was indeed blessed, and health came to my eyes. Next I was attacked with malaria caused by overwork and anxiety. I was unable to sit up for one week and was feeble much longer. Again my trembling faith grasped the promises of God. I knew that Jesus understood all about my feebleness. My prayer was answered. I was healed and was filled with gratitude to God. Next my broken ankle began to swell and my lame hip to trouble me again. I sought the Lord and urged my case to the throne of grace. I was a cripple for a number of weeks. Could not walk out of doors at all, but the Lord heard my prayer and I can now walk with a rubber bandage bound about my ankle.

I spoke last Sabbath, standing on my feet. For the first time in my life I had to speak sitting, followed by two interpreters. I have proved the Lord on this journey to be a present help in every time of need. What a privilege is prayer! How sad and lonely should we be if in our sufferings we could not go to Jesus and tell Him all about it. O if every one would only know by personal experience how much of heaven's promised rest can be found in, secured for the soul even now, by prayer. If he has not learned the lesson, every other lesson of life [had] better be unlearned till he shall learn in the school of Christ how to master this lesson. We want a new and living experience every day. We want to learn now to trust Jesus, to believe in Him and confide everything to Him.

Jacob was raised from a man of feebleness and sin through faith in God in prayer to be a prince with God. He prevailed through faith.

God is omnipotent. Man is finite. In converse with God we may lay the most secret things of the soul open, for He knows it all. We want more faith, greater trust, more firm reliance.

The conflict which was waged in Scotland which gave her greatest victories was not gained in Holyrod Palace, neither in the contest of armies, but in the secret chamber alone with God men prayed all night. One man was crying in agony, and in the desperation of his faith he exclaimed, "Give me Scotland or I die."

We are often brought into strait places with uncertainties, and then, O then, we must pray. I believe as I have done for years that the health of our people will be much improved if we will make God first and last and best in everything—appetite, taste, and habits to be carefully guarded. If we put God out of sight, if we sink principle into policy plans, we will have the frown of God and not His blessing. I see in the near future success to our institutions. I see if they will only let God preside in the councils in the publishing house and [medical] institution, the physicians will succeed in tact, in skill, in marvelous wisdom, if they will honor Jesus as the Physician in Chief. Let no man glory in his wisdom, but let him glory in this, that he knoweth God; and if he will make God first, angels of God will minister to those in that institution who have the care of it. God is at work for us. Let Him mold us as clay is molded in the hands of the potter.

We are now contemplating a journey to Italy again. We should visit the churches. They are calling for us loudly. They call for us again to visit Denmark, Sweden, and Norway. These places demand much hard work and I dread it, but I may feel that I must go. Jesus lived not to please Himself. I do not know as we will get away from here this winter. May the Lord direct. It is now beautiful weather. The grass is a lovely green. Trees are leafing out, and the birds are caroling forth their songs of gratitude to God, and my heart is filled with gratitude to God. I will make melody to God in my heart.

This is a hard field. Poverty meets us on every hand. I do not want to stay here one hour longer than duty demands. I want to be just where the Lord would have [me] to be and work with all the strength and power God has given me. There is a great work to be done here. Men are convinced, but poverty stands to bar the way. I wish someone who had means would come into the truth and open some manufacturing establishment to give work to those who keep the Sabbath.

Well, we must pray. The mightiest man on earth is the man who prays in the sincerity of his soul. He grasps the arm of Infinite Power.

In much love to your children.

Lt 93, 1886

Children

Basel, Switzerland

July 2, 1886

Dear children:

Sabbath day I spoke to a goodly number from this text—2 Corinthians 5:10. “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”

I spoke to the church with great plainness of our dangers and perils of being in no better a condition than were the Jews. They had great light and were favored with many privileges and spiritual advantages and did not respond to these, but were full of forms and ceremonies, but destitute of vital godliness.

I then presented before them what were the fruits of true godliness. I called for those who wished to come upon a higher plane of action to be not only hearers, but doers of the Word, to come forward. All in the house responded, and we had a solemn season of confessing and seeking the Lord.

In the afternoon I spoke again from Colossians 3:12-17. I exalted the standard and impressed upon those who were connected with the work of God the necessity of their being Christlike and doing the words of Christ. If those now engaged in the work are not Christians in the Bible light, they will be no blessing to the office, but a curse. There is some deep feeling here now. Some have been in a very low state spiritually. We have been gone to Italy and to Tramelan and other places, then six weeks to Denmark, Sweden, and Norway.

Brother Whitney has been to Nimes and to several places. They have not had much labor. I have now consented to engage in a series of meetings in the morning for all the office hands, and as many of the church who wish to attend half-past five o'clock in the morning, and will speak to them about twenty minutes. We will have a social meeting. Thus gave them instruction in short talks as I have done in the morning meetings in General Conference. I see that there must be greater efforts made to bring Christ into the hearts of the workers.

There should be in our offices of publication special seeking of the Lord to know His way and for His grace to be able to resist the enemy. He will come into our institutions at times like a flood and it seems that he would sweep everything before him, but earnest supplications to God in faith will bring heavenly angels near and is the only defense we can have against the wily arts of Satan to entrap and destroy. The simple fact is we have most precious, wondrous light which we do not improve, showing by our lives we think we are well enough off as it is.

Christ is knocking, knocking at the door of our hearts with no answering welcome, Come in and abide with us. The love of Christ is not abiding in the soul. When hearts yield to the demands of God's commandments fully, there will be distrust of self, there will be an earnest yearning of spirit for divine enlightenment, tumultuous passions will be quelled, sin will be hateful to the soul. Jesus will be exceedingly precious. Has the truth been lodged in

the [soul]? Is that mind that dwelt in Jesus dwelling in our hearts? Is the law of God our guide? If so, heavenly peace will be in the soul. There is peace with God and joyfulness of spirit. Then every true Christian will be seeking the best good of those connected with him. I see and feel deeply over the condition of our people. I long to speak to my American brethren. I am addressing the workers in the Berrien office. I am addressing you in stirring words to attend to the soul's interest. Now is your time, your day of opportunity and privileges, to be a missionary for God. Let all with whom you associate see that you fully believe the truth, that you are seeking daily for perfection of Christian character, that you are a channel of light. You will meet with rebuffs, you will have to pass through conflicts, you will see and realize envious feelings, jealousies, hatred, but this is no more [than] Christ received; and only prove yourself to be obedient to God and then let the conflict come. Stand firm, be true to Him who has bought you by His ... [Remainder missing.]

Lt 94, 1886

NA

NP

January 31, 1886

I spoke Jan. 23 to a good congregation. Two interpreters followed me, one in German and one in French. The German has his hearers separated from the congregation as far as he can get them. He stands by them while the French interpreter stands by my side and interprets to the French portion of the congregation.

I had a most important subject on redemption and the rebellion of Satan. I had great freedom. I know the Lord blessed me in bringing out the subject. All were intensely interested. Sister Whitney took it down in shorthand, and it was very straight. It is not an easy matter to stand and talk and have two interpreters both talking at the same time to the hearers.

Last Sabbath, I spoke again upon the test brought upon Cain and Abel, showing who was the one who bore the test and who refused to bear it. I had freedom, and the congregation was intensely interested.

Well, we are in every discourse getting subject matter to be used. I have been unable to write except by dictation for above one week. I have been afflicted with congestion of the head and eyes. My eyes have been very painful. I have sought the Lord most earnestly, and in faith, and His blessing has certainly come upon me. I am improving, but have to hold myself in check continually. I think these sun-gas lights are bad for the eyes. I shall be so thankful when it will come daylight at six o'clock. I arise every morning at four or at the latest at five with an occasional exception.

Yesterday, Sabbath, a telegram came from W. C. White that they were at Queenstown, had a pleasant passage. This was good news to us indeed. They reached Liverpool today at ten A.M. They will probably be in London, Tuesday. We shall see them the last of this week.

Brother and Sister Conradi came with him, [and] Jenny Harns, Mary, Richard Cogswell, Marian [Davis] came with W. C. White. This settles the question that we shall remain in Europe during the best portion of the year 1886.

We shall prepare books here and have them published here.

Well, my child, I feel much disappointed in not hearing from you. What does it mean? I hope such a mistake will not occur again.

Tell Byron and Sarah I have not forgotten them. If my eyes had been right, would have written them. Tell Sarah I appreciated her letter and will soon try to answer it.

With much love to you and Eliza and all dear friends,

Aunt Ellen.

Lt 95, 1886

Walling, Addie

Basel, Switzerland

February 16, 1886

Dear Niece Addie:

Your letter was received today, and I need not tell you I was glad to hear from you. I have been very sick. Had a hard chill yesterday. W. C. White, Mary, and I walked to the city. It is quite a walk. I did not know I was so weak. I soon began to feel chilliness which did not leave me from morning until noon. We called a hack, and Mary and I rode home. The water in bathroom pipes was hot, which is seldom the case. I took a hot bath and lay in it as long as I dared, then went to bed. My headache left me in a great measure.

This morning I am so grateful to be able to do something on my writing. Marian and Mary are now getting up a book of reports of travel and the morning talks to be published. Sarah makes a good reporter, so all the discourses have been reported and most of them are written out. I have several articles which we send at once to Eliza for the Signs. I wish someone would tell us how Eliza's health is. Please mention this in your next letter. Please pick up all the items of interest you can. Please tell me where is Sister Scott. Is she in Oakland? Is she sick? Is she contented? I want you to answer these questions.

Today Willie's goods, Jenny Harns' goods, Brother Conradi's, and Sister Roberts' all came safely.

I should be so glad to be where the people understood English. They call me a good speaker—easy for a translator. But I long to talk to those who understand English. I am going to write a little every day, and by and by you will get a letter.

February 17

I am enjoying a much more comfortable day than I feared. My prayer is going up to God day and night for physical and mental strength. Marian and I walk out a short distance when there is a pleasant day. The streets are filled with baby carriages and women walking with infants in their arms on a pillow. They seem to be far more painstaking than in America to give their children fresh air and sunshine. Mothers act more like mothers than many in America who devote much time to dressing their children. The children are dressed plainly, but they are not dirty and their cheeks are rosy. Women in the coldest weather in January and February go bareheaded; not all, but very many. I have been able to write today. Am pleased that I could do anything.

February 18

Dictated a letter which Sarah took down in shorthand to Dr. Kellogg. Have sent matter to Eliza—three packages. Hope she receives it. We can send mail Mondays, Wednesdays, and Fridays. Had a long consultation with Elder Whitney in regard to labors in Switzerland. Brother Ertzenberger has been laboring in connection with Adamer Vuilleumier and his brother Albert. Fourteen embraced the truth as the result of this effort. They say Brother Ertzenberger is an able preacher in German or in French. He has a little son about two weeks old. He has one fourteen months old. Brethren Ertzenberger and Conradi go into Lausanne, a very important field. Brethren Bourdeau are laboring there now.

February 19

We are all busily at work. I have to write mostly by dictation, something I always declared I could not do, but I can, when I have to, do most anything. Elder Whitney and W. C. White have gone to New Chatel where Brother Albert Vuilleumier lives. They are there to try to buy me a horse. I cannot work much because of my lame ankles and hip. All think I should have a horse and carriage and ride out when it is pleasant. It will cost me about four hundred dollars. I feel bad to take means when the cause needs it so much. Mary, Ella, and I walked down into the city to see the dentist to have a tooth filled. I endured the walk very well. I have faith I shall improve in health. I have urged my case before the Mighty Healer. He will give me health, I believe it. I need health so much. There is much work to be done, but my faith does not waver at all. I shall see the salvation of God.

We were not a little thankful to receive some of the dried fruits from our own orchard in Healdsburg. They tasted very nice. All kinds of fruit can be obtained here in their season. Well, I will now stop and finish after the Sabbath.

February 26, 1886

Since writing the foregoing I received a letter from you that has relieved me somewhat, but I am still some troubled. I think Reuben [Tapeley]—I hope that there is no attachment between you. I should feel very sad if you had given him any decided encouragement. I like Reuben. I consider him an honesthearted young man, but not one I would want to give you in marriage to for several reasons. One is, he is a consumptive, of a consumptive family, and I know too well what it is to have to battle with this terrible disease. We buried Nathaniel and Annie White with consumption. We buried Luman Masten, foreman of the office, with consumption. We buried Robert Harmon, my next oldest brother, with consumption. We buried Sarah Belden with consumption. I would not favor, as you regard health and happiness, your connecting with one who is predisposed to consumption. His mother has escaped consumption because of a scrofulous swelling in her side. She has no health, but is liable to die any time. His mother's father Samuel McCann died of the long, lingering consumption, and my sister Harriet, his wife, took it of him, and her suffering was extreme. She died. Sarah, the eldest daughter, died of consumption. Melville, the next eldest son, died of consumption. Lucy Ellen next died of consumption. Mary, the next, died of consumption, and only two of the children now live. It is the worst kind of consumption, and we feel deeply the need of care in this matter of connecting our interest with those whose blood is tainted with this dread destroyer.

As soon as I looked upon Reuben I knew he was marked. He will not live long. His slim neck, his large head, tell the painful story that his life is short. Now, Addie, there is still a more painful side to this question. While they are having a feeble hold on life, only one of this large family was religiously inclined; that was Sarah. Lucy Ellen made no preparation for heaven till on her deathbed; then with her expiring breath she called upon God. Melissa is religious. She has had all the light upon the Sabbath, yet has not kept it. This is Reuben's mother. Melville neglected religion just as Reuben does. Did not oppose when he was dying. His last breath was agonizing prayer. So, also, May neglected to give her heart to God till her very last dying days.

Now this is worse to me than the dreaded disease of consumption. But I could not consent to have there be an attachment between you and Reuben. It is just and right that you should open your mind freely to me on this subject of courtship and marriage, for this concerns your happiness more than any other event of your life, and you need counsel and advice here more than on any other point. I hope to hear from you often.

My health is better. I have prayed most earnestly every day for the blessing of health, eyesight, clear intellect, and physical strength. I am receiving blessings from the Lord. I hope to be faithful to my trust.

Please write me in your next in regard to Sister Scott. I have not heard a word from her. Is she contented? Is she happy? I hope she is both. W. C. White and Brother Whitney left this

morning for Lausanne to be gone until Monday. Richard Cogswell and Jenny Harns will be married on Monday. It is the law that the magistrate marries the parties, then if they want the marriage blessed they have this ceremony performed by the minister. This comes off Monday.

We are all as a household usually well and things are moving off as well as can be expected in the office.

I hope, my dear child, to meet with you again if the Lord spares my life. We may leave here in time to attend the General Conference, but I cannot tell how this will be. May the Lord direct us. We have much writing to do. Many letters I have to pass by although from dear friends, but I cannot possibly devote much time to letter writing, for there are so many papers to keep supplied. We have sent to Eliza several packages of matter. Hope she will write whether they are received. With much love to yourself and dear friends.

Your Aunt Ellen.

Addie, please send me the pattern of your basque and the length of your skirt. I want a correct pattern, for if I bring you any dress, it must be cut and basted together. Do this without delay.

Aunt Ellen.

Lt 96, 1886

Walling, Addie

Geneva, Switzerland

March 23, 1886

Dear daughter Addie:

We left Basel, March 19, for Bienne in company with Elder Whitney, W. C. White, and Mary K. White. The scenery was very striking—really too grand to be described by pen or voice. I did make an attempt to mention a few points and left in Sarah's hands to copy, but W. C. W. has dictated to her several letters to go tonight, so you will not get some interesting items I meant you should have. I think I will get them to you at some future time.

The church in Bienne number thirty; and although no appointment was given out in the paper, as soon as we wrote that we were coming, six churches were represented.

Bienne has twenty thousand inhabitants and is a very pretty place. We made our home with Virgil Vuilleumier. Ademar was on the ground as our interpreter. Ertzenberger was also present. We were treated with great courtesy by all our brethren and sisters. Meeting room was full to overflowing. I spoke Friday night while all listened with deep interest. I spoke

again Sabbath forenoon and Brother Ertzenberger in the afternoon. Then we had a social meeting. The testimonies borne were excellent, right to the point. These churches have not had that kind of labor our churches have had in America upon personal experience. They need much more instruction on these points, and they plead for me to go from church to church and attend meetings and instruct them. I intend to do this when I shall get off some of the pressure of my writings which at the present time is not small. We are getting out a book for the benefit of the believers in Switzerland. The morning talks I gave at the council and conference and some of the sermons are to be published for the special benefit of this people. This makes a pressure of work now to get this all in right shape. The Lord has heard my prayers and is blessing me with health; to His name alone shall be the glory.

I spoke to the people in Bienne Sunday forenoon upon unity. We left at three o'clock for Lausanne. We here labored with the workers. Lausanne has about fifty thousand inhabitants. It is a beautiful place. After doing what we could to help the workers, we accompanied Elder Daniel Bourdeau to Geneva on the steamer, three hours' ride. The water was still scarcely a ripple. We [had] a very pleasant ride. Brother B. pointed out places of interest as we passed along as we kept very near the land on one side and stopped for taking in and letting off passengers to the several cities which we passed.

Basel, March 30. Our stay at Geneva was short as a severe cold came upon me, making it necessary for me in order to avoid exposure to return to Basel at once. Took two very hot baths in Geneva at the bathhouse which was just across the road from Brother Bourdeau's. I am improving now. Geneva is considered the most wealthy and beautiful place in Switzerland. We saw Mount Blanc from here, rising grand and cold among the mountains. From the one mountain alone water comes from the eternal snows enough [to] keep or feed the whole Mediterranean. I shall visit these places all again if the Lord will.

We have a gentle, strong horse that I can drive anywhere. We have a very good carriage, strongly made, covered; cost when new three hundred. We paid one hundred and ten. It is very easy. It is so constructed that it needs greasing only two or three times a year. We shall drive our team to visit the churches when we get this book we are now at work upon off. If ever a people were in suffering need of help, it is this people.

Be assured, my dear child, if I should consult my feelings, I should say come to Europe; but I am anxious for your good that you learn your trade, then I shall feel that you can make your own way in the world. If you should be brought into a strait place, you may draw from the office on my account.

Your letter was a great relief to me. Mind, Addie, I am not in a hurry for you to marry, but I am not one that [would] stand in your way, if I saw your happiness would be increased by taking this step. I love you and want your future to be a happy one.

I have bought you and May very nice little watches.

Mother.

Lt 97, 1886

White, J. E.; White, Emma

Turin, Italy

April 29, 1886

Dear Children:

We have just stepped on board the train for Geneva. We are usually well, but tired from want of sleep. I spoke last time in St. Johns. Last Tuesday night had a good audience and spoke with plainness upon the binding claims of the law of God. I do not think plain truth about the law takes at all with those who have received the ideas of Grant and Cocorder. I did not dare to leave the valleys without elevating the standard of truth that all might understand my position. This ended my labors in Italy.

Wednesday we rode fifteen miles to Penerolo. The son of one of the Mr. Malcus who has attended our meetings rode with us. He understands English. We had our lunch in a field by the wayside. In Penerolo we went into a Catholic church six hundred years old. It had been, I think, quite antiquated-looking church, but repairs were going on and improvements being made which were putting out of existence its ancient appearance. There were several confessionals, but worshipers were going and coming with their strings of beads; and some were kneeling, saying their prayers. There were images and paintings of Christ, and the Apostles and the Virgin Mary. How we pitied the poor, deluded worshipers bowing before their patron saints. There were several of these.

Well, we were not sorry to leave the old stone building which seemed like a prison. We rode Monday to Angrogno; definition—the valley of groans. The first village was reached by constantly climbing a narrow road. On one side were embankments and fields, rocks and now and then a dwelling house. On the left was a deep ravine, a very narrow valley. Bro. Bourdeau had us step out and on a beautiful plot of ground, grass of living green, trees and orchard. A Vaudois was there and gave us the desired information. He led us to the end of this beautiful green where it went down abruptly hundreds of feet. Over the brink were jagged rocks. There in the place he told the Catholics set fire to a nice village and surrounded the people and drove off hundreds off this embankment to a horrible death. Some hung upon the rocks by their clothing for two weeks. They died there of hunger. The Catholics have a large church and monastery now on the high elevation reached only by foot. The Protestants have a modest little church. Our informer, a venerable looking Vaudois, told us this church had been burned three times and rebuilt again. Now it is protected by an iron fence set in stone two feet in depth. A Catholic dignitary asked why they built a stone wall about the church. The answer was, "You Catholics have burned this

church three times. We want to do all we can so that you will not burn it again." Said he, "I wish it were burned. It ought to be burned." This church and scattered houses in the mountains are all that are left of Protestants, while the Catholics are crowding themselves into these valleys and mountain heights to obtain command of the situation.

We have in this ride a very beautiful scenery, more interesting and striking than anything I have yet seen. There are green patches of land and dwellings upon the mountainsides to the very summit. Bro. Geymet has walked seven miles and back to attend evening meetings in Stables. W. C. White accompanied Bro. Geymet. It was a walk for him, and he did not arrive at home until twelve o'clock. We enjoyed this ride. Several places of the road were like this: [An s-shaped line was drawn in the original.]

This was a place of deep interest to us. Here the Catholics came from Turin to persecute the Waldenses in these valleys and mountains. Our informer told us that thousands upon thousands of Protestants have been thrown from the precipice I have mentioned. What a scene will these mountains and hills present when Christ, the Lifegiver, shall call forth the dead! They will come from caverns, from dungeons, from deep wells, where their bodies have been buried. They will come forth with the sound of the trumpet and the voice of God at that last great and terrible day of the Lord.

Geneva, Switzerland. Apr. 30, 1886. We arrived here last night after a very pleasant and favorable journey. We had to change three times which was not as pleasant as if we could have gone through with less change. We expect to speak here tonight. Tomorrow morning to go Lausanne, speak there in the forenoon and evening after the Sabbath, and Sunday, part through French interpreter and part through German interpreter. I am just now awaiting the visit of a man in Geneva who is a learned man. Bro. Bourdeau is acquainted with him and told him I would be here, so will finish this after the visit.

The gentleman, Mr. Bust, visited us, and we had a very pleasant interview with him. The first-day Adventists had sent him the smut and blacking in which they deal so freely, and he wished to see the woman that was thus talked about. I had but little to say. I told him that my work was not to hunt up and catch these reports and vindicate my own case. I would have no time to do anything else but to attend to this branch of the work. He is a musician, composes music and songs. I gave him Volume 4, and he seemed to be much pleased with the gift. We had a little sing, and he joined heartily with [us]. I spoke that night to a room full in Bro. Bourdeau's house. The president of the temperance society was one of my hearers. He could understand English, and several others understood English. I had the special blessing of God while addressing the people, and all listened with intense interest. Quite a goodly number of outsiders were present. We must sow beside all waters, not knowing what will prosper, this or that. A Paul may plant, Apollos water, but God giveth the increase.

Sabbath morning we took the train for Lausanne and went directly from the cars to the hall. We found a goodly number assembled together to worship God upon His sanctified, holy day. I spoke to them from the last verses of the fifty-eighth chapter of Isaiah. "And they that shall be of thee shall build the old waste places." Isaiah 58:12. All listened with intense interest, and we felt that Jesus was in our midst and that to bless us. After the discourse we had a social meeting, and many good testimonies were borne; good experiences were related by those who had just embraced the truth, and the Lord strengthened three more to decide in reference to keeping the Sabbath.

Much labor has been put forth in order to reach these results. As soon as an interest is started anywhere, then the people—church goers and church members—immediately send for teachers or ministers to come to do their best to create some kind of an excitement to draw the people to them and to warn and terrify the people by their reports. I tell you in this country there are heaps of teachers who are united on one point to make of none effect the truth of God, but nevertheless twenty have already decided to obey, and Bible readings have done more to bring about this result than anything else. This is the only way in this country to preach the truth—by teaching it from the Bible from house to house. There are efforts being made, but how few the workers! Limited means, bound about constantly for want of money—it is pinch here and pinch there, and that kind of plain diet that in America they would think they would be going on the starvation plan. Many and most of their meals are bare bread and hot milk, and frequently the bare bread. The dress of all is severely plain; and yet how much easier working now than when the blood hounds of persecution were upon the track of every one who dared to differ in sentiment from Rome, and afterward from the State Church. The latter difficulty exists still in a greater or less degree to bar the way to the progress of truth.

There should be one hundred workers in this field where there is now one, but where are they? It has been our effort since we have been here to have organized effort. Once get this established and much will be accomplished, but habits and customs and manners have to be remodeled. But the effort in Lausanne has been more after the American plans. Twice we have been to Lausanne to help them to get the workers into unity of action, and were it not for this I think their labors would not be productive of much good. I feel deeply grateful for the success that has attended the efforts thus far. But we will keep at work to do all we can in the strength of God, to mold the work here. We shall not see America under one year, but as soon as the work we want to see done is finished, thru the help of God, then we are ready to go. Calls come very earnest from Australia for us to reach California by sailing to Australia. God only knows what our course will be. I just wait and pray and watch for any indications of the Spirit of God.

When I saw them in Lausanne in a small hall, boards without backs for seats, I then thought of how much good a little means might do that is squandered upon attractive garments or extras in diet and furniture by so many in America. My heart aches. I so long to see the

example of Christ followed in self-denial, in self-sacrifice. So much little and large means [are] expended needlessly while the missionary efforts are crippled on every side in these countries. O let us pray most earnestly that the Lord would awaken His people to feel the same earnest love for souls that Jesus had and has given them an example of in His life.

I have had to get me a horse and carriage because I am too lame to walk, but I held back a long time on this. I tried to think I could get along without, but when laid by at last, unable to walk without a cane, then I ventured to get this horse and carriage. Now I can walk without a cane and can take short walks out of doors by leaning on W. C. White's arm. But every time I think of the three hundred fifty dollars expended for secondhand carriage and for an ordinary horse, I think how much this means might have done to the mission.

May the Lord put the missionary spirit upon those whom He has blessed with great light. May the Lord give no rest, day nor night, to those who are now careless and indolent in the cause and work of God. The end is near. This is that which Jesus would have us keep ever before us—the shortness of time. I have, since coming here, sold one set of furniture and carpets and various household stuffs, that I could hand means to those who were engaged in the missionary work. I am making every exertion now [to] settle my indebtedness with the Review office. I shall cut down in everything like real estate just as fast as possible. I have offered all for sale but one little house in St. Helena. These debts are to me like a nightmare, for I know I should be just before I am generous. I do not feel like expending upon my own self anything that I am not absolutely obliged to have.

We get along in that which you would think is a very cheap way, but it must be done; and I think if our people in America would bind about their wants more, very much more, and use the margin of this means in the missionary field, very great blessings would come to them, and they would be following the example of Jesus Christ. I know these lessons are to be learned by our people and practiced by them too. There are so many that need to economize, from principle, and make earnest efforts to save souls for whom Christ died. He, for our sakes, has become poor, that we through His poverty might be made rich; and it would be the most profitable lessons we can learn to economize, to bind about our wants, to spend nothing, not one penny for to gratify the lust of the eye or to gratify the taste, but remember that Jesus was bound about with poverty while He was engaged in this world in His great mission.

While I think of these things my heart is sorely troubled. I knew if there were greater piety among those who profess to believe the truth for these last days that there would be less gratifying of self, less personal wants, and the value would be placed upon means for the good it will do in carrying forward the work of God. I know that it has cost much to establish our missions in Europe, but more, much more [will] be needed before the work can go in any way as it should. But then, when I commenced this letter, I did not expect to go on in this strain, but what I have written lies near my heart and it had to come out.

There is much of interest I might write, but today I want to get this in the mail. For some reason I feel that you are in need of encouragement. It seems to me I see you oppressed, worn down with cares and perplexities and trouble, but I do not know how to help you, only to direct you to the Burden Bearer and entreat of you to not let that active brain of yours invent too many things that will be eventually to you a burden and hold you in fetters so that you cannot be free to work in the cause of God.

Only live, my dear children, with an eye single to the glory of God. I hope Emma will learn daily lessons in Christ's school. She needs deeper piety, a stronger hold from above. God has spared her life. Let that life be devoted to His service. Let not the precious hours of probation granted to her be spent in a frivolous manner. Every one has work to do for the Master, and Emma, dear Emma, whom I love as if she were my own child, bone of my bone, and flesh of my flesh, must not become self-absorbed. Jesus has work for all to do. Sit at His feet, Emma, as did Mary of old, and learn of Jesus. Your life God has given you. Use it not to self-pleasing. Shun not responsibility in bearing burdens for the Lord. God help you is my earnest prayer.

Mother.

P.S. I am praying for you. Look to Jesus constantly. Be zealous to repent of every wrong. God will lighten you. This was written on the cars.

Lt 98, 1886

White, J. E.; White, Emma

Basel, Switzerland

May 9, 1886

My very dear Children, Edson and Emma:

Although I wrote you last in answer to Emma's letter, yet I feel inclined to write to you again before waiting to hear from you. I have been pressed with writing.

I returned from a journey to Italy last Monday. I spoke eleven times while absent and had much better success in obtaining a hearing in Italy this time than before. I spoke at three villages—Vallar, five miles from Torre Pellice; at St. John's, three miles from Torre Pellice; and at Torre Pellice. I spoke also at Geneva and at Lausanne; was away two weeks and a half.

Found many letters when I returned home, but looked in vain for one from my children. I know that Edson is full of work and care. Emma is not, and I shall expect to hear from her and will try to answer. I have dreams about you. In my dreams I see Edson perplexed, and I saw Christ looking pityingly upon him, saying, "Take My yoke upon you, and learn of Me; for

I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light. In Me you shall have rest and peace." [Matthew 11:29, 30.]

Emma, do your best to help Edson, and both of you cast your burden upon the Lord. Bind about, my poor boy, bind about your mind, your business. Your inventive mind is planning something whereby you may extricate yourself, but these things only bring greater pressure by requiring more means. Economize, economize. Do not move impulsively, but from principle. I hope you will not enlarge your business, but bind it about. This is the lesson you have to learn. You carry too many burdens. Now begin to unload. These things wear more than you think they do, but remember, Mother is praying for you and the Lord will help you.

There is not one, with the exception of Emma, that has any sense of the loads you are carrying, and Emma has but little sense of it herself. I know what I am talking about. May the Lord give you clear discernment to see how you can unload. If it is possible for you to get Brother Eldridge to connect with you permanently and help to untie your hands, do so. I feel deeply that someone is needed with clear head that can look upon all sides of matters. If he would be a great loss to the office, I would not suggest this. My the Lord direct in all things. But economize.

I felt badly when I heard that Frank and Hattie and your family were together. Frank will be no help to you in any way. He has less economy than you, and you and Emma need someone of different element to help you. No doubt it is very agreeable to your feelings to be together, but do you help one another or hinder?

Mother.

Lt 99, 1886

White, J. E.; White, Emma

Orebro, Sweden

June 18, 1886

Dear Children, Edson and Emma:

We left Basel June [15] and arrived at this place early this morning. W. C. White, Elders Whitney and Conradi visited Leipsic, leaving Basel Monday morning. Sarah and Christanna and I remained until Tuesday. We stepped on board the train at 10 p.m.; rode all night. Changed cars once in early morning before reaching Frankfort. We changed again at Frankfort. We hired porters to take care of our baggage, transferring it to and from the cars.

The cars in Europe have no regular sleeping coaches attached as in America. Some compartments are arranged so that the seats can be adjusted and the sleeping arrangements are then very good, but you have to provide your own wraps and make yourself comfortable if you choose to do so.

We changed again at Hamburg. There W. C. White joined us. We were transferred to the boat at midnight. We were much troubled after Sarah found her satchel missing. We hustled our goods out of the car, then upon consideration we thought we would not be detained twenty-four hours for the worth of the satchel and its contents, so the train was held for us until we had our baggage stowed away again in the car, and in about one hour the satchel appeared.

We reached Copenhagen at about 11 o'clock a.m. Were taken in a hack direct to the steamer and were soon on our way to Malmo, where we ate our dry lunch and then stepped on the train again. We did some excellent sleeping. We had been broken up in sleep, being out two nights, and we were to ride all night Thursday, and Friday morning we reached this place and received a hearty welcome. We were rejoiced to meet Elders Olsen and Oyen again, and Elder Matteson. We do hope the Lord will reveal His presence to us at this meeting. We need more than human wisdom, and without this wisdom we might as well be still.

I am as well as and better than I could expect to be after riding three nights and two days with only the hard seats without springs. I hope after one night's rest to be in working order.

I hope the Lord will bless you with His grace, and I hope that you will not become impatient of criticism and faultfinding; but if it comes, consider that you are not perfect, that errors are liable to occur, and that many mistakes made in a lifetime occasion suspicion, although the very ones who criticize have similar errors in their experience. Many do not think of this, and as a result they are unmerciful to others, judging others by themselves to have the same or worse weaknesses than they themselves have. But we must individually preserve a course above retaliation.

We shall show the greatest wisdom when we pass along, doing our work with fidelity, not swerving to the right hand or to the left, keeping a straightforward course, having our eye single to the glory of God. It is not how much feeling we manifest over injustice in treatment that evidences strength of character, but it is the self-control, the firm check put upon a strong emotion, that evidences strength of character and the spirit of Jesus. The tree of life in the midst of the Paradise of God is to be given to the overcomer. It is the reward given to conquest, to toil and self-sacrifice, to the working Christian who will fight the good fight of faith. We must be nobly striving and fighting for the victory. The grace of Christ will be given to all who fight lawfully.

Now, my son, take as little notice as possible of what people say. Let them say what they will, but do not by word or deportment show the rising up of self. The Lord would have you pursue such a course that you will be considered worthy of trust and confidence. You have abilities calculated to do good to others if you do not allow yourself to be carried away by impulse. If you evidence that you have a firm reliance upon God, you will gain respect and confidence, and then you will exert an influence for good. You will let your light shine forth

to the best advantage. You will seek to represent Jesus. You know our Saviour was reviled, but He reviled not again. He was despised and rejected of men; and can His followers expect anything better in this life? May our gracious heavenly Father impart to each of us more grace, and may we rejoice in His love.

The truth, how precious to our souls! It sanctifies, refines, softens, and subdues the soul. We are not to be faithless, but believing. I hope you will have divine aid in all your efforts and recommend the truth which we profess. Do not let anything plague you, harass you, but just look to Jesus for help and believe in Him to help us. I long to be altogether what the Lord would have me to be.

My son, work for God. You are His employed servant to do His will. Be Christlike, be sober and watch unto prayer. Be not turned aside from your duty, for Satan will try every means to have you diverted from doing God's will; but if he sees you firmly connected with Jesus Christ, he will see his attacks are in vain. May the Lord help you and endue you with power from on high. Great blessings may be yours, great light will shine round about you, if you will only believe and trust your heavenly Father implicitly. Watch unto prayer.

I want you both to possess the great treasure of eternal life. Let it be seen that you believe the truth by revealing the same in spirit and in deportment. Think of God, talk more of Jesus and of heaven. Talk of the blessed hope and be in earnest to win the crown of life. We are not half in earnest. We have not that intensity of desire for eternal life proportionate to the value of the object we are in pursuit of.

Go forward, Edson and Emma. When tried, believe that Jesus lives and wants to save and wants you to be free in His love, full of joy, full of gratitude, full of praise to God. Great blessings are in store for you. Will you grasp them by faith?

Mother.

Send the watches to Addie Walling, Pacific Press, Oakland, saying she may have her choice, and as the eldest it is her right. May can have the other. Both are very excellent watches.

Mother.

P.S. Edson, I want two more copies of the little pamphlet got off at the sanitarium. I want to cut up the two to make general articles. One I wish to keep as it is.

Your cranberry sauce came in very nicely on this journey.

Send the measurements of your clothes to Basel as you have done. It will come to us.

Lt 100, 1886

White, J. E.; White, Emma

Orebro, Sweden

June 28, 1886

Dear Children:

I will write you a little day by day as things transpire. We have received a letter from Edson. I was glad to hear from you. I sent you a letter from Basel about two or three weeks since and another from this place last Friday, so I will not try to answer directly your last letter which was most gratefully received.

Our ten days' meeting is in the past; and although everything was not done we would be pleased to have seen accomplished in future plans, a decided advancement has been made, and still we urge them, "Go forward." [Exodus 14:15.] There have been young men preparing for to go out as colporteurs, canvassers, and to engage in the ministry, and the Lord has blessed in the meetings.

I spoke last—yesterday—at 6 P.M. to a hall full to overflowing. I spoke from Revelation 20:11-15. We had a very solemn meeting, and there seemed to be much feeling—some weeping. It was my last discourse. I have now done what I could, and the Lord will do that which I cannot possibly do—water the seed that has been sown. But speaking through a translator loses—taxes me; but when you read the reports—they come to you about as they are spoken—good is done, and many testimonies are borne, stating the impressions that have been made so that I know my labor has not been in vain in the Lord.

I have spoken now eleven times, given five discourses since June 18, spoken six times one half an hour in each occasion in morning meetings and in conference meetings, and I have written seventy pages of important matter in letters and articles to revise book on Sanctification. So you see I have done considerable work in ten days.

I thank the Lord that He has given me physical strength and mental clearness that I could do this. It requires double tax of the mind to speak through an interpreter to keep the subject matter connected, and I do want so much to labor in England where I can speak in my own language. But there is important work to be done here, and the effect will not appear so clearly now as in the future of the work. As my writings come to the people in their own language, then they know they have seen the writer and heard her speak and know for themselves what manner of spirit she is of.

All seem to have the greatest confidence in me, if I am allowed to be any judge, and I seek in every way to help them what I can and get near hearts. Sweden is a good field of labor, but O so much is to be done and scarcely any one to do the work. It seems as though I could scarcely contain myself when I think of the many honest souls in this kingdom who have never so much as heard that there was a third angel's message or a second and first angels' messages. When I get wrought up quite beyond endurance, then I take it all to the Lord. I

say, "Lord, this is Thy work. This is the people for which Thou hast died. We want [to] act the part Thou hast given us to do in seeking to save these souls. Open the way before us. Raise up laborers to work in the fields already white to harvest," and I feel that I can only drop the burden upon the great Burden Bearer and wait to hear His voice, What to do next. If some were brought into the truth who had means to help—but there are as yet only those who are poor; but as we made an advance move to organize a tract society and establish systematic giving even in their poverty, they entered into the work heartily, cheerfully, and hopefully.

There is a brother C. G. Hedin who resides at Grythytted where we visited last fall. He was an intemperate man when the truth found him. He had two children by his first wife who was a wealthy woman, but he squandered all her property and was worth nothing and in debt. He married again; has four children by his second wife. This family number ten. His wife's sister lives with them. After he embraced the truth, his God-given manhood came back to him, and he saw that he had so very limited room he could not entertain the ministers and hold meetings in his house. He went zealously at work, built him a good, convenient, nice house—nearly all their houses in Sweden are built of logs—then after a year or two they side them up and make very nice-looking houses. The wealthiest build in this fashion. Well, he built his house on borrowed capital, and when we visited them he took us up one flight of stairs. There was a large, square room where the stairs entered—at the left; he showed Bro. Matteson and W. C. White in a nice, well-furnished, small room with two beds in it and a large porcelain stove reaching to the ceiling, table, chairs, and every convenience, plain but serviceable. He told them to make themselves at home. He conducted us through the square room where the stairs enter, and there was a room precisely like the one given to Matteson and W. C. White furnished the same. Then at the head of the stairs opened a door into another room—large, square room, seated—[a] meeting room when only this one church assembled. They have a union free meeting hall where large congregations are called out. They have the same rooms below as above which were the living rooms for the family. He has a very nice barn, an excellent cow, and everything is nice, orderly, and in the best of order.

Now all this he has accomplished since he embraced the truth about six years since. The property is almost free from debt. He is an excellent workman, a first-class painter. Now he tells the story with tears, although he does not mention his dissipation. He feels much pained about it, but rejoices in the Lord. He pointed me to a small spool of thread. Said when he received the truth he was not worth that spool of cotton, and now with prosperity, one year more he thought would make him all clear from debt. The truth has done much in every way for others, and all [that] is needed is to get at the hearts of the people. The clergy of old state church hold them as in a vice and visit them with all kinds of persecution, if they see any prospect of their receiving the truth. They seem so hopelessly bound as in slavery to the state church that they do not see how it is possible for to leave them and endure what

the consequence will be. It is wonderful, hardly to be credited, unless one is on the ground and can see and understand by the relation of past experience that it is not overdrawn.

Lt 101, 1886

Walling, Addie

Copenhagen, Denmark

July 21, 1886

Dear daughter Addie:

I received your letter while in Christiania and was glad to hear from you. I hope that you will not sacrifice your health in order to do much work. I am glad that you are trying to become educated in proofreading, for I would be much pleased could you be qualified to prepare matter that I may have for publication. I shall have plenty of work to do. We have some plans that are not yet fully matured. Had it not been for the education you are now receiving, I would have had you come to Europe with Brother and Sister Ings; but I considered the matter carefully in regard to that which was best for your future good in connection with me and my work, and the importance of your having a thorough knowledge of preparing manuscript for the press.

I hope that you will be imbued with the Spirit of the Lord, that you will catch the spirit of the testimonies that shall be written out. I do not want you [to] feel that you must do this, but I should be pleased could you do it.

I am some troubled in regard to my work and my workers. Marian is not able to do much, although that which she does do is valuable; but she has to be guarded all the time lest she will overdo.

Eliza, they have thought of going to Australia. I have given my consent to this and the next dependence is Mary K. W., but she will have to be released from much of this work and have a complete rest. I am very lame in regard to workers. So, my child, you may advance as fast as you can surely and thoroughly. Learn how to form sentences and punctuation. I think you can do this.

Since coming to Copenhagen, I have been enabled to walk twice a day one half a mile and back again, passing over the road four times and speaking once twice a day.

We are situated in the fourth story of a boarding house; directly opposite our windows is the botanical garden. In this are trees, plants, and flowers of all description. There are several large nursery buildings in the enclosure. There is an artificial lake; a high eminence where many rocks are gathered and classified. In this garden are seats, and all may enter it that choose and explore all they please. W. C. White and I walk over the grounds nearly every day. Close by this garden is the hospital for invalids.

We have had very pleasant weather since we came here. No clouds, no rain. On the street close by us is the barracks, and every day in the early morning the soldiers march through the streets with knapsacks and guns, I think going to the parade grounds for drill.

There are many things that make the place one of great attractiveness. There are so many public grounds for resort in the very heart of the city, beautifully arranged, with lakes, swans in them, and fitted up with great taste. The street we walk upon to go to the hall to meeting is one hundred feet wide. On either side of the street next to the buildings are sidewalks paved with stone, then carriage roads on either side with block stone; then on the right is a large, broad street for the cavalry, horseback riding, and then a broad street for foot passengers. This is grand and safe and convenient. But I look away from this to that city that hath foundations, whose builder and maker is God. There the broad streets are paved with gold, and there entereth into it nothing that defileth.

W. C. White, Elder Brorsen, and I went into the tower that composes part of a large church. This tower has a broad street within, paved with stone, and it winds round and round, ascending as it rises nine stories high. We went to the very top and obtained an extensive view of the city and surrounding cities and inlands. I did not take great pleasure in looking down from such a height. It is said that Peter the Great and King Frederick with horse and carriage rode up to the top of this tower and when at the top he said to King Frederick, Which of us has soldiers who if the King told him would throw himself from this tower? King Frederick answered he had no soldiers that would do this, but he was not afraid to sleep in the house of the poorest subjects in his kingdom. Noble man! Noble answer!

You cannot tell how I long for retirement. The noise of carriages on the stone pavements, the clatter of wooden shoes, the people coming and going constantly on foot, the baby carriages, the women, men, boys wheeling their hand carts, screeching out their merchantable goods, is so confusing. You scarcely know where you are. Surely all this will have an end. Jesus is coming. I long to hear the trumpet sound and the dead come forth from the graves.

Well, Addie, I would be pleased to have you get your picture taken and write to May to do the same. I will settle the bills. I want to see the faces of my children once more.

You may write to May to get this done at once and send to me. In regard to your Father, I will say you must follow your own convictions of what is right. I do not consider he has any claims upon either you or May. You are my children and all the expense of years has been upon me which is not less than three thousand dollars, and now my greatest desire is to see you both connected with the work of God which has been the aim and purpose of my work for years in the past. I want God shall have your service, and nothing ought to come in to divert you from this work. I write you this much, thinking it may be a help to you in your decisions of duty in being tested and proved on this point. I want you both to be earnest Christian workers in the cause of God. I love you both as my own children.

Well, Addie, I must close this letter for we shall have to leave in a short time. Write me often. I have a pair of gloves for you and May which I will either send by letter or in a paper soon.

Give my love to all friends, especially Brother and Sister Loughborough and Mary and Dell.

Mother.

Lt 102, 1886

White, J. E.; White, Emma

Copenhagen, Denmark

July 25, 1886

My very dear children:

What a pleasure it would be to me could I visit with you, but I shall not probably see you under one year from this time. If the Lord spares your lives and our lives, we will meet again. If this is not my heavenly Father's will, then let it be as He wills, not as I will.

We see work to be done and that we can do here in Europe, and we are not to choose our field of labor, to let the Lord choose for us. If the Lord will only accept such labor as we poor mortals can give Him, we will only be too glad. I can think of no greater honor that can be granted us than that of winning souls to Christ. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Daniel 12:3.

Since writing the above I have been out to dinner, and we have [had] a long consultation with Brethren Matteson and Oyen, Olsen, Brorsen, in regard to the distribution of laborers. The brother we visited is a first-class carpenter and has embraced the truth, but because he is so good a workman, he got work, keeps the Sabbath, and is permitted to work on Sunday. He and [his] wife are both in the truth.

We see so great a destitution of money and of laborers that we are perplexed to know how [to] fill the calls. The fact is they cannot be filled without more laborers shall take hold of the work. O that we had men who had the missionary spirit. Certainly those who believe the truth cannot be doing all their duty or there would be something done in these new fields. There are good fields to work in. They are more slow to move here, but they move slowly and surely when they do move. I speak once more in this place, then my work is ended for the present. We leave here tomorrow at 9 o'clock, and we shall not be sorry to leave these premises, although the location is good. It is a very lame hotel. We have miserably dirty beds, and it sickens us to sleep in them. We have not had a pillow case since we have been here, but a sheet is spread over the pillow which is dirty enough. Directly opposite us is the botanical gardens which is city property with artificial lakes, greenhouses, and almost every

kind of trees and flowers; but I long for the Paradise of God when I shall not see poverty and misery.

There are many costly buildings, but with all much poverty. Two thousand were fed last winter at the expense of the city, and these workmen who cannot get work have been selling off everything—beds, furniture—and lie on the naked floors; and what will these do in the winter in their poverty? Wealth and extravagance on every hand and poverty to match.

Fifteen hundred carpenters cannot get work now, and last winter there were uprisings and revolt and crime. Hunger is a hard master. It will lead to doing desperate things. Copenhagen is a stronghold of the militia. There is a long string of blocks, the soldiers' barracks, and a strong force is on hand constantly to be called upon to put down any riot or quell any violence. There was a strike here when we were here in the fall with the blacksmiths for higher wages. One leading blacksmith would not unite with the strikers, and a large body of soldiers was appointed to conduct him to his shop and from his shop and guard him while at work, else the strikers would have murdered him. There are fifteen hundred, in this city, worthy workers who are idle. Some help was given last winter to the very destitute. Some men came in, in the prime of life as well as the men of gray hairs, famished for the want of food. They had been unwilling to receive charity, but were driven to it by hunger. This winter will be worse. Work has been less, and men made desperate with hunger will do terrible things. Oh, how glad shall I be to see Jesus, our Deliverer, come and this terrible misery to come to an end.

I think we should feel thankful that our home is in America, but we are not safe unless God protects us even there. For these men who are dissatisfied with kingly rule and heavy taxation are emigrating to America and are making their riotous speeches in cities there to arouse the working class to make a raid upon the rich and rob and plunder those who have property. These uneasy, dissatisfied elements are increasing in power. Every year the swellings of wrath, tumults, and fierce riots are increasing in Europe. The signs of the times tell us we are surely in the last days. This know also, that in the last days, perilous times shall come. We can see these perils more distinctly here in Europe. Things are rapidly developing. All are ranging under their respective banners; all are preparing for some great event; all are watching for the morning. One class is watching and waiting for their Lord, while the other class is waiting for what Lucifer may perform of his wonder-working power. Kingdoms are in uncertainty, one watching jealously the other. Soldiers are being drilled constantly, preparing for war. There is a rending apart of kingdoms. The stone cut out of the mountains without hands is surely to smite the image upon the feet. The King of Prussia, I think it is, dare not go out of his domain unless the whole passage of his journey is barricaded with soldiers. He seems to be a prisoner in one sense in his own kingdom. Other kingdoms are in jeopardy. They dare not travel for fear of their lives unless in the very heart of a bodyguard of armed soldiers.

Where, we ask, is the happiness in such a life? The Lord is our refuge. There is a defense in the midst of us, mightier than all the powers of kingdoms. The glory of the Lord, He will be our front guard, He will be our reward, our very present help in time of trouble. All things earthly will be dissolved, and the apostle asks, "What manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Peter 3:11, 12.

The forces of the powers of darkness are mustering for the closing work of this earth's history. Oh, how earnest should we be to examine ourselves. We are in positive danger of losing our souls when we are criticizing others, remarking others' failures. We must "examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Corinthians 13:5.

Now we should think of our state before God, how carefully should we seek to obtain a knowledge of ourselves from the Word of God. Where shall we stand in the future crisis that shall come? Shall we stand as children of God at His right hand or as disobedient, unthankful, and unholy at His left hand? The unsearchable riches of Christ should engage our attention now. The honor that cometh from God is above every earthly honor. Our souls must be securely riveted to the Rock of Ages.

I feel interested for you and for the church in Battle Creek, that you shall all be strong in the Lord. I hope you will study your Bible. Whatever God has written, it is surely worth our while to study. We want to study the Bible. We want to know for our individual selves what is truth. The way to have clearness of perception, to distinguish truth from error, is to be searching the Scriptures daily. If we individually seek with all our powers to perfect a perfect character, then we will have a perfect church. The purity of our individual character, the piety of our daily life, will be the piety of the church. Each in his sphere is to do his work with persevering fidelity. God has left each of His followers a work to do for Him. All selfishness is to be laid aside, the honor of God to be kept constantly in view. Inward Christianity is what is needed. The vital forces are in the individual heart. It is not building up the church to have our names on the church record, but it is in being Christians. The kingdom of God is not meat and drink, ceremony or form, but righteousness, peace, and joy in the Holy Ghost. We should all seek for unity, for love. All dissension should cease. The inward work is to go on in the heart. The Word of God is God's voice to us. The Word is to be studied, obeyed. It is spirit, power, and life to the soul, and yet how few are interested to search its pages. Light and trifling reading occupy the precious moments that ought to be devoted to the searching of the Scriptures. We want to pray for the Lord to teach us His truth from His Word, else our feet will be found standing on sliding sand.

We cannot swerve from truth. We must hold fast our integrity. We must keep God's honor constantly before us. We want to make sure work for eternity. I hope, my children, that you will be imbued with the Spirit of Christ and be constantly drawing near to God, that God

may draw near to you. Oh, what rich blessings are for us, [that] the peace of Christ may be brought into our hearts and we reflect the Spirit of Jesus to others. May the Lord enlighten you both daily. Do not rest unless you know that Jesus is indeed formed within, the hope of glory. Seek most earnestly for a deeper experience, a more devoted faith, the meekness and loveliness of Christ. Love to you, my dear children. Walk in the light as Christ is in the light.

Mother.

P.S. I enclose in this a letter to May that you may read and then send to May Walling, Healdsburg, care of Fred Harmon. I have used up my paper writing Will and must write upon loose pages.

Lt 103, 1886

White, J. E.; White, Emma

Cologne, Germany

July 27, 1886

Dear Children:

We left Copenhagen yesterday morning and after riding two hours took the boat at Corsia for Kiel. Usually we have only five and one-half hours' ride, but on this occasion the boat labored against a head wind which delayed us more than one hour. The water was rough, several were sick. I came so near being sick, I was very miserable all the way. Sarah was obliged to lie down and did not sit up during the eight hours' ride.

We were surprised to find upon the boat so many English-speaking people. W. C. White generally writes upon the calligraph on the boat and sometimes on the cars. While he was writing, there was quite a crowd of officials and gentlemen and ladies to see the letter-writing machine. One man and woman thought it was a knitting machine. After the wonder was over, then some had something else to do. One gentleman with a good-looking countenance, but a very red face, began to smoke, then another and another. After he had regaled himself with tobacco to his heart's content, then he called for refreshments. Beer was brought and large slices of fat pork which he and his lady devoured greedily. But we had a very strong wind and the water was some rough and soon the woman lay down on a platform on upper deck. I was sleepy and went below. I had been up since three o'clock in the morning, and after having a nap, I awoke just as near being fully seasick as I ever could be [and] not carry it out.

The lower saloon was musty, no sun could reach it. It was ventilated from above. I was glad to get up on deck by the side of W. C. White. Was rather giddy headed, he confessed. The wind blew strongly, but I would not venture to go below. The lady who ate her pork was very sick, white as a corpse she looked, but her good-looking, red faced husband was

smoking. She motioned him that his cigar made her sick. He turned his head a little and smoked away vigorously a though his salvation depended on activity, poisoning the atmosphere about him. He had to take his wife below, yet he held firmly his cigar. There she lay retching and vomiting, crying and moaning, but he came on deck to finish his smoking.

We were not very level headed when we arrived at Kiel. We had two hours to wait and the waiting room was large, but filled with tables, and around the tables soon were seated young men and young women and entire families, sitting at these tables with foaming mugs of beer, and each goes through the performance of clicking the mugs together before drinking. They did not seem, many of them, to call for bread or solid food, but the beer which was placed to the lips of little children and women just as freely as the red-faced, beer-drinking husbands and fathers. Then next came the cigars; smoking, such earnest smoking and continuous, I never witnessed before. The husband and father would send forth clouds of poisonous incense upon the air, polluting it, while his family was around him and he would puff his smoke directly in their faces.

Lt 104, 1886

White, J. E.; White, Emma

Basel, Switzerland

July 28, 1886

Dear Children:

We arrived home safe from our journey to Denmark, Sweden, and Norway. We had a very favorable trip, and speedily. We were on the cars and boat two days and one night, and we felt thankful to be at home again. I have not spent any time in visiting places for my own gratification. I have not allowed myself but one ride in a carriage for recreation. In Copenhagen, I was in much better health than at Orebro, for which I felt grateful to God. We feel so thankful to be home again. We would make no complaints, but we find many inconveniences and discomforts in traveling that are taxing to the strength and health. But soon we must go again to England and shall leave here in about six weeks. My whole burden is for the blessing of the Lord. If I can have the presence of Jesus, all is well.

The work is great and more and more solemn as we near the close of time. I want to do my work well, else I shall not hear the "Well done" from the Master. [Matthew 25:21.] I see these large cities like Copenhagen full of pleasure seeking and merriment. If we had a little of that [which] has been used in pleasing self, we might find so many places for to use it. I think of my carriage in Battle Creek. I wish it could be sold. I wish you would speak to Henry Kellogg about it. I feel that I need it—the means might go to paying my debt at the Review office. I see the statement of accounts showing your financial standing has come. There is a little advance which is good, but I wish it were better. I hope, my dear son, you will not

become encouraged as you see that you improve a little and will launch out to go into new enterprises and obtain credit to invest more means. You have passed over this ground so often to afterwards feel the biting sting of financial pressure that I hope your lesson is learned not to have imaginary wants and let your imagination see a large field. You can manage, and all requires means. Bind about your desires. Work to the one point to become a free man. But Satan watches you with vigilance as he sees you making any success toward freedom. Then he has another pleasing, attractive scheme which will be presented, which he flatters you will only cost a limited sum to be invested which is like the thousand-dollar hand irons, requiring more and still more invested.

I have just read a note in the Battle Creek paper, "J. E. White will put a steamer in Goghuac Lake for his own private use. It will be a fast boat and carry about twenty persons." I cannot think this is you, for in the first place you have not one dollar to invest in such an enterprise. Second, you would not do this because it would not have a good influence. I have too much confidence in your desire to avoid even the appearance of evil to do such a thing yourself and to encourage others to do this. We are responsible for the influence we exert over others. If we take a self-indulging course, we stimulate others to go still further than we. They will not generally stop where we may stop. We want to live as in the sight of the Lord. We want to be cheerful, kind and courteous, but have the true, dignified nobility of heaven. As sons of God, heirs of the kingdom of heaven, we should have our lives characterized with sobriety and yet true manliness, walking the earth as ever, looking beyond heavenward, communing with God as we walk by the way, as we associate with others, praying with faith to be kept from falling into Satan's snare, grasping the hand of Jesus that He may guide us over all perilous and difficult places.

Your work is not [to] be self-pleasing, but to draw nearer to dear Jesus, who loves you and who gave His life for you, catching His spirit, His manner of work, and your soul strong in His strength, firm in His courage. You may be happy, you may be favored of God in a marked manner. You may be showing forth the praises of Him who hath called you out of darkness into His marvelous light. Talk the truth, live the truth, talk faith, act faith. O it is your privilege to have your life hid with Christ in God, that when Christ who is your life shall appear, that you also may appear with Him in glory. Look to the great beyond. Let every thought, every action be in reference to the future, immortal life, that you will not be ashamed of the record that is kept by the heavenly messengers. Only a little longer to toil, only a little longer to fight the battles against Satan, then it will be victory eternal, complete, not to war any more, but peace and righteousness and joy be ours ever more.

I want to meet you, my children, in the city of God. Happy, happy shall we be then with nothing to mar our peace.

Lt 105, 1886

White, J. E.; White, Emma

Basel, Switzerland

August 11, 1886

Dear Children:

I feel thankful to the Lord for His mercy and blessings to us all. I have been afflicted for nearly one year with a troublesome tooth; at times it would be quiet. I wished to save it, if possible; but for days together I have had most keen suffering and have just endured this affliction of two weeks, but yesterday I decided it must come out, and it did come out. The doctor said he could put it back again. I told him, No. I had seen and felt enough of that offending member, and now I hoped for a period of rest.

We have been holding morning meetings, commencing at half-past five o'clock in the morning. I give them a morning talk, then we have a social meeting. We felt that something must be done to arouse the workers in this building and the church members to a deeper piety and a firmer faith and more decided effort to do the will and work of God. Our meetings are doing good. I wish there could be something of this kind every morning in the Review and Herald office, presenting before the people that which the Lord required of them in His Word. While the important points of truth are made of deep importance to be presented to the people, the lessons in the Word of God in regard to practical godliness are not impressed upon them as they should be. We need to have the matter kept before the mind and we be educated to think upon these things, feeling that we must live by every word that proceedeth out of the mouth of God. The Bible should be studied diligently and prayerfully. If light reading is allowed to occupy the mind, there is a growing disrelish for the searching of the Scriptures.

Well, the Lord has furnished us in His Word with light, great light; if we do not care to bring this light into our hearts, we will be deprived of it. I feel deeply in earnest to obtain all the light I can.

Edson, do you know of any one who is competent to take my articles and prepare them for the printer? Marian Davis is an excellent worker. Sister Eliza Burnham was a good worker, but both of these could not keep pace with my everactive pen. Eliza is on her way to Australia, and I am left with only Marian; and Mary has other work to do so that my help is very much limited. I have piles of discourses reported and copied, but no one who has time to prepare them.

Another thing, Edson, will you get me two good fountain pens. I do not know whether I have asked this of you before, but I wish them much. You can charge to me.

I am sorry you did not get your pattern here for clothing by a French brother. I cannot send unless made up. I send Emma a shawl which I hope will please her, also a lace cape. We have to be very particular what we send, as the custom house officers are very particular in their examinations. I am having knit for you both socks and stockings. How do you stand in reference to these articles to wear?

Aug. 12

Brother Schneppe I introduce to you as one who designs to give himself to the work of the Lord. We need him here in Basel, but he is obliged to serve in the army if he remains. In going to America, he loses his citizenship and can receive none of his father's estate which portion will go to the government; but with our faith he does not hesitate to go to America. He cannot enter the army. He can speak some English, and I want you to see him, and he will tell you about us here. He has been the one who has brought us faithfully our kindling and coal since we have been here. He is a worthy young man.

We had a letter from Brother Ings. He is safe in England, and they had a pleasant voyage. I have just come from morning meeting. My text was "And your feet shod with the preparation of the gospel of peace." [Ephesians 6:15.] I have now spoken seven times in the morning and three times on Sabbath in two weeks and two days. Two mornings we had Bible class. We have services every morning, and it has a good influence. It is giving them line upon line, precept upon precept, in short talks, and I believe it is doing them good. All these talks are reported.

I see I have said nothing about our family. We are usually well. God's special blessing is upon me, physically and mentally, and spiritually.

Sarah is engaged writing, copying letters on calligraph and taking dictations. Mary is preparing history of travels and the morning talks and discourses for a book. Ella is playing earnestly with a little puppy. We brought her from Italy. She is not blessed as other children are with a mother who can give her her company and attention. Sarah has her room, small; it is her sleeping room. W. C. White and Mary occupy one small bedroom. They are just as full of business as they can be. Mary has worked too hard, applying herself too closely this winter, and she is not as well as I could wish.

Kristine is busy with housework. Marian has her room a flight above in a small bedroom, busy as she can be. I have a good, large parlor. When we assemble night and morning for to seek the Lord, we read around and enjoy the exercise. Today we all for the first time since coming here go out to a place in the country to have a basket dinner, and I have promised to speak to them. I wish so much to see you. I long to be where I can speak straight English and not have two translators following me, but I am grateful to God that I can reach the people in this way.

Oh, let us be grateful and happy; and the little time we have here, let us be fitting for heaven. The work of character building for eternity is to progress while life shall last. Children, you must reach a higher standard, and God help you to have daily home religion, deeper piety, deeper experience, more earnest faith, more of Jesus and less of self. It is too late to trifle, too late to be indifferent and frivolous. Be sober [and] watch unto prayer.

Mother.

Lt 106, 1886

Walling, Addie

Basel, Switzerland

August 16, 1886

Dear Addie:

I learn Sarah mailed a letter to you which was not ready to be sent to you, but I am not able to write much now. Yesterday I was very sick. An acute attack of malaria, I think, was the cause. For one year I have been afflicted with a diseased tooth, but I have had it extracted, and I am really glad, although the pain in the lacerated gum was more severe than before the tooth was taken out.

I am doing what I can, and I hope to see our workers here in the office understand better what it is to be Christians. We have meetings nearly every morning, half-past five o'clock meetings for those specially seeking the Lord, and we have seen good results. When we know that Satan will make special attacks upon the ones who are employed in our institutions, then special efforts must be made to lift up a standard against him by elevating the characters of those who are engaged in the work.

I am very anxious—I fear too anxious—to get through here and return to America; but I have no will of my own, but I think I can glorify God by bearing my testimony among our people, the churches who need our help. They need a certain kind of help which they do not receive.

Addie, if you were only here and could help me prepare articles for the press, how glad I should be. I shall have to give up Mary. She will have all she can attend to soon. I wish you to keep this matter a profound secret, and I would not say a word to you about it unless we must have you get some things and send to her at once. She will want them the middle of November. I have been looking for a letter from you. I am really perplexed to know what to do with May Walling to complete her education and have her learn a good trade. Now, Addie, let not a hint of that which I have written escape you, for not a soul in America has the least intimation of this but yourself, from this letter.

Mother.

Lt 107, 1886

Walling, Addie

Basel, Switzerland

September 10, 1886

Dear Daughter Addie:

I have delayed writing you, hoping I should receive some word from you. This long delay I cannot understand. If you are not able to write me a long letter, you could write me a few lines at least and let me know if you are well. Notwithstanding my much writing, I have not felt it would be right to neglect my children. I have received nothing from either you or May for weeks. I will not blame you, but I would be much gratified to hear from you. I know not whether you are well or ill, and I am somewhat anxious in regard to you. Will you be more prompt?

I have been engaged most earnestly of late. I have not been able to sleep after half-past two for two nights in succession, and after pleading with the Lord and seeking to lay my burdens on the Burden-bearer, I have arisen and before breakfast written sixteen pages of important matter. Now I do not want you to be deprived of sleep as I have been, even if I receive no letter from you; but I do want you to write me once a week, if it is no more than two pages of note paper. If you can find time to write no more than this I will not complain.

I cannot tell yet how our future course may be, whether we will go to Australia or spend next summer in England. We wait orders from our Captain. The Lord will teach us His will and I have no will of my own in this matter. Where I can do the most good, there I wish to be. My health is better than it has been in any summer since I was attacked with malaria. I feel grateful to the Lord for His mercy and His love toward me. I have worked hard since being here in Europe. Never have I done more active service, and the Lord has sustained me. I want the praise of God in my heart and breathed from my lips continually. I am sure the end is near, and all that I can do to help in the advancement of the work of God I want to do. The night is coming in which no man can work. Therefore we must work while the day lasts.

I think of my home in Healdsburg sometimes, of its conveniences, of the fruit which I have not had for three years; and then I will not allow my mind to dwell on these things, for are we not pilgrims and strangers here? Are we not seeking for a city whose Builder and Maker is God? This world is not the Christian's home. It is not the Christian's heaven. We are only to tarry here for a little while; and how foolish it looks to me to see the judgment-bound inhabitants devoting so much time and money to beautify their homes and neglect the soul culture, the only thing worth taking with them into their heavenly home. My greatest and

most earnest efforts are to have on the wedding garments of Christ's righteousness. I want to make every effort to overcome here, that I may be received into the paradise of God.

I hope, Addie, that while you are obtaining an education to fit you for the useful, practical duties of life, that you will not neglect to learn in school of Christ. The time for us to prepare for the future life is now. We shall be most happy when we are walking in the plain path of duty, when we have the assurance we are doing the will of God. Then we will be happy. I hope, Addie, you are seeking daily to grow in grace and the knowledge of the dear Saviour. Heaven, sweet heaven, how much more beautiful than anything here in this world, and it will be our home, our own place of residence, if we are pure and holy. Then do not let us make any mistakes, but let us strive with all our God-given powers to win the prize—a crown of glory, an inheritance among the sanctified, an eternal weight of glory. I want you to be one of God's chosen ones. I want you to have a place among the redeemed. I want to have a place there. I want to be saved with an everlasting salvation.

Well, Addie, we know not when we shall be brought together again, but we will not repine. We will draw nigh to God. We will watch and pray, and Jesus will be to us a present help, an enduring friend wherever we are. May the Lord bless you is my prayer. Yours with much love,

Mother.

Lt 108, 1886

Foss, Brother and Sister [Mary]

Nimes, France

October 28, 1886

Dear Brother and Sister Foss:

Although many thousand miles separate us from you, yet we have not forgotten you. I have remembered you in my prayers many times. It was not my choice to come to Europe, but the General Conference urged my coming so earnestly, I complied. I am not sorry I have done this, for the Lord has especially blessed me at every step. I have been sustained in a remarkable manner. I have done a great amount of labor and written many pages. I have been here two weeks, have spoken in a hall twelve times and written one hundred pages. I arise at four o'clock and before the call to breakfast, I have written from ten to fifteen pages. I have reason to praise God with heart and lips for His mercy and His sustaining grace.

This place is a large place, an ancient place, and there are many things here that make it worthwhile to see. There are the most ancient buildings I have ever looked upon. Elder D. T. Bourdeau is making it his home here with his family, and he is laboring among the French

here. There are quite a number who have accepted the Sabbath and been converted—some from the Catholics. There are many Catholics in this city of two hundred thousand inhabitants. Here as in many other cities in Europe the market places are all open. The market place here was a large building where everything like produce is brought in wagons, on the head, in baskets, and a variety of ways to sell. It appeared to be anything but Sunday. There were hundreds of stalls where their merchandise was displayed. It was a perfect Babel of confusion, men and women crying their goods for sale and many in number were making their purchases as on other days of the week. In these countries where the Catholic element prevails, they are the lowest in morals and steeped in ignorance. Sunday is to them a festival, a day for sports, for all kinds of amusements. The people attend the service in church one hour in the day, then their religious observance of the day is at an end. Stores are open all through Nimes as on any of the other days that have no sacredness in their minds attached to them.

We visited a building called the “square house” where was a large portico or piazza in front supported by immense pillars, very much after the style of some courthouse that I have seen built. This building was very ancient and stood as in the days of Christ. The Barbarians had invaded this city and made much destruction, and this building was buried beneath rubbish, but it has been dug out and stands exactly on the spot where it was built so many hundred years ago. We went in the building and saw many ancient relics and inscriptions as old as the days of Christ. The yard enclosing this building had many stones with ancient inscriptions piled up all around the building. This building was erected by Augustus Caesar for his sons. It would be a great curiosity for you to pass through these narrow, cobblestone-paved streets and find almost every building is a store or shop of some kind. You enter a dark little room, and there are the most valuable goods piled up on shelves and displayed on counters. There are many bazaars that have all kinds of goods and every conceivable kind of goods, all very cheap.

Sabbath, I spoke twice in the afternoon and evening. Sunday spoke in the evening to an intelligent audience. Elder Bourdeau interpreted for me. I had much freedom in speaking. Brother Ings is now reporting my discourse.

Sunday, after speaking, I was introduced to an evangelical minister, Mr. Gilley. He is preceptor of a school and one who has acted the most prominent part in building and making an asylum for orphan children and fallen women. Tuesday, we called upon Mr. Gilley and had a very pleasant interview. Wednesday, he visited us at the home of Elder Bourdeau by request and gave me some very interesting facts in reference to the ancient buildings and objects of interest, dating back as old as the days of Christ. This was valuable and interesting to me.

Thursday, October 21, we held meeting in the hall in the afternoon. Some could attend at that time who were not able to come in the evening. After I had spoken with freedom for about one hour, we called Mr. Gilley who was at liberty, favored us with his company,

conducting us to an interesting ancient castle, and gave us an explanation of many things that attracted our attention on the way. Here it was our work to climb up many granite steps, then a more gradual ascent higher and higher until we reached the remains of the old castle. It had in its day covered a large space of ground, but the stones were estimated of so high value they were removed and used for the material for other buildings. We entered the tower and began to climb the narrow stone spiral stairs in the tower until we stood at the top and were richly rewarded for our toil in the magnificent view which was presented before us. We could overlook Nimes and the olive groves abounding in and about Nimes, presenting a very beautiful picture.

I thought while so high up of the temptation of Christ when he was beset by Satan. He was placed on the pinnacle of the temple and then invited and as well taunted to evidence that He was the Son of God by casting Himself down from the dizzy height. Disguising his true character, he quoted Scripture, showing that he was not ignorant of the Scriptures, "If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time, Thou dash Thy foot against a stone." Jesus answered him, "It is written again, Thou shalt not tempt the Lord thy God." [Matthew 4:6, 7.]

Failing here, "The devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." [Verses 8-10.]

From this eminence we had a broad, extended view, but nothing that was in comparison to the view of the kingdoms of the world, spread out before the Son of God in most bewitching loveliness and richness; and sorrow came into our hearts as we were impressed with the fact that many bow down and worship anything and everything but the Lord God who created the heavens and the earth.

How many Satan tempts to worship him who yield to the temptation. They do the very things Satan wants them to do which are to give attention and devotion to those things which separate the mind and heart from God. Beautiful were the kingdoms, and their glory spread out like a panorama before the sight of the Son of God. He was tempted in all points like as we are, but the beauty of holiness, the uncorrupted heart, was more to be desired than any of the glitter or tinsel of earthly things. If those who worship God only will place their feet upon one single text of the Bible and meet Satan with "It is written," they can effectually resist Satan. Wherever we are, be it in Paris, in Nimes, in Constantinople, in Venice or Rome, Babylon or London, place yourself upon the Lord's side. "Thou shalt not follow a multitude to do evil." [Exodus 23:2.] "As for me and my house," whatever other men may do, whatever they may serve and worship, "we will serve the Lord." [Joshua 24:15.]

The temptation will come, if I keep the Sabbath, the very day the fourth commandment has specified, I shall have [to] give up this source of gain. I shall have to close my business on Saturday, the busiest and most profitable day in the week; and when you hesitate to comply with a plain "Thus saith the Lord" because you will lose profit, and riches will not increase unto you, you continue in disobedience to God and bow the knee to Satan as he tempted Christ to do. If you gain a loftier place and are in favor with the transgressors of God's law, you may escape some inconvenience and opposition and reproach, but you have bowed the knee and acknowledged Satan's supremacy. You have chosen his way and his will to be your way and your will, but have refused God's claims and made yourself liable to suffer the penalty of the transgression of His holy law against all disobedience.

The impressions made upon my mind upon this occasion will never be effaced. This tower has stood for ages upon a most commanding eminence. Could we only know the history of these ancient buildings, what revelations would be made to us. I appreciated the information given us by Mr. Gilley.

Oct. 23, Sabbath

Elder Ings spoke to those assembled with profit. In the afternoon I talked to the people, and then we had a social meeting, and many good testimonies were borne which were translated to me. There was one converted from Catholicism, some from [the] Methodist and Baptist, and one from a life of dissipation. The testimonies had the true ring. Here were the few who had separated themselves from the many to obey God and serve Him, refusing to worship the prince of this world, for he is the prince of darkness. For to be singular for singularity's sake is positively detestable, below the dignity of a Christian; but to be singular, because it is necessary to be so as the result of worshiping God and Him only, places heaven's dignity upon man. We must not be afraid of being singular when duty requires us to be thus, to exalt and honor God, and we must bear in mind that the work of Christ is specified. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14.

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." Deuteronomy 7:6-7.

We must not be afraid of being singular. Do not court singularity for the sake of being odd, but for the sake of avoiding sin and dishonor to God. And in this case we are not to mind even the multitude who are against us. "Thou shalt not follow the multitude to do evil." Exodus 23:2. Because the law of God is made void in our world, does it make it a virtue to transgress that law? It may appear to the world a very small matter for the Christian to be in harmony with the world by just the act of keeping Sunday for the Sabbath in the place of

the seventh day, but God's Word says the seventh day is My holy day. The man [of] sin says, I make a sabbath for you, and you must keep the first day of the week.

The God-fearing Christian sees that Satan is tempting, "Worship me," and "All these things will I give thee." [Matthew 4:9.] But naked duty must be chosen—worship God in obeying His commandments and not bow the knee to the man of sin. Let not Satan's bribe be accepted, but manfully be true to God even if the world calls you singular; that which is right in God's sight, do. "He that walketh uprightly walketh surely." Proverbs 10:9.

We thank the Lord that a few have had the moral courage in Nimes to cease to longer transgress the law of God, to accept the light and take their position firmly to keep the Sabbath that God has sanctified and blessed. Let the light shine forth from these few in bright, steady rays, reflecting light upon those who are in darkness. Said Christ to His disciples, "Ye are the light of the world." [Matthew 5:14.] God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. "Where two or three are gathered together in My name, there am I in the midst of them." [Matthew 18:20.] Where Christ is even among the humble few, this is Christ's church, for the presence of the high and holy One who inhabiteth eternity can alone constitute a church. Where two or three are present who love and obey the commandments of God, Jesus there presides; let it be in the desolate place of the earth, in the wilderness, in the city enclosed in prison walls. The glory of God has penetrated the prison walls, flooding with glorious beams of heavenly light the darkest dungeon. His saints may suffer, but their sufferings will, like the apostles of old, spread their faith and win souls to Christ and glorify His holy name. The bitterest opposition expressed by those who hate God's great moral standard of righteousness should not and will not shake the steadfast soul who trusts fully in God. All things shall work together for good to those who love God. "This is the love of God, that ye keep His commandments." [1 John 5:3.] They that will be doers of the Word are building securely, and the tempest and storm of persecution will not shake their foundation, because their souls are rooted to the eternal rock.

Oct. 29

We visited the large establishment for the orphan children and for fallen women. We ...
[Letter unfinished.]

Lt 108a, 1886

Children

NP

October 1886

Fragments of letters

[To W. C. White?]

I have decided to write a few lines more. Elder Bourdeau had to pay out all the money that was sent him except ten francs to live on. They have two men boarders, and during the summer three, which made their expenses large, for milk is high and provisions are high. Now Brother Bourdeau must have more money. I think these men will have to engage in labor in other towns and cities. I should judge they are good workers.

Do not fail to send Elder Bourdeau money, for ten francs will not last long with a large family to feed. He charges only eight francs per week for all the boarders, provides them bedding and food, and does the washing of Brother Albert. All they charge the conference is just what the bare material comes to. I think this is not just the way it should be. I think two dollars per week for each one of the boarders who is devoting his time to the interests of the cause is little enough. They would be glad to have their family to themselves, but cannot do so very well. If the men cook for themselves, it will take much of their time.

The meetings here have been sometimes small and sometimes quite a good number out to hear.

[October 1886]

... for me to obtain a knowledge of what they were doing when we parted, himself and wife shook hands heartily, and he said he hoped the Lord would spare my life to long continue to do good. In the evening he came with his wife and the directress and about fifty of his scholars. I had much freedom in speaking, and he came and thanked me for the words spoken. Today we have had quite a congregation, and I had much freedom in speaking. But, Willie, Nimes is a dark place. The people are far behind—wicked and corrupt, and wise to do evil. It seems like Sodom and Gomorrah.

Two have embraced the Sabbath since we came. One is a man who will be of real value. He decided today to obey the truth. The work moves slowly, but the church is being formed and will, we hope, reflect light in this place. They had an excellent social meeting Sabbath afternoon. Sixteen spoke, and Minister Cruze remained through it all and seemed to enjoy it. Now if my coming here has done no more, it has, through becoming acquainted with these men, spiked their guns so they will not make a raid on me. They profess to esteem me highly.

Brother Ings has done great good here in instructing the people. They have enjoyed listening to him, for they say he makes everything so clear and easy to be understood. He has been very active in working. He has employed his time fully and is much liked. We are of good courage. We leave here tomorrow morning.

The Catholic friend and his wife visited us last Sabbath and attended meeting all day. They have just come to go to meeting tonight. He brought me his picture because he had ours, which was given him at Basel. I should not wonder if they might take hold of the truth. He is disgusted with confessing to the priest, who is only a man, not God. He wants a Bible and says he means to read it, that the Catholics are kept ignorant of the Bible because the Catholics do not live its teachings. Well, I like them. They are so kind and sociable.

We read that the late rains have submerged one village near here, and the people had to find quarters in a graveyard. The prefects went to carry them relief last week. There has not been such a rain for forty years. A. C. Bourdeau writes it has rained five days in Italy. Good night. I am real tired.

Mother.

Mr. Gilley has been very sociable. He sent me a line soliciting we not leave until I had called upon Mr. Cruze, their minister, and also some of their institutions for orphans and fallen women. We felt the work was not fully completed, so consented to stay. Last Thursday we went to Mr. Gilley's [institution]. He accompanied us all through the establishment. Then we called upon Minister Cruze who received us cordially, and we had a social chat and he came out evening after the Sabbath afternoon with the directress of the institution, and his wife, to hear me, but I had just closed my remarks. I was not well and returned home, and who should come to visit me but the minister, his wife, and the directress of the institution. We had a good visit, and he brought me books and papers.

Lt 109, 1886

Walling, Addie

Nimes, France

November 1, 1886

My dear daughter Addie:

We have been in this city two weeks and two days. This is a very ancient city, and it has one hundred thousand inhabitants. It is a very wicked city, and it is only within a few years that Protestants could find a foothold here. Now there are several Protestant churches. But it is a hard place to labor in. About fifteen good souls are now keeping the Sabbath, and we think some more will yet take hold of the truth. These have taken their stand, I understand, recently. All that is gained here is by the hardest. I have spoken twelve times, Brother Ings ten times, and he has done much good in this place and is much esteemed here. They say he makes everything so plain that they can get hold of it.

Sister Ing's health is improving. She is cheerful, and we hope she will enjoy her stay here in Europe. Sarah McEnterfer did not accompany me here. In the absence of Elder Whitney,

Willie has a great burden upon him, and Sarah could be a great help in every way to him, especially in copying on the calligraph and taking dictations. I have written one hundred pages since coming to this place, besides my speaking. I labored very hard in England, contracted a severe cold which made me sick for a couple of weeks, notwithstanding I felt obliged to write. This place is ancient and noted for its ancient buildings and monuments. There is a fountain here that springs up from the earth like a bubbling spring and furnishes a deep, wide stream of water, very pure. The depth has never been ascertained. It flows in channels of its own and forms an island. On this island is the statue of the Goddess Diana, and her family and other statuaries in marble. There is solid masonry and inscriptions showing the Romans used this place for their baths. This hard, granite pavement was before Christ, and the statuary was before Christ. There is a large, immense building partially torn down, the temple of Diana, imitating, it is supposed, the temple in Ephesus. It was before the days of Christ. There are towers that I visited and climbed to the top which covered acres of ground that have been removed except the tower itself which history places far back to the days of Christ. I saw a whole floor of mosaic in the museum which is of the finest work of art—probably belonged to a king's palace.

Mr. Gilley, who has lived here all his life and is above sixty years old, is a man who has been a minister here for many years. He says that the people were taking down some old buildings to be replaced by new when they struck, in digging for cellars, a hard substance and could go no farther. Direction was given to the workmen to move carefully in their work and remove the earth which was several feet beneath the surface. Mr. Gilley was on the ground himself and saw this piece of work, which was very fine, taken up out of the ground. It is 30 feet by 20. In 1883 this piece of fine art was unearthed. There is a large amphitheater which is a short two-minutes' walk from where Elder Bourdeau lives. This dates back to 1700, and up to this day in the arena are bullfights and large doings of the kind. There is an entire building that has been buried up in the ruins after invading armies have done their work, and many ancient inscriptions show that the building can be traced back seventeen hundred years.

There are many things I have seen which I shall give a more full account of in the future. I have not been able to go out as much as I would have liked to do because it has rained much, and the prefect, the man who is in highest authority, has left to visit a place not but a few miles from here, where the inhabitants have been forced to leave their homes because flooded out and were then finding a refuge on higher ground of the graveyard.

We leave at eight o'clock for Valence, six-hours' ride on the cars, spend a day and two nights there speaking to the people. A few Sabbathkeepers are in the place and then go on our way to Italy to labor there two weeks and then visit the churches in Switzerland on our way to Basel.

I have made some very pleasant acquaintances in this place. I visited the establishment for orphans and fallen women; was shown over buildings that are situated upon a high ascent

of ground, one building on steep hillside above another. Mr. Schultze is a minister of the congregation called "Evangelical Order." He showed me great respect as well as Mr. Gilley—both ministers and teachers of schools, the proprietors of the schools and of the institution. Sabbath, Mrs. Schultze came to our meeting and then proposed after meeting to call upon us with the proprietors of the schools and asylum and accompanied by his wife. We had a very social interview, and they expressed with much warmth their wish that God would spare my life to continue in the good and great work I was engaged. These all came to hear me in the evening as I spoke twice that day and brought fifty of the students of the school to hear me speak. Sunday they came out again, some of them, not all. Well, I am glad I showed them special attention and have their goodwill, for at least it will do as much as to spike their guns so they will not make a raid on me and will help the growing work in this place.

I will be glad to get home to California when my work is done, but when will that be?

Lt 110, 1886

White, W. C.; White, Mary

Torre Pellice, Italy

November 4, 1886

Dear Children:

We reached this place this morning, half-past eight o'clock, and found mail for us. Read all the letters I thought, but upon a more thorough investigation, found one yet unopened, and which contained the important news of the birth of your second daughter. I was very thankful that the crisis was past and that Mary was doing well. I shall be much pleased to welcome the little one.

I sent you letters from Nimes in regard to Abel [Bieder], who has recently taken his stand with us, coming to Basel. I had so great faith that he would be encouraged to come that I loaned him \$9, as he had no means, and has had but two dollars per week for his labor; could not lay by anything. He had to purchase some underclothing which he needed. I hope he will be received well, and I would be glad if he could [be] a member of our family because it will be the very best thing for him, and the best missionary work we can possibly do. This I desire only for a little while until he has received a mold that he has never yet had. You will be much pleased with his spirit and his general deportment.

I remembered the shepherd was represented as taking the lost sheep on his shoulder and carrying it with rejoicing back to the fold. I think this is the very thing that God requires us to do, to bear the straying, wandering sheep until it has strength to go alone.

There is very much I would be pleased to say to you. I am glad I did not leave Nimes until last Monday, Nov. 1, the very day the little one was born. We left Nimes for Valence. There

we found only four keeping the Sabbath. As no appointment had been given out, we therefore did what we could to strengthen the little few. One was present, another noble young man who had given up the truth. Elder Bourdeau talked some, Elder Ings talked some time, and then I talked to them. Elder Bourdeau was very anxious we should remain another day and speak next evening. I finally consented. He did all he could in visiting some of his friends and urged them to attend the meeting. They promised to do so. He rode ten miles out in the country to see a man who kept the Sabbath, but he was at work a great distance, and no word could reach him time enough to come into the meeting. Elder Bourdeau was chilled through, and that is all that trip amounted to. He did all he could do.

That afternoon he had us accompany him to the cathedral and look upon the bust of Pius VI who was noted in prophecy, who was led into captivity and died in captivity. Here was the one marked in history who received the deadly wound. His heart is encased in the marble monument beneath where the bust is placed. We felt rather solemn as we looked upon the monument of this man noted in prophecy.

It rained hard all the afternoon and evening, so that no one was out except the few keeping the Sabbath and the young man, a carpenter, who was a man of excellent ability. I spoke to the little few one hour with as much freedom as though talking to hundreds. The next morning slept none after half-past two. We left for the cars quarter of five. It was still raining.

Elder Bourdeau rendered us good service in going to the depot and seeing us situated in the third-class cars. By going in this way we could save twenty-one francs.

We rode from Nimes to Valence six hours in the third class very comfortably and saved fifteen francs. We were crowded with people going in and going out of the compartment we were in on the first part of the journey. I lay down, but a great burly man came in and sat upon my feet, and I thought best to draw them up and arise. It made us smile to see two young men, good, wholesome looking, come in the cars with the baggage they brought. Really was more than we carry. They could not possibly store them away and therefore one held a large valise in his arms. Well, we did very well until we reach Modan. Mary and you are acquainted with that place. It is where our baggage is examined. We changed cars here and lo, found the third class full of emigrants, just from the boats and cars, [going] to their destination. There were thirty-three emigrants, but as there was no smoking allowed, we got along very well. There was an Italian woman, daughter, and granddaughter in the cars, and they were astonishingly dirty. They could talk English. They were from Iowa, Cedar Rapids. Well, we got along nicely and felt pleased that we had saved thirty-six francs on that trip.

Elder Bourdeau said when we reached Modan, we must take second class. We did so and had the compartment to ourselves with the exception of one woman who could talk German; and Sister Ings and she had quite a chat together. Had we taken the third class, we

would have had to wait four hours at Modan and then been on the slow train which would reach Turin at 2 o'clock A.M. We had in taking the second class to wait only half an hour and then were on the express train which reached Turin at 6 P.M. We went to the hotel and tarried for the night. We had good accommodations for seven francs, but we had a desperate time getting off in the morning as the officials could not understand German or French. But after a time we got our tickets all right and had compartment to ourselves and reached this place half-past eight A.M. Elder Bourdeau was at the depot to meet us. They are usually well, with the exception of his son who remains in a bad state of health.

Now, my children, there are some things rather discouraging here. Cocorder has commenced again, just as he did when Mary and I were here. He has sent for all the evidence he can get, all the falsehood he can gather from Grant against me. He has hired a hall in the place where Bourdeau labored with the tent, and it is a little perplexing to know what it is best to do. Will you advise? It is so hopeless an outlook to try to withstand such an influence when the people cannot tell what is piped or what is harped. They think one talks well, and another entirely the opposite in faith talks well. Not all as I can learn are keeping the Sabbath as the result of the tent effort yet. Elder A. C. says they have many friends. Cocorder has issued his flaming notices that he would give the history of the Adventists from the beginning. Now this bad man will say all he can; and if I had known of this, I would not have come to Italy till they said [he] was past. But we decided to go on as we did here last fall, take no notice of them, make no reference to them. But I wish I understood just what way we can please the Lord best. If He has sent me here just at this time for some purpose, I would not shun the conflict. I want to do my whole duty. A. C. will give an appointment for me in Villar Pellice Sunday afternoon. He speaks there Friday evening, but an additional minister has been sent to aid the one already there, and a minister and his wife have watched and taken the names of every one of the church members that they saw go to the meetings to deal with them. So you see the devil is astir in these valleys. We are here and do not like to leave without doing something. We are all of good courage. I had decided exactly as you had written to tarry over one Sabbath and Sunday at Lausanne on way to Basel. We may also visit Reinach and Tramelan and save an extra trip there. I fear I shall be in a hurry to get home now; but if we carry out our purposes, we may not be at home in one month. Had we better go to Naples while here or wait till some future time? A. C. would be much gratified could we go now. He thinks this as good a time of the year as we can go. I fear all that will be done on the books will not amount to much. I mean Volume One. I want to do my whole duty for Europe. Will not hold me very many months longer.

Now about my work at Nimes. I became acquainted with Gilley, and he sent me a note begging me not to go from Nimes yet, to remain a little longer and call upon their minister, and to visit their establishment for orphans and fallen women. So we concluded to remain another week, and we did visit their institutions. We think it an excellent establishment, well conducted. We called on the minister; also he was the proprietor in connection with Mr. Gilley. He was a noble looking man, received us with great courtesy, and we had a very

pleasant interview. I spoke of my appreciation of what they were doing, and it seemed to mellow the heart of this minister who is chief manager at once. He gave me books and pictures of the institution and the history of their work. Next Sabbath he came to the meeting in the afternoon in company with his wife and the directress of the institution and one who preaches to them, but they were too late, for I had just ceased to talk and I was sick and left the meeting; but this party carried all through the social meeting, and then all came to see me at Elder Bourdeau's. We had another good visit. They expressed the warmest friendship and confidence in my work. These all attended the evening meeting with fifty of their students, for they have a large school in connection with their work. The minister thanked me for what I had spoken and hoped it would do much good.

I told Elder Bourdeau if our visit did no more, it would spike their guns so they would not make a raid upon me. Mr. Gilley thinks everything of (Volume 4) and of the Life Sketches. Now if you could send him Life Sketches in the new binding and the (Volume 2,) then he would be much pleased. He reminded me of it twice. Said he wanted them very much. He has a good spirit. What it will all amount to I cannot say, but the Lord will work in His own time, and in His own way. I would be pleased to give the minister a set of my books also.

Lt 111, 1886

Meyrat, Adolphe

NP

1886

My dear Brother:

Elder Whitney has read to me your letter to Brother Albert Vuilleumier, wherein the testimonies are referred to by you in support of the position which you have taken. I have since my husband died forgiven debts of about one thousand dollars—three hundred dollars to one brother. It was a money loan, but he was poor and troubled because this debt hung over him. I thought the Lord was testing me in this matter to see if I would love my neighbor as myself. I thought should I be exacting with this brother, then the Lord, to whom I am indebted for all that I possess, would be exacting with me. Just as I deal with my brethren will God deal with me. So I passed over to him his note and had him put it in the fire.

Another brother owed me one hundred dollars. He said he was poor, unable to pay. I released him. Still another owed me one hundred dollars. He wrote me he would pay me when he could, but had not the means to pay me then. I wrote to him [that] I forgave the debt. Another owed me fifty dollars, but was unfortunate in business. I have never asked for the money. It was tendered to me twice. I said, No, I cannot take it; you need it. When we shall meet around the throne of God, I do not want any account to be written against me in the books of heaven that I did not have compassion for the needy and the distressed. Five

hundred dollars was loaned, with promise to pay in a few months. I have received nothing for two years and expect nothing, because misfortune came upon them in losses of property.

I am carrying a debt of \$10,000 on which I pay eight per cent interest, and yet I am glad I have not required the payment of these notes which were my just due. I can sympathize with you in this matter of wanting the means due you. But I cannot sympathize with you in the urging of one of God's servants, whom I know to be a conscientious, God-fearing, honorable man, to pay you money that he cannot possibly pay when his circumstances are such that he can barely live, with the strictest economy. You certainly would not write and urge the payment of money that he cannot possibly command. When banks fail where our means are invested, we take it as a matter of course, bear it with as good grace as possible, but make no very great lamentations over the matter; but here is a brother in the faith who has met with loss. Because of dishonesty of others, he lost his all. Some others were involved and also lost, some more and some less. Then should one of his own brethren show no compassion, no mercy; and shall he pass judgment against his unfortunate brethren? Shall he judge him harshly and be severe upon him? If so, God will surely deal with the one who does this and will treat him precisely as he would treat his unfortunate brother. Has not Jesus paid the debt of His own life for us?

Please read the parable of the debtor in the lessons of Christ to His disciples, (Matthew 18:22) and onward. Again read the good, righteous, and merciful laws the Lord gave to the children of Israel, (Leviticus 25:35-37): "If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase."

(Deuteronomy 15:7-11): "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."

I hope, my dear brother, that you and your good mother will see the clear light and understand your duty. I know that the Brothers Vuilleumier are afflicted over this matter. They suffer, both of them, in mind, and the Lord looks upon their distress with tender

compassion. I entreat of you to write a receipt to these brethren, forgive the debt, and do it as in obedience to God's law and requirements. You will be blessed in thus doing. When I heard Brother Whitney read your letters, he was so grieved he wept, for he knew the sensitive heart of Brothers Albert and Luke Vuilleumier. These are God's children, and you do not feel right toward them. I believe when you look at this matter in the light of the Bible, you will see you have made a mistake and pressed your claims altogether too severely. Will you now freely forgive the debt as you would have the Lord forgive you your indebtedness to Him?

I feel a deep interest that you shall do right in this matter, because you will not be blessed of the Lord unless you do. I want you both to have the favor of God, and you cannot have it unless you follow the rules God has given in His Word as to how one brother should treat his brother. I will not urge you to see and do your duty, because I believe you will when you see it in the light of the Bible. You had better release your claims, then Satan will not keep bringing up the matter to your mind to perplex and harass you.

With much respect,

Your sister in Christ.

Lt 112, 1886

Bourdeau, A. C.; Bourdeau, D. T.

NP

1886

I was shown that Brother [D. T.] Bourdeau has suffered deprivation in Europe, but he has shown that he was unacquainted with affliction brought close home to himself by the way he has received it. He has felt such unreconciliation that he will receive no reward for his endurance of trials because he has not endured them. God has from time to time reproved Elder Bourdeau and given him an opportunity to turn and reform.

A change must take place in your character, and all that others might say would make no impression on your mind. Even the testimonies of reproof borne to you did not weigh with you long, because you could not see your defects. Your relatives and friends have ever talked as though you were chosen of God for a great work. You have been petted and praised and flattered by your relatives. And the most dangerous thing in your case is that you have placed a high estimate upon yourself. You have thought yourself a great man, possessing extraordinary abilities. You felt ready to engage in a great work, but the smaller duties that make fragrant the Christian life have been sadly neglected.

You have overestimated yourself; so also has your brother Augustin. The value you have placed upon your own labors is much higher than your brethren ever have or ever can

estimate you. This point you must see and view in a more rational light, or there will never be harmony between you and your brethren. The more highly you estimate yourselves, the less value will your brethren place upon you; therefore the gulf will widen in the place of being bridged. You must come to the Bible injunction to esteem others better than yourselves. You have exalted views of yourselves.

It is this idea that leads Daniel to talk of himself, his experience, his views, his impressions, his feelings. He is impulsive, childish. He has not self-control. He is controlled to a very great extent by his feelings. He does not seem to consider that impressions are dangerous guides and that feelings are no criterion. If they are followed, he will be led in a strangely fanatical course. Satan will give impressions and feelings that will tangle him up where it will be impossible for him to extricate himself. We must move from principle.

To think as much as you do of self is the worst form of selfishness. You have but little courage. Whatever you feel or think you do not have it to yourself, but talk it out. Your wife has heard your talk upon disagreeable subjects in reference to your poor self until her nervous system is seriously deranged. It is impossible, Brother Daniel Bourdeau, for anyone to be connected with you and listen to your continuous talk about yourself, and upon your sufferings and your trials, without becoming exceedingly wearied and feeling relieved when out of your company.

You have no idea how strongly all you say savors of the order of yourself. Self is mingled and mixed with all you do. You have been the cause of your wife's nervous disorder, and that which you have originated you have increased by your unceasing talk, your murmuring and complaints. She will never improve unless entirely separated from you, and for a time, while she is being treated, has no communication savoring of discontent, telling your troubles or your trials. It shall cost her nothing for her treatment. You do not know that you are not only imperiling the health and life of your wife, but your own health. No man can have the thoughts you have had and the feelings you have cherished without destroying himself and those who are connected with him.

But the worst feature in this case is that you have murmured against God because of the very work of destruction you have caused. You have felt your hearts rise in rebellion against God because of the affliction of your wife, when your own state of mind made you a captive of Satan, and insane. You cannot bear trouble. You have not an heroic spirit. You have been mad against God because you were troubled. All this arises from your determination to have your own way. You would inquire of God, Why doest Thou thus? But will God answer you? His ways are hid from man. And you would enter into a controversy with the Lord of hosts rather than to bow in submission to His will and humble your heart before God.

This terrible extreme state of feelings has not come all of a sudden. It has more fully developed itself within a few months. This has been the effect of the state of mind indulged for years.

You have been cautioned to avoid long speaking and long praying, for it would exhaust you. You have written too much. [Remainder missing.]

Lt 113, 1886

White, J. E.; White, Emma

Oslo, Norway

July 11, 1886

[First part missing] ... stood one feeble man as authority for everything. He has not undertaken to bring the people up and to perfect every man in Christ Jesus. The ideas he has had upon these things have not been according to the light God has given me, and yet Elder Matteson has accomplished a large work. The error was in sending him alone at the beginning. There should have been several to unite in the work. Oh, that God would help His people with proper understanding to broaden, to extend! Oh, that Heaven's light may shine forth upon the responsible men and upon those who go forth to labor! We can work successfully only through God.

Half-past ten o'clock. At nine o'clock, by appointment, I met the committee to talk with them in regard to the way of observing the Sabbath and the elements in the church that had been tolerated and had disfigured the work and brought the truth into disrepute. This influence, unless firmly dealt with, would be the means of turning many souls from the truth. I spoke very decidedly, in the fear of God, and I left no chance for any misunderstanding, I assure you.

I pointed to the blacksmith's shop, silent on the first day of the week, and the noise of hammering and of the anvil and clatter of iron on the Sabbath; and then close by was the marble shop, and the sound of hammer and chisel mingled with the prayers of a people who are professedly honoring God by observing His Sabbath. Entering into the ears of God is all this din and all this confusion, I said, dishonoring God on your very premises, under your control. The Lord has sent you a message to which you are to take heed. You may regard it as idle tales, but I tell you in the day of God you will know the things which I tell you are verity and truth.

I related to them that when in America I was shown the work in Norway, the church in Christiania in particular, and the slow advancement they were making. The standard of piety and of truth was very low. The truth was made a matter of convenience. Rather than bringing themselves up to the Bible standard, they were making their business and their own selfish interest the standard. God will accept no such service.

An angel of God said, "Look and observe carefully what this people are doing, mingling their own dross with pure truth." I had Sara present to report, and will not make the statement I designed to make, but have the words copied and then will have it more exact. Now, said I, I

expect you may, some of you, consider my words as idle tales, but you must meet them in the judgment, and I must meet them. I cannot abate one iota from their severity. The meeting for preaching was to commence in fifteen minutes, and I told them I wanted another meeting to express more fully upon some points the mind of the Spirit of God concerning them. Next Monday—tomorrow evening—I meet the church and address them all.

As soon as I ceased speaking, Brother Hansen arose and said, “I do not consider these as idle tales. I receive them and believe the truth has been spoken to us this morning, and I thank Sister White for saying them.” Then I think all in the room responded eagerly, heartily: “We receive these words and mean to act upon them.”

Now Brother Hansen is the most influential man in the church and the only one who has much of any property. He is a large builder and has had men under him. He is a large contractor, and I have talked with him plainly before in regard to his position and example, then I have seen him drawing off and feared he would give up the truth; but I felt so strongly for him, I have written to him, close, earnest, and yet in love, pleading in Christ’s stead for him to save his soul. He has had to have others read his letters for him as he could not read English, but he has received these letters gladly and has ever treated me with the greatest respect, and I felt that I could fall down upon my knees and thank God for this token for good.

I had reined myself up; every nerve was strained to the utmost; and calmly and in the spirit of Jesus, but firmly and decidedly, as plucking a brand from the burning, I delivered this testimony. I am so thankful the Lord did open hearts to receive the reproof and warning. When I came to my room, I was weak as a child. I knew not how they would take my message.

Now I expect there will be a change, but Satan will oppose every step of advance, and so long have the people here professing present truth tampered with sacred things, letting down to a level with common things, that I expect it will require stern efforts and much wrestling against inclination to bring them up where God would have them. I think if our brethren could realize how much it cost me—the weak instrument—to bear such testimonies, they would not think that this was a work I have selected myself.

Two o’clock p.m. W. C. White spoke for a hack to take me to ride—the first time I have had a ride in a carriage for four weeks. We had a very pleasant ride two hours long. We saw a curiously constructed church, a State church, about three hundred years old. It is most curiously constructed. It has been presented to the king of Norway. Close by was an old, rough-looking building with curious specimens of antique crockery, brass, and tin waiters, plates, and various articles of wearing apparel and utensils.

There are forests, groves, parks, and lakes owned by the city where the people, rich and poor, can get out into the country. We saw many, many people with baskets of food resorting to these forests, and what a blessing this is for them! Men, women, and children are flocking out of the city to enjoy the woods.

W. C. White and I walk out twice each day. My hip has been so very painful I could not walk out much—not enough for my health. We walk quite a little distance to the king's palace and in the king's gardens, which have many acres of land in maple trees and trees of all kinds and green grass and flowers. Anyone can have access to these grounds. Seats are furnished for the convenience of all. Seminaries are located near, and the students resort to these groves to study their lessons.

W. C. White and I have walked through the cemetery not far distant. It is an extensive ground and is kept up. Women are hired to water and care for the graves for a small sum from different families. The graves are made shapely—oval—and flowers of every description are planted on these graves. It looks like one beautiful flower garden; but the tombstones and the monuments remind you that you are in the city of the dead, and I look forward in imagination to the time when the trump of God shall sound and all that are in their graves shall hear His voice and come forth, those that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation.

Oh, what a scene will we then see—some coming forth to life eternal at the first resurrection. Upon them the second death shall have no power. And then at the end of a thousand years the wicked dead come forth. I cannot endure to think of this. I dwell with pleasure upon the resurrection of the just, who shall come forth from all parts of the earth, from rocky caverns, from dungeons, from caves of the earth, from the waters of the deep—not one is overlooked. Everyone shall hear His voice. They will come forth with triumph and victory. Then there is to be no more death, no more sin, no more sorrow.

We witnessed a burial scene last Friday. There was a large building upon the ground where services were held, and the coffin was placed in a small room connected with the building. Several women were there, and one after another would bring upon a waiter very rich bouquets, and these were received and fastened upon the coffin until it was entirely covered. There were two clergymen of the State church with their long black gowns and quilled ruffles about the neck and the wrists. The coffin was borne by bearers. There were no carriages. The grave was prepared as was Father's, with evergreens all around it, and the grave was lined with evergreens. I think this was some important personage. But beneath all these wreaths of flowers we knew was death. The coffin was lowered into the grave, and the officiating minister was handed a small shovel. He threw a shovelful of earth and then made a few remarks, and another, and another, making some remarks, until the ceremony was ended. He said a few words, and all were dismissed and everything had been conducted in a solemn, impressive manner.

Well, I must not linger longer over this letter, but send it to you without further delay.

Twenty minutes to eight. My appointment was at six o'clock. We had an interested audience. I spoke upon Christ's riding into Jerusalem, and Brother Oyen translated just as fast as I gave him, sentence by sentence. I know that there was a deep impression made upon the minds of the congregation. Many were in tears. I felt the deep moving of the Spirit of God upon my own heart; and by the promptness and earnestness of the way he translated, I believe he felt the Spirit of the Lord upon him.

Well, I think my labors here in public speaking are now ended. I must yet labor with the church, then I leave them until the judgment, never expecting to see their faces again after I leave them. Oh, what will be our meeting then? Will it be with fulness of joy and hope? Oh, God grant that it may be so; and if we can meet Jesus in peace and be saved, forever saved, we shall be the happiest of beings! Oh, to be at home at last where the wicked cease from troubling and the weary are at rest! Heaven, sweet heaven! Oh, I shall appreciate heaven! I know that I must watch and keep my garments unspotted from the world, or I shall never enter the abode of the blessed. The east is not separated farther from the west than the children of light are separated from the children of darkness. We must watch continually and pray always that we may not be overcome with Satan's devices. I long for a greater faith, a more earnest consecration.

I am informed Brother and Sister Hansen have come to see me. I must see them, although weary.

July 12

We had, I think, a very profitable visit with Brother and Sister Hansen. The Lord is surely drawing him to the light. I have borne a plain testimony to him both by pen and voice, and I have trembled in my soul as to how he would receive it. He told me through Brother Olsen that when he first read my letters written to him from Basel, he could see but little light in them; the second time he read them he could see more; and the third time he could see still more, and he could receive it all; but had he moved upon his first impression, he would have cast them aside as setting forth his case in a strong light that was not true. He has invited us to visit him in his home on the island, which he occupies in the summer. I have promised to go. I wish to draw nigh to him and help him all I can. King Oscar has a building on this same island which we shall visit. There are many things of interest connected with it that are desirable to see. The royal family spend some time there in summer.

I wonder sometimes if I have left my home to no more return to it. I can truly say all the comforts and conveniences of home do not weigh anything with me to turn my face that way, unless I see my work is done and I am free to leave Europe. I am anxious to obtain that building, that house not made with hands, eternal in the heavens. I long to be there! "Come, Lord Jesus," and come quickly! [Revelation 22:20.]

We received letters from Brother Whitney, who has just visited Nimes, in France. He says the tent was pitched, but the lawless element has disturbed them much and the authorities are bound to protect them, but do not do it, and it is on test and trial whether a tent can be run in Nimes. They have a good working force; and if they are compelled to take down the tent, they will work from house to house and make the most of the situation possible. One or two meetings have broken up in confusion. It may be the workers will decide that they will have to commence their labors in places surrounding Nimes. They have their tent pitched within a stone wall eight feet high, entered only by a gate, and they may make arrangements to shut out this rough element.

May the Lord cause His truth to triumph! The angels of God can protect the tent so that the people will have an opportunity to hear the truth. It is a little singular that the Catholics are the only men who would give their names to be responsible for the tent manager, so that the police could be employed, but the police as yet have done nothing to quell the disturbance. There is an excellent interest to hear, and God is able to make His truth to triumph amid the discordant elements of the world who are at enmity with God. Satan uses these elements to hinder the progress of truth.

But now I must pack up to go tomorrow to Denmark. Love to all friends. I looked for your patterns and measurement, but none comes, so we can do nothing now here. We could get sewing done for twenty-seven cents per day, and we wanted to purchase and make Emma a dress; and now if your measure comes, we can perhaps let someone do the business for us. Am sorry for the delay.

Mother.

I shall see you have stockings knit for winter.

Mother.

I received an excellent letter from Emma. Thank you, Emma. I am so tired I can scarcely write a word fit to read.

Edson spoke of the chair of Father's. I thought you all knew what chair I meant. It is in your house—the patent rocker. The chair was purchased in Texas, sent to Colorado, and then to Battle Creek. I wanted it sent to California, but if it is not, never mind.

Mother.

Lt 114, 1886

Butler, G. I.

London, England

October 12, 1886

Elder Butler

Dear Brother:

I was made sad to learn of your sickness, and I hope it is now passed away. I am now scarcely able to write. I have been quite ill for one week, with severe cold caused by prostration for want of pure air and thorough ventilation. I was prostrated at the commencement of the meeting in Grimsby. The people were crowded into a small room which had been closed up with the impurities of the day and evening before, and not properly ventilated in the morning to fit it for the early morning meeting, at half-past five o'clock A.M. All at once my tongue refused its office, and a prostration came upon me. After using every means to gain strength, I ventured to the hall, about one-half mile, and attempted to speak on Sabbath, but the same prostration came on again as I was near the close of my talk. These things are terrible for me.

The hall is located in the center of other buildings, entered from halls or rooms. There is not a window from this hall leading directly outside. It is lighted with skylights, and little wooden transoms in the top admit air through a small opening; but it is impossible, without thorough ventilation from the doors leading into the entries, to divest the body of the house of its impurities accumulated by the congregations' exhalations from lungs and bodies. I thought then I was cut off from doing anything for the people, but our brethren said they had found out a way that the room could be ventilated, so I put on the armor again and did very well until Sunday night. I spoke to a hall filled with outsiders. I knew the moment I attempted to speak that our brethren had forgotten to ventilate the hall, and the outdoor air had not been introduced into the hall after the last meeting had been held. I got through with the discourse, wearied out. I walked home. I could not sleep that night, and next morning I looked haggard and I felt two years older than I did before I made the attempt to speak. I became very sick with nervous prostration.

Willie knew nothing of this, for in company with others he left, en route for London, Wednesday. I was suffering much with inflammation of head, stomach, and lungs. Sarah gave me determined treatment with fomentations, and this day of suffering was the worst. From this time I grew no worse, but I did not attempt to speak again, although I was in Grimsby one week after the council meetings closed. My throat, head, and lungs are still afflicted, and tonight I leave for Nimes to labor again.

I tell you, these hard spots in my experience make me desire the climate of California and the refuge of home. Have I any home? Where is it? Well, I can, I think, sympathize with you, and pray the Lord to preserve your life and give you peace, blessed peace and rest in soul and body—not rest in the grave, but rest from taxation and care.

I have many things to communicate and would say, dear brother, that my trust is in the Lord. As the parties go to America, I am strongly inclined to attend the General Conference,

but know that if I get on the other side of the ocean it will be to stay, not to come back here. But there is work to be done here yet, and there seems to be very much to be done to set the work rolling right, and I do not feel released yet. I have had some very plain talk to give some of the workers, and I am not through yet. When I recover I have some writing to do to different ones, which is not the most pleasant kind of work.

I felt the most unreconciled to doing this work here in England. It seems that the workers are not happily dispositioned. Their tastes, their habits are not of that character to be harmonious. I never had a meeting closed with as little satisfaction after hard labor as the one in England. I could see no way for the work to advance with its present helpers. Brother John feels that if you propose a different way of labor than his own, it is a personal attack on him. He cannot understand any other way to do than his own way.

Oh, my soul, how can the Lord do anything with such material as poor human nature—deformed, one-sided, crooked as He finds us! Well, if you have men of good, sound judgment, England needs them.

Lt 115, 1886

Butler, G. I.

Basel, Switzerland

November 24, 1886

Dear Brother Butler:

After about ten weeks' absence from my home in Basel, I returned to it last evening quite ill with acute rheumatism. I could not move my right arm without great difficulty and much pain and could not take a full inspiration of air without acute pain in the right lung. I was intending to remain over another Sabbath and hold meetings in Chaux-de-Fonds and Tramelan. But Elder Ings remained to attend meetings in both these places, with Brother Fry as interpreter, while Sister Ings accompanied me home. I came unexpectedly to all, and how glad I was to get home where I could get treatment at once.

I have for weeks been exposed to fogs and rains and bad air in halls. I have talked in halls where it was sometimes very hot and the air was impure and then have gone out into a sharp, cutting air from the lakes and have taken cold again and again. But I did so hope at this time to visit all the churches. I spoke once in Bienne, but as I could not sit up the next day, we left on the evening train with Sister Ings for Basel.

In two days, the twenty-sixth of this month, I shall be fifty-nine years old. I thank my heavenly Father for the strength that He has given me to do more work than I ever expected to do. I thank the Lord with heart and soul and voice. I am thinking we may not feel obliged to remain here in Europe much longer, if additional help shall come, which is greatly

needed. I hope that our brethren there will have the missionary spirit, and that those who want to do good will devote themselves soul and body to the work, feeling that it is so little that they can do for Jesus who has done so much for them.

Jesus left the heavenly courts and came to our world. The Just gave His life for the unjust, and what are we willing to do for Him? What spirit will we manifest for those who need help? Will there not be those who will go without the camp, bearing reproach for Jesus? Are there not men and women of earnest faith who can endure hardness as good soldiers of Jesus Christ, who will be laborers together with God, who will labor unselfishly for the Master? Who will take up this work of denying self, to seek and save that which was lost? What are our brethren and sisters doing at this time? God help them to awake, for Christ is coming with power and great glory. Who will hear the commendation, "Thou good and faithful servant, enter thou into the joy of thy Lord"? [Matthew 25:21.]

But there is one point which I fear that our brethren in America do not fully comprehend, and that is that our publishing houses all need efficient workers, especially in the line of thorough bookkeepers. The offices in England and in Basel are very lame in this respect. This branch of the work has been neglected shamefully and altogether too long. It is a sin to allow a work of such magnitude, God's own work, to be done in a defective, bungling manner. There must be efficient bookkeepers in these important missions. God wants as perfect work as it is possible for human beings to do. To do the Lord's work in a cheap, uncertain, imperfect style is a dishonor to the sacred truth and its Author. We have as a people failed seriously here. We might have selected men and women long ago and educated them instead of setting them to work in a cheap, unprepared way. We should feel that it is necessary for those who are to connect with the work to receive an education for it, then they can do the work with one-half the worry and wear and with far greater exactitude. We have in the past too often accepted unprepared, uneducated men and women to do a work that they knew but little about and, as the result, at great disadvantage and with discredit to themselves, and many have been an injury to the cause they really wished to serve.

There are those connected with our institutions who think it is not necessary to employ men of thorough intelligence and education, who will do honor to the cause of God. These men, they say, are not humble, they will not take hold of any kind of work. While some in Battle Creek talk of humility and urge that these men who are calculated for a higher order of work should engage in any kind of employment, they really have less humility themselves than the ones they would accuse.

While there is nothing in any kind of work calculated to degrade the man, yet the Bible itself teaches that God has entrusted talents to every man according to his capacity. To every man is given his work. There are a few men who seem to be fitted for all kinds of labor. But they are not many. Some men have more mental capacity than others and are fitted both by nature and cultivation to do intellectual work with thoroughness and ability. Everything

connected with the work of God should bear the stamp of perfection if it is possible for finite power to cause it to bear that stamp. But narrow minds will fail to see the necessity of intelligent, cultivated talent being brought into our publishing houses, in every department of the work, especially in the keeping of accounts. Some men are slow and stupid with the mind, but when doing a work which requires physical strength, they are more than a match for the men of educated intellect.

Change the position of the two; set the man qualified for manual labor to casting up accounts or writing for papers and books, and he would be a complete failure, for he has not trained his mind for any such work; while the man who has devoted time and money to obtaining an education in certain intellectual branches, if put to hard physical labor, would be able to accomplish but little. We need men for the place, men adapted to the various branches of the work.

Bookkeeping is and ever will be an important part of our work, and those who have become intelligent in it are greatly needed, both in our institutions and elsewhere. Shall we have them, or shall we continue to cripple along as we have done, imperfection marking the best efforts of many who do not know how to do the work and yet have been set at it, perhaps against their own will, and who are dissatisfied continually with their own deficient manner of doing the work? Shall we wake up, brethren, to this matter? Shall we continue to place in positions so important as keeping the books for our institutions those who have a deficient knowledge of this line of business? Shall we have qualified men and women or ignorant men and women? In our tract and missionary societies there should be more than one or two who are educated to the systematic way of doing business. They should devote time to studying the science so that they can do the work intelligently. In every church there should be men and women who are fitting themselves to do perfect work, for it is God's work, and the Lord is not pleased with deficiency in any branch of His work.

I call your attention to this matter that you may impress upon those who shall connect with the work the idea that they must all be diligent students to acquire a knowledge possible to fit them for their work. If they are not disposed to do this, they are not the ones to engage in the work.

Someone who is efficient in bookkeeping should give lessons in America to those connected with the different missions and to those who have charge of our tract and missionary societies, that they may learn how to do business in a businesslike manner so that God can approve their work. I hope you will take in the situation here in Europe and send the help that is so much needed, especially in keeping books, for unless you do there is great danger that the accounts will be found so tangled that nothing accurate can be learned from them.

Years ago I was shown that we are far from reaching the standard that God would have us [reach] in these things. May the Lord help us to see this matter as it is. You may look upon it as a piece of extravagance to send able workers here, but it will be economy in the end. The

work can then be placed upon a correct basis and others can be taught to do the work with thoroughness, and we shall soon have not one but several to depend upon.

What we want now is men who feel that they cannot afford to be commonplace workmen. Not men who are incompetent and who are willing to remain in ignorance, but men who will put forth effort to reach the highest standard and who will teach others to do the work of the Lord with thoroughness and exactitude.

Lt 116, 1886

Butler, G. I. [?]

NP

December 1886

Fragment.

[Elder Butler (?)]

... In regard to Elder Waggoner I think that there should have been decided measures taken with him by those in California before they went to the General Conference. I think I sent them all that I have had for him. I think I withheld nothing, but you know how hard it is for boys to deal with a grey-headed man of Elder Waggoner's position. This I think is the reason nothing more decided was done, and he was accepted, and my heart ached when I read his letter in response to mine, that he had freedom in speaking in Battle Creek, and that responsibilities were piled on him. It seemed to me that this was the thing to help on his deception. I fear he is not making thorough work. I fear God will never accept his halfway work. I fear, greatly fear, that should responsibilities be laid upon him again, he would think his case was not very much out of the way. I fear now the matter has come out, the bewitching delusion somewhat broken, that he sorrows more over the result than from a sense of sin.

He and she, Mrs. Chittenden, have told me that this commenced in San Francisco and dated back three or four years. Then why does he place it at that period just before his wife left for the East? This is covering up. It was his own imprudence, the manifestation of his familiarity with Mrs. Chittenden, that made his wife suspicious and jealous and treat her (Mrs. C.) as she did. Many circumstances that have occurred have been laid bare before me. I cannot see, if Elder Waggoner is an honest man, how he can make the statement that Mrs. Chittenden is not to blame. He knows better, unless he is entirely destitute of discernment. She has worked under deception, under the cloak of godliness, but sin was in her heart, and I do excuse her; neither should Elder Waggoner. She was fully warned, and yet she kept on just the same, laying her snares and executing her designs. I know about this matter; these statements, as you say, do not go to the bottom. It is not a confession and repentance that needeth not to be repented of.

All we desire of Elder Waggoner is to meet the mind of the Spirit of the Lord. All we ask of him is to not cover sin, but to repent of it. All we ask of him is to make such thorough work that light and peace and freedom can come to his own soul and to the cause of God. We will not be his judge. We will not condemn. But whom the Lord shall make free, he is free indeed. When the converting power of the grace of Christ shall come into the man's soul, the brethren who have stood under the load of his guilt will be made free. God will not be trifled with. If he will make earnest work in repenting, God will forgive him. As yet, there has been nothing at all revealed, only that which has been discovered without any enlightenment on his part. I do not like the spirit which attends his confessions. There is an equivocating, a covering up, an evading, a seeking to get over and out of the disgrace with as few broken bones of dignity as possible.

Now I will not say anything more upon this matter, but commit you and him to the God of mercy and forgiveness and pray the heart may be broken before the Lord, and that he may repent, that evasions and excuses may no more grieve the Spirit of God, but that he may work and do meet for repentance, that his sins may be blotted out. All stands registered in the books of heaven.

Lt 117, 1886

Butler, G. I.

Orebro, Sweden

June 25, 1886

Dear Brother Butler:

W. C. White and I read your letter yesterday, and as I was about to send you a letter which I had written to my son Edson, I will enclose with it a letter to you, and I need not tell you that we are very glad to hear all that you have to communicate. Our conference thus far has moved off well. At first there was some holding off on the part of Elder Matteson. I had a long talk with his wife and told her that Brother Olsen was not to take Matteson's place, but to help him in the work, and both were not able to do one-half of that which should be done in these kingdoms.

I hope now from this time there will be a decided change for the better. I have been writing close letters to Elder Matteson in regard to many points of his manner of labor where it should change, and I did not wish him to refer to this, as much of it was so painful for me to write, knowing it would wound him sorely. I dreaded to have the sore touched, and I wanted to heal the wound by all kindness and sympathy and courtesy on my part; and now there seems to be all openness on his part, and he seems to feel we do not want to hurt him, but to help him.

Now we feel that Elder Matteson has done a good work. He has written and preached and not spared himself; but he is a very feeble man in more respects than one, and it is impossible for him to give a robust mold to the work. He is in a large degree sickly and needs the grace of God, the help of the great Physician to make him spiritually strong. I am glad Brother Olsen has come. He is greatly needed, for the people know no other laborer but Brother Matteson, and they think their existence would end if he should leave them. We do not want he should leave them, but we want that now a different element shall be introduced into the work that should have been here years ago.

There are to be one or two ordained at this conference, and we shall urge that they spend some time in England where they can get an education in speaking English so that everything shall not come through one man, Elder Matteson. I am willing to invest means that this shall be done, for all are poor, quite poor, in these kingdoms. There are a number of young men who are being educated and drilled in the present effort being made here that anticipate giving themselves to the work in some of its branches. But O dear, there have been so few branches that it is a mystery what they could do. But there will be a broadening, I trust, after this effort here.

I must now go to the morning meeting, half-past six o'clock. There are a few outsiders in every morning. I have now spoken eight times in this place since last Sabbath. Yesterday was a holiday, and we did not expect many to the meeting; but the house was full, and I had great freedom speaking to the people from the last chapter of Daniel—"And they that be wise," etc. [Daniel 12:3.] There was deep feeling in the congregation, and I do pray that the words spoken may do good to souls. I believe God will and does bless our efforts. I am so thankful for strength given me of God, but I tell you, my brother, I have to fight some hard battles with the enemy; and Jesus comes to my aid, and then infirmities are overcome and I rejoice; but for me, it is to struggle and fight at every step. I am not discouraged, because Jesus gives me His Spirit, His grace, and His salvation.

I have spoken eight times since last Sabbath and have written sixty pages of matter, all for the present needs of the work and of the cause, for the churches in the kingdoms, and for the camp meetings yet to be held: and I believe God will work for us in great power if we will only give Him a chance. The Lord wants us to do our work that He has given us to do with energy and perseverance, as if success depended wholly on our efforts, and to look to God and trust in Him as the One who could make the work a success by His power, working with our efforts.

9 a.m. Just came from morning meeting. I spoke about thirty minutes from these words, "Go forward." [Exodus 14:15.] Thus God commands us to make an advance move. I related to them in what poverty the truth of God found those who received it in America, how we labored in privation and hunger and destitution to carry forward the work, and how step by step we advanced by faith. It required moral courage, earnest effort, perseverance that would not be baffled or repulsed. That is the way the work must go here in these kingdoms.

The work must be pushed, and I shall work here, not studying the French manners or customs, the manners and customs and habits of England, the manners and customs of Sweden, Denmark, or Norway, but the will and way of God. Men of all nationalities must come to God's plans. And I find the work must be pushed here in the same manner as it was pushed in America in its infancy. We can do nothing, but the Lord can do all things.

The people here are poor. I told them we were all poor in the commencement of the work, but we denied self, and we were determined to do something and "go forward," and the Red Sea opened before us. Step by step we advanced until we are what we are today through the mercy and blessing of God. When you do your part, God will do for you. You must not work in your own strength, but walking humbly with God, trusting in Him and praying and believing, your prayers will be answered. Go forward and God will not fail you. All heaven is interested in the salvation of fallen man; and if we do on our part all that we can possibly do, then the Lord will do on His part. Onward to victory.

I have been shown that there are thousands of honest souls in these kingdoms that are living up to the best light they have. They want the light God has for them, and they will receive it. If we work in humility and in faith, we shall see a good army raised up to elevate the standard of righteousness. These are the words I gave them, and many more like words. There were about seventy present; some were outsiders.

There was a very solemn feeling in the meeting, and the Spirit of the Lord was with us, moving upon hearts. All is moving in harmony. I think the believers have thought themselves too poor to do anything, or but very little, to sustain the work, and Brother Matteson has not helped them to think they could do anything in tract and missionary work.

They have managed generally to pay his expenses in traveling. This was good as far as it went, but they need to be educated to systematic benevolence, to the tithing system. This will be for their spiritual interest and for the growth of the work. We are all doing what we can here, and may the Lord work mightily is my prayer.

You speak of England. I feel just as you do. There must be the very best gifts that America can send to make a break in this field; and when the work is once started, then I believe we shall see a great work done. These gifts have been with our people a long time. Now let others arouse. Let others go to work and spare these for a time. If Elder Waggoner could come, if he is in any condition where the Lord will work for him, then we would be glad to see him here in England, for his help would be an advantage in many respects. It might be well for Brother Wilcox's wife to come if it is thought advisable by you on that end of the line. He has hold now, and might, with some others' gifts worked in, do better than any new hand. Think of this. Test the matter of Sister Wilcox's coming, and try to ascertain whether she will be a burden or a help to her husband.

We will stay over here another summer, if need be, to help in England. I cannot feel free to leave until a more broad and able effort is made to get access to another class of people. I am willing, the moment our work is done, to go to America or to Australia, but I am not free yet to leave Europe with the work in the shape it is in now. We must see a greater work done. We must trust in the Lord fully. We must do His will.

I have sent you some things to be read to the churches or camp meetings, according to your best judgment. I have written to Brother Sharp some time ago to go according to the counsel of his brethren. I mentioned England because it was not far and expensive to reach and was in great destitution of laborers.

In regard to Elder Andrews, would it not be best for his family to connect with him and he remain? This is mere suggestion. In regard to poor Michigan, I feel bad. I would willingly go from church to church and see if I could not help things if Providence should so direct, but I wait to have the Lord indicate my duty. Sometimes I feel that I must see our people in America and talk with them; then I see that the work would be left to drag on as imperfectly as it has done unless we can keep working perseveringly until we see a better state of things.

W. C. White's judgment and counsel are appreciated by all wherever he goes. I am surprised that those who have not know him so readily accept his counsel. But in regard to Brethren Haskell and Farnsworth's coming to England, we say, Come, and we will unite our forces. We will go to England and we will work together and push things. "Without Me ye can do nothing." [John 15:5.] Jesus will help us. He will not leave us. We will see of His mighty power.

Tell us, will Elder Waggoner come to England? Is he fit to come? May the Lord help you, my brother. Cling to the arm of infinite power. He will help you and strengthen and bless you. What should we do without Jesus? We should faint by the way, but we have a living Saviour. I now entreat you to do less work and put the burden upon others. It will not pay. We have too few burden-bearers already, and I beg of you to speak less and make others do more speaking and help them with your counsel. This would be so much better than to have you break down where the people could not have your labor at all and your counsel at all. I do not advise you to shoulder the responsibilities at Battle Creek until you have more help to unite with you in the work.

I feel deeply over your constant, wearing labor. Please to make others work and you do very much less. God does not want you or Elder Haskell sacrificed. He wants you to lay off work and be more a planner, a manager. There will be times when your special labors will be positively a necessity, but I protest against your taking up so much labor. God does not require it of you, and you must not do it. Will you heed advice? Will you let others learn to bear responsibilities even if they make blunders while you are a living man to show them how to work?

I have been shown that yourself and Elder Haskell must at your age be laying the burdens on others. Attend fewer camp meetings, speak and work less at the camp meetings you attend, and this will force others to the front to be obtaining an experience which is essential for them. In order to do this, you must do less and others must do more. We want the help of every one of the old hands, and the work is, I have been shown, growing more and more important. We want these experienced men as counselors. We cannot spare them. This is not the voice of Sister White, but it is the message to you from God. Will you heed it, both of you? Will you be prudent? Will you be managers and work less?

I leave this matter with you. I hope that you will not sacrifice yourselves, because numerous calls come in insisting that you must attend their camp meetings. You must leave more of these to be conducted by others.

And now I can say no more. The Lord bless you, my brother, and your wife and your boys. May you be spared to each other and the blessing of God attend you is my prayer.

I will not send the letter to Edson with this. May do so after a little more reflection.

Lt 118, 1886

Vuilleumier, Brother and Sister

Basel, Switzerland

June 3, 1886

Dear Brother and Sister Vuilleumier:

When we returned home we found Kristine [Dahl] had been quite sick and is still feeble. As she was anxious to see something of Switzerland before she returned to Norway when we shall go, we thought she might spend a few days pleasantly at your place. I wish she could stop a day or two at Tramelan, but this cannot be. I am anxious she shall receive benefit by this change. I consider her a faithful Christian girl, and I wish her to accompany us to Sweden and cook for us during the conference there, if she is able to do so. Therefore I have thought best for her to go to you for a few days. I suffered much after I left you; I was a great sufferer all the way to Basel, but I stopped at the dentist—he gave me relief speedily.

With much love to the entire family, yours with much love.

Lt 119, 1886

Walling, Addie

Chaux-de-Fonds, Switzerland

May 30, 1886

My Dear Niece Addie:

I have wanted to write to you for some time, but I have been very much afflicted and could not write anything that I was not actually compelled to write.

We left Basel June 20 and were one day and a half in reaching Tramelan. Here are a goodly number keeping the Sabbath; in this place they worship in a large room in a private house. Eleven came from Chaux-de-Fonds, and others came in from other places. Two rooms were well filled.

I was much wearied, but spoke that night, for I knew our time was short and wished to crowd in all the work I could. Sabbath I spoke again to the people with much freedom. They have but little preaching in these churches, and therefore they are hungry for the truth. The family are all united in the faith. Brother and Sister Roth have seven sons and three daughters, all with them in the faith. How gratifying it is to meet with such a family! They are in business. The father is a merchant tailor, his oldest son is in the same business, but independent of his father; the next oldest son is in a large and successful business of city baker. He has large custom. He is a most excellent young man and is now giving himself to the missionary work. He shows that he can be depended on as a laborer in the cause of God. He is growing in grace and the knowledge of the truth. He leaves a flourishing and successful business to give himself to the work of God. I wish there were many more young men of this stamp of character who feel that the work of God comes first. This family is much respected in this place and we are sure will accomplish much good.

A life devoted to the service of God will be as sweet fragrance to God. I know that if our youth knew what they may do, and what they may be through constant advancement in the path of duty and religious experience, they would not be in the hesitating, halting position that they now are in. Time that is not employed by them in doing any real good to others is doing harm to many. No one can be in a position where he is doing neither good nor evil. If one is not decidedly doing good, he is decidedly doing evil.

I spoke to the church in Tramelan three times. Sabbath our meeting was very interesting. I was led out by the Spirit of God. My mind was fruitful in the truth. My text was Isaiah 8:15-16, 20. I did not gain my strength, because I felt constantly the burden of the work—so much work to be done and so few to do it. Oh, that life and spirit and devotedness and zeal would come into the hearts of those who profess to believe and love the truth. We have the truth as a people, but we need the power and divine workings of God's Spirit in our hearts. I fear greatly for a form of godliness without spirit and life. We need the deep inward working grace in the heart which will leave a softening, subduing influence upon the life and character. Tuesday we rode fifteen miles to Bienne and attended a missionary meeting with the church. There I spoke about one-half hour. Willie [White] and Albert [Vuilleumier] spoke to the people, telling them how to work the best they could. Wednesday we rode thirty

miles to Chaux-de-Fonds. The scenery was very attractive. The fragrance of flowers and blossoms of fruit trees made it very grateful to the senses.

Thursday we rode three miles to Locle, a village situated in a valley formed like a basin, hills rising directly all around it.

We visited Brother and Sister Shields. There are about two dozen in this place keeping the Sabbath. I left an appointment to speak on temperance. Sunday night I returned and spoke in a hall to our people and a few outsiders. Thursday evening the weather was very unpleasant—rainy and a cold wind, but the hall was full. Sabbathkeepers came from other places and a goodly number were assembled. Sabbath I spoke in the forenoon with great freedom, and my own heart was blessed, softened and broken by the Spirit of God. The whole congregation was affected to tears.

I felt urged to invite those who wished to return from backsliding from God, and those who were convicted of the truth, to come forward, but we were packed in so close I could only ask them to arise and bow their heads. The whole congregation was on their feet. I called Brother Ertzenberger to the stand, and he united in prayer, most earnestly and with deep feeling. The Spirit of the Lord was in our midst, and His blessing did come upon us. We then had a social meeting. Testimonies were given in quick succession—short and to the point; Brother John Vuilleumier interpreted to me. Nearly all took part. We felt that this meeting was beneficial to us all.

Brother Ertzenberger spoke to them in the afternoon. Meetings were held Sunday. In the evening I spoke at Locle upon temperance. All say it was a success. This place has been deeply prejudiced against our faith. We had a good representation of people. The hall was large and well filled, and all listened with deepest interest. Our brethren and sisters were much encouraged. Early next morning we returned to Chaux-de-Fonds and then decided to go to Neuchâtel to see Brother Albert Vuilleumier, who had just returned from visiting Apaca [?]. Brother Ertzenberger was to bring our horse and carriage to Tramelan and we would go in the cars to Neuchâtel, hold one meeting there, and then come back on the cars to where we should meet our team. This day was a most painful one to me from an ulcerated tooth. I thought it scarcely possible for me to speak, but nevertheless I did speak to the people and had a painful night, and in the place of riding in the carriage, took the cars and came in company with Sara [McEnterfer] direct to Basel to the dentist I employed.

I took a hack and drove to the dentist before going home. He said, "Mrs. White, I am so sorry you have suffered so much. I will relieve you. This tooth I have well filled. I will let it remain. I couldn't consent to your request in extracting the tooth. With proper treatment, it will last you for years." He then bored a hole through the tooth close to the gum. He said in one hour I would be free from pain. In one hour I was relieved and have had peace since. I was prostrated for a few days with the pain, but I am now going a little again.

Next week—Monday or Tuesday—we go to Sweden. Direct your letter to Orebro, Sweden, after this. We remain there two or three weeks. I will write you as often as I can, but sometimes I am so weary with other writings, I cannot tax myself with letter-writing. I hope to write one to May today, but I dare not. I have been for a few weeks very much exhausted. I took that journey among the churches, hoping to be gaining strength, but there was so much evening speaking, so much climbing of stairs, up to the fourth story of almost every house, that [it] taxed me. I could not sleep till midnight, and then I could not sleep in the morning after three or four o'clock.

Well, I trust the Lord. I shall be sustained. I found all well at home, but Kristine. She was not well. Ella is well. Mary is well. Marian Davis is well as usual. The whole household is quite prosperous, I believe.

There are to be twenty baptized at Tramelan on Sabbath or Sunday. Brother Whitney goes down and helps Brother Ertzenberger. Those subjects are from different churches. Tramelan is a more favorable place for this ordinance.

The work moves along slowly; nevertheless it moves, and I am thankful, but we must see more done. The tent [meeting] starts in France now in a few weeks. Ertzenberger, Brother Bourdeau, and Albert Miller were all engaged in the work in the large city of Nimes. Brother and Sister Polisum [?] are in our family. They do not feel homesick. Both are excellent children, we think, and they love the Lord, and the Lord loves them.

Addie, give my love to Sisters Stephens and Scott. Tell Sister Scott I wrote to her. Did she receive the letter, as there was no response? I feared she did not get it. I hope her health remains good. I hope she enjoys the sweet assurance of the love of Christ. This is of more value to us than everything else beside.

Well, I have written this when not fit to write, but I do not want to delay longer. I love you, Addie, as my own child, and desire your best interest. Keep yourself in health and in the love of Jesus Christ.

Your Aunt.

Lt 120, 1886

Butler, G. I.

Basel, Switzerland

January 2, 1886

I have attempted to write you several times, but other matters pressed in demanding immediate attention, and I have not completed a letter commenced to you while I was at Christiania. After I reached Basel, I found an urgent call for me to go to Torre Pellice, Italy. I went. Mary White accompanied me.

We did hope to save Brother Mallon. We heard he was writing a tract against us. We attended meeting in his hall, hired and used for meetings by our people. I spoke in regard to the Sabbath distinguishing us from the world, and that it was a sign, a test, and then spoke of the martyrs who suffered for the truth's sake. Meanwhile Mallon came into the meeting; and as I was near the close of my discourse, interpreted by Brother Bourdeau, Mr. Mallon arose and interrupted me and expressed in strong terms great anxiety for his soul and wanted to know whether he would be lost if he did not keep the Sabbath. He said, "Answer me yes or no. Say yes, or no." I told him that was a question not for me to answer. I could say that if light came we would be judged according to the light the Lord had permitted to reflect upon our pathway. This answer made him very impatient. Yes or no he was determined should be my answer. I told him very much depended upon yes, or no, and I would have to lay out general principles and then leave the matter where the Bible left it. "Blessed are they that do His commandments, for they shall have right to the tree of life, and enter in through the gates into the city." [Revelation 22:14.]

He then began to read a manuscript which he had written and threatened to have published. He just amplified around there at a great rate. He produced the same objections, going over the same ground which had been answered about one thousand times, and seemed to feel proud of his exploits. When he had read his objections against the Sabbath, he said that Christ broke the Sabbath. I said, "Brother Mallon, I hope you will not place yourself on the side of the caviling, plotting Pharisees." Then he seemed to be enraged. He fairly jumped up and down.

I said, "You asked me to answer your arguments, and when I attempt to answer you get up and become so excited you do not know one word I say. You will not give me a chance to say anything. I have answered some questions in the French paper." He worked until the meeting was about to break up in confusion, and we closed with the benediction. He would not publish our appointment that night for the next day and would not publish notices of the meetings. The next day he came into meeting and while I was speaking made a display of himself in gesticulating like a crazy man, throwing his arms about wildly and talking aloud, and finally arose and called Brother A. C. Bourdeau an impostor. We went calmly on, taking no notice of the interruption. He snatched his hat and rushed out of the hall, and when we left the meeting he had a crowd gathered around him, talking in a very excited manner.

Before the next meeting we had notices out, and what was our astonishment next day to find notices pasted just above ours for meeting on the very evenings and days that we had out our appointments. Cocorder and Elder Miles Grant began this work which at first was a tirade against me and the visions. You can imagine how I was situated. I had no real hold on the people; they were unacquainted with me. I plead with the Lord most earnestly for Him to give me wisdom and grace that we might take a course that He would approve. The Lord did help us. We had Mary attend his meetings and take notes. But we decided not to make the least reference to Elder Grant's tirade, but have our appointments come on a different

hour from Elder Grant's meeting, and I would talk on practical subjects. We had a very fair attendance. Elder Grant took the position that there was no Sabbath at all to be kept. There was no law, and he placed me in company with the law and swept us away together. I was glad I was in such good company. He claimed that the law was a yoke of bondage; if we kept it we were fallen from grace. Then he presented me and my work in as ridiculous a light as possible, bringing forward the testimonies of those who had twenty-five and thirty years ago manufactured these lies which you have heard repeated, no doubt, many times, which Elder Grant had loved so well and repeated so often. It seemed so truly to represent the dragon spirit in this effort. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." [Revelation 12:17.]

Cocorder is a preacher, an age-to-come man, and he is a licentious man. He is an adulterer and has a very smooth tongue, but truth and honesty are not his companions. This kind of a man is the one Elder Grant yoked up with, and with satanic zeal they tried to do their work. Their efforts were to provoke a discussion, to create an excitement. But we kept right along, doing our work as though they did not exist. We did considerable praying about that time. We felt that if we trusted in God, all things would work together for our good. Some of the Vaudois church came to Grant's meeting and went home stating to their people that it was two parties of Adventists come to quarrel with one another, and the people ought not to go to the meetings of either party. These things made it difficult for us, although we had no quarreling to do—that is Elder Grant's business. He loves this work of picking up hearsay and peddling it out as truth. We have not such a work to do. We do not go from place to place to speak of myself and vindicate my character. I had testimonies sent me from Basel that would contradict every statement that Grant made, but this was not my work. I left myself in the hands of God and just talked of Jesus Christ and Him crucified.

We had some of the best class to hear us. The question was asked when we would leave. I told those who inquired I would stay as long as Grant did if it was till spring. He should not add to his other lies that he drove me from Italy, that I dared not stay after he had exposed my work, etc. Well, we stayed till after Elder Grant left. We had some very precious meetings, especially on Sabbath and Sunday. A Baptist minister came three miles on foot from St. Johns. His brother and brother's son came also. On one occasion the son interpreted for me. These men seemed to be much interested. The Baptist minister visited me, and I had an opportunity to explain to him somewhat in regard to my work. We had a profitable season of prayer together. One has embraced the truth since I left Italy. Italy is not an easy field by any means in which to labor. The churches are closed against any preaching unless it be of their own sect. There are halls to be had, but frequently these are small. After we left Mallon's hall, we rented one under Cocorder's; so Grant's meetings were above, ours below. A man had rented all the building, including the hall, of the owner, and then in his turn rented out these buildings. Brother A. C. Bourdeau rented the hall of the man that hired it, but Cocorder told the proprietor he would give up his hall if we were

permitted to occupy the room below. And the owner of the building found that he could, by law, turn us out of the hall, and so informed Brother A. C. B. This seemed to be a hedging up of the way on all sides. We looked at several halls; but one they wished to sell, another they did not wish to rent unless they could rent the whole flat, several rooms on the same floor. So Elder A. C. B. has devoted one of his rooms to a hall. It will hold about fifty persons.

It looks like a hard field, but the standard of truth has been raised there, and it does not look like policy to give up the field until a more thorough effort is made. It is so hard to do much for a people whose hearts are so that you cannot reach them. They nearly all, rich and poor, go right into their stables to live in winter; and to reach them by evening meetings where they are, the gospel must be carried into these stables. There are cows, goats, calves, donkeys, and hens in these stables, and the heat of the manure filling the stable with a strong scent, that is hard exceedingly on the lungs. There is no ventilation except one pane of glass or a little slide about six inches square. There is no floor to these stables, and dry leaves or old refuse straw is brought in and covers the earth. In this place fifty or sixty assemble to hear the Bible opened to their understanding. And there are among these hearers men and women of intelligence who want to hear the truth and are astonished at the strange and new things that are taught them. In these places our brethren have to go from three to five miles in an evening, up in the mountain gorges, and then walk through the most dangerous places in the dark. It is not safe for one to go alone, for if anything is said that one of these Italians take offense at, in his irritation he might do anything that would endanger life. While some may be glad to hear, others may be enraged.

Brother A. C. Bourdeau went about one week ago to attend one of these meetings. There were about twenty-five or thirty out to hear, and the ministers of the churches had warned their people not to go to hear these people, for they taught heresy. These people have their supper very near the time meeting commences, and they expect that the minister will partake with them. They take a basket of bread, hanging from a rafter, and some cheese and milk that has had all the benefit of the stable atmosphere, and pass it to their guests. Brother A. C. B. partook of this, for in so doing he opened his way to the hearts of the people. Now you can see what kind of a field the laborers in Italy have.

There are churches all through the mountain steeps, like a city set on a hill, and there are large settlements in the mountain gorges and on the mountain sides rich vineyards, chestnut groves, and cultivated lands. They may have meetings in the valleys, but how are these mountain settlements to be reached? They will not, while they have no interest, go into the valleys, into the halls, for it is a very laborious process; so missionaries must reach them. There they are, and if they can get access to them, then they may become informed in regard to the unhealthful manner of living in the stable with their cattle in winter to secure the advantages of the heat without the expense of fuel, for wood there is very scarce. They plant willows and cut off the sprouts, some no thicker than your finger, and sell these in little bundles for one cent per pound. They also use all the sprouts and every limb

they can spare from their chestnut trees. All the trimmings from the grapes are treasured and used for fuel.

How these people are to be educated in regard to the healthfulness of the air they breathe is a perplexing question. It is impossible for people who live in this way to have healthful lungs and to have pure blood. But how can we make them believe this? Habits and customs have confirmed them so firmly in this way they do not know any better way. Well, this is the work that is now being done in Torre Pellice, Italy; and just such a work will have to be done in other places in Italy. There are very nice cities. Turin is one where we tarried all night, but it is almost thoroughly Catholic. And there are several places near Torre Pellice, small settlements. Some are Protestants, and [some] are almost wholly Catholics.

The cities in the Alpine certainly ought to have much done for them, but how shall it be done? Shall we leave them to perish? Or where is the missionary who will go to work in such places? May the Lord God of Israel look upon these cities and valleys in Italy whose sod pilgrim feet have trod, where martyrs' bones have been buried, where they will come up from caverns, from craggy rocks, a host of precious ones who gave their lives, but would not yield their faith. Certainly the prayer should go up to God that He would raise up laborers to go forth into the harvest field. I feel very solemn as I think over this matter and see the condition of the people in such amazing ignorance of how to preserve their bodies in the best condition of health.

Here we are shut away from the higher classes by men professing to be shepherds of the flock, but who feed themselves and not the flock of God. Every church is refused to those who would preach any other doctrine than that which their denomination believes. The halls will bring out numbers to hear, but the very ones who need the words in the message of warning, it does not reach. Well, the Lord of heaven has a care for His own, the purchase of His blood.

When I came back to Basel, I was thoroughly exhausted. I had spoken ten times, twice on Sundays, and the anxiety and burden carried me very near the borders of breaking. I had a tremendous taxing labor at Christiania. It seemed that the burden on my soul would give me no rest day or night, and the journey home was severe. Without rest I went, in answer to the call, immediately to Italy, and the harassing time there was a trying one; and when we reached here we found work. Edith was dying. We labored and prayed with her, and the Lord heard our prayers. The afflicted one was comforted, relieved, and the peace of Christ came into her heart; and we have not a question but that she has fallen asleep in Jesus.

Well, I am again coming up from great weakness and am able to write and speak again to the people. I shall put my trust in God and not be discouraged. If the Lord permits Elder Grant to follow on my track and hedge up my way, I will go right on doing my best. He can make the wrath of man to praise Him.

I had, on the night before New Year's, a most precious dream. I thought I went into a room to pray, and my burden was the state of things in Europe. What could we do to improve matters? How could we arouse the people to do what they could do with their influence to help build up the work? I was telling the Lord all about this matter. A voice spoke to me in a distant corner of the room. I looked up in surprise, and I thought it was Jesus. What a glow of happiness I felt! He assured me that He was not a great way off, when I was in sore perplexity that He was nigh. And He told me that I might ask great things and the Lord would answer; that He was not willing that His people should be disheartened; that they did not have the simplicity of faith. And with most comforting, loving words He blessed me and told me that I might confide all my troubles to Him, and I might draw by faith from Jesus the very things that I needed. I felt so thankful that I implored at once that I might have greater wisdom; that I might give wise counsel; that I should not in any instance mislead one soul. I asked that the presence of [God] and His light and power would go with me as I bore the message. He said, "I will answer your prayer." Oh, how happy I felt when I awoke! I was so free and so peaceful.

I have had many letters to write—one matter of a very perplexing character in regard to courtship and marriage. A young man was urging his attentions upon Brother Albert Vuilleumier's daughter. I wrote letters to him and have sent the general part of it to the Review. You will see it.

I have many things that I would like to write but cannot now. I will state that one young man from the theological school here in Basel, native German, has taken his stand fully on the truth. He is a man of excellent mind. He is now at work in the office. His coming out as he did without having personal labors for him has aroused the attention of the teachers and students in the school, for this young man stated plainly his faith. They all liked him and urged him to remain in the school, and they would arrange that he should keep the Sabbath and yet carry on his studies. But he said, "No, I cannot conscientiously do this; for if I believe this truth, I must act a part in proclaiming it." Brother Whitney has received letters from two in France who have come out in the truth by reading. They sent money to subscribe for the French Signs. So the work is moving slowly.

Yesterday, Sabbath, Kristine took her stand fully with us and was baptized. Oh, how thankful I feel for this! She is a precious child; we like her very much; and I think she is perfectly contented.

Elder D. T. Bourdeau writes that three have embraced the truth in Geneva, and many others are interested. So we will look upon all the things the Lord is doing for us and take courage.

Lt 121, 1886

California Conference

Christiania, Norway

July 7, 1886

To the California Conference:

I do not think many of our people know what it is to believe in Jesus in the fullest sense of the word. When we do, we shall have a heart filled with such a sense of the salvation that it is our privilege to accept that we will gladly receive it and be trustful and happy in the assurance of His love; and with this faith appropriating the blessing to ourselves, we have glad and hopeful and joyful hearts all the time.

Bright hopes become those who have such a Saviour. We should not have sadness and gloom and painful sympathies for our supposed afflictions and hardships. Humbled we may be ever because of our sinfulness, and because we have grieved the Saviour, but glad that we can believe that Jesus has promised to forgive the sins of the contrite heart, and that these sins through Jesus Christ shall be blotted from the book of His remembrance. Now why should we not be the most grateful of mortals that such an ample sacrifice, in infinite mercy, has been made in our behalf? Let these words be on our lips, if we have complied with the conditions laid down in the Word of God, "the blood of Jesus Christ His Son cleanseth us from all sin." [1 John 1:7.]

We need far greater love, far greater faith, and much less of self. Oh, that my brethren could see the fulness that there is in Jesus and the love wherewith He hath loved us! In Christ we are as if we had suffered the penalty we have incurred. In Christ I am as if I had obeyed, and rendered perfect obedience to the law, which we cannot perfectly obey without Christ imparts to us His merits and His righteousness. Oh, the plan of salvation is a wonderful matter, and we have enough to think of, and talk of, and to be thankful for every day of our lives.

God can retain all His justice and present it to us with a greater dignity and luster; He can retain all His glory and reveal it to us in still increased glory and majesty, and yet pardon the transgressor. Through Christ, who was equal with the Father, we may claim the blessing of peace and rest. We need much of the Spirit of God. We seem to feel that we must do the work, and do not bring Christ and His love into the work.

Lt 122, 1886

Children

NP

August 11, 1886

Fragment.

[Children:]

[First four pages missing] ... translated for the benefit of the French and German here in this place. We are seeking to do all we can to benefit the people in Europe.

We hear good news from Nimes, France. They have had in the beginning great opposition, but this is now changed. They thought sometimes they would have to give up the battle and beat a retreat, but they valiantly held to their position, and, thank the Lord, the victory is gained. Elder Bourdeau was invited to preach in one of the churches. He says: "Last night the number of our hearers was more than as large again, owing to my speaking in a popular church in the city last Sunday morning [on the] subject [of] the cross of Christ. I regard this as a victory."

I do not know how the absent minister will like it. I was urged by his leading members and elders to fill the vacancy. You had better believe I responded promptly. I was as free as I would have been in my own kitchen. The Lord blessed me as I presented the efficacy of the cross of Christ.

Some asked our friends who was the man speaking. [One] replied, "The minister who preaches at the tent. You would not go out to hear him; now you are obliged to hear him."

I received "thanks" and "God bless you and your work." I announced the meetings in the tent. I thought I should get as much as that for my services. The rumors have gone far and near.

But there came a telegram from Russia that our dear Brother Conradi is in prison. We know nothing of particulars yet. Brother Whitney has gone to consult the American counsel to ascertain what can be done. This American counsel is from Maine, Gorham, my own native place. He is very social and accommodating. I hope you will present this case before the church, that all who have faith may pray for the Lord to work in behalf of Brother Conradi, and that God will rebuke the power of Satan. We expect to see more of this work done in such places as Russia, where the truth must go, but I think they can do nothing against the truth, but for the truth.

Elder Bourdeau writes on the outside of his envelope, "I am at Professor Gilley's. He says Mrs. White can speak in our church." I shall be glad of the privilege of doing so. After the conference in England shall go to France, and in the great city of Nimes bear my testimony, if the Lord will.

I hope our brethren are praying for the work in Europe. Prayers should go forth as sharp sickles in the harvest field. Oh, that we would as a people awake and put on the whole armor of God. I cling by faith to the arm of infinite power. I know that God alone can prepare our way and work with our efforts. We can reach the people only through God. A Paul may plant and Apollos water, but God alone giveth the increase.

I try not to carry too heavy a load myself, but to do the work that seems necessary for me to do to the very best of my ability and leave the result with God. It is God's work. The souls for whom we labor are those for whom Christ has died, and He values these souls more highly than we do. But we can pray and we can work while the day lasts; and if we can at last be counted worthy to enter in through the gates into the city, what happiness and bliss will be ours.

If I have a will of my own, I do not know it. I feel that I am not my own, but the property of Jesus Christ; and if I can be a laborer together with God, I should feel that I am highly honored. But we must bring consecration into our daily practical life. We must live a life of consecration. Our will and our way must be yielded to God's will and God's way. We must walk humbly with God. We must, as sons and daughters of God, reach a higher standard. We cannot consent to be merely commonplace professors. The Gospel presents before us a high mark. It is a great thing to be a consistent Christian. But let nothing short of this completeness and consistency of character satisfy us. We must draw nigh to God, and He will draw nigh to us.

The Bible must be our standard, its holy principles brought into our lives, else we will fail to develop a religious character. The Father who has given us His own Son expects us to bear much fruit. Each [of us] has influence and is accountable to God for that influence. We must have personal religion; we must exhibit the beauty of true holiness; and then we carry with us every advancement we have made in this life into the future life.

Children, it pays to walk circumspectly with God. Press to the mark of the high calling in Christ Jesus. Urge your way against the current of worldlings and busy activities.

God bless you in every effort is the prayer of

Your Mother.

Lt 123, 1886

Brother Rice

Steamer Melnor en route to Copenhagen, Denmark

July 16, 1886

Dear Brother Rice:

I have been much worried in regard to the spiritual condition of the church in St. Helena. I am in the night season addressing them most earnestly. I thought I was in meeting, and you, my brother, were speaking. Your discourse as far as subject was concerned was good, but you were spiritless, your subject long and tedious, and many of the congregation were asleep. I felt urged by the Spirit of the Lord to say some plain things, Bro. Rice. Said I, "Do you know that the trumpet must give a certain sound? Can you not discern that your

discourses do not interest and feed the people? Can you not see that the truth is powerless as you proclaim it? You preach altogether too much, and you are lulling the people to sleep with your lifeless discourses that have not the unction of the Holy Spirit. Are you awake yourself? You are doing the people harm rather than good. You must be careful how you make the truth unpalatable by your dry and tedious prayers and lengthy discourses. Learn to come straight to the point when you preach. [Preach] one-half as long as usual, then stop. Do not make your discourse over one-half hour long, and then you will not weary the people.”

I dreamed the spiritual interest at the Retreat was very low. There should be a decided effort made to make the meetings of the highest interest. [Ends here, apparently unfinished and never sent.]

Lt 124, 1886

Walling, Addie

Steamer Melnor en route to Copenhagen, Denmark

July 16, 1886

Dear daughter Addie [Walling]:

I received a letter from you last evening and was very glad to hear from you. I had begun to feel somewhat anxious in regard to you, but your letter set me at rest again. Was glad to hear that Sister Scott is pleasantly situated. I hope she will enjoy herself in her new home. I received a letter from Sister Lockwood, from Bro. Ramsey, and others. [Ends here, apparently never sent.]

Lt 125, 1886

Brethren and Sisters

[NP]

Summer of 1886

Dear Brethren and Sisters to whom are committed the sacred testing truths for this time:

Are you faithful to your God-given trust? Every one is wielding an influence over the destiny of other souls. “Ye are the light of the world.” Matthew 5:14. A faithful discharge of duty on your part will have a telling influence upon the impenitent. But if you neglect the work which God has given to you, some souls will be lost. Consider this matter, I pray you, in the light of God’s Word, and may your souls feel the burden of your entrusted responsibility. Oh, that there might be a turning to the Lord by every member of the church, that the earnest, fervent piety of each might be a message of warning to the sinner!

“Be zealous therefore, and repent,” (Revelation 3:19) is the Word of God to His professed people. “I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” Revelation 2:5. Many of our people are backsliding from God. We need to arouse. Let every soul that has named the name of Christ depart from iniquity. We want a pure Christianity. Great dangers are lurking for us on every side. When they need most the presence of God, many have the least of His presence. Many are in danger of becoming like the Jewish nation, who knew not the Scriptures nor the power of God. Like the teachers of Israel, you may explain Bible truth to others, and yet not practice it in your daily life. If the Jews had possessed an experimental knowledge of the Scriptures, they would not have been ignorant of the power of God. Like them we have great light and privileges, but many do not respond to these; and here is their peril.

When Jesus wept over Jerusalem, His tears were for all who are abusing their present privileges. He wept that so many who profess His name fail to become what God designed them to be; that they continue in sin and weakness, which He is able and willing to save them from if they will but come to Him. The Saviour says, “What could have been done more to My vineyard, that I have not done in it?” Isaiah 5:4. He has dealt with His people as a loving father with a wayward and rebellious child. But He sees grace resisted, privileges abused, opportunities slighted. Where He had a right to expect earnest, vital piety, He sees insincerity, hollow formalism, pharisaic pride. Neglect of light is chargeable upon those whom God has entrusted with great and solemn truths. Ingratitude for God’s mercies, abuse of blood-bought privileges, stand registered against many in the books of heaven, and are treasuring up for them wrath against the day of wrath. Vengeance will surely be visited upon those who have had so great light, yet who are so cold and unimpressible that no light shines from them to the world.

God has loaded us with His benefits. Immortal blessings have been poured upon us in great measure. Messengers have been sent with warnings, reproofs, and entreaties. God’s servants have wept and prayed over the lukewarm state of the church. Some arouse, but only to fall back in unconsciousness of their sin and peril. Passion, worldliness, malice, envy, pride, strife for supremacy make our churches weak and powerless. Some of Christ’s ambassadors are carrying a heavy burden upon their souls, because their message is treated by so many as an idle tale.

The eye of Jesus, looking down the ages, was fixed upon our time when He said, “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!” Luke 19:42. It is still thy day, O church of God, whom He has made the depository of His law. This day of trust and probation is drawing to a close. The sun is fast westering. Can it be that it will set and thou wilt not know “the things which belong unto thy peace”? Luke 19:42. Must the irrevocable sentence be passed, “but now they are hid from thine eyes.” Luke 19:42. I tell you, there is need to be alarmed. It is time to seek God earnestly, saying with Jacob, “I will not let Thee go, except Thou bless me.” Genesis 32:26. It will be of no avail to

make a spasmodic effort, only to fall back into spiritual lethargy and lukewarmness. The past, with the slighted mercies, the admonitions unheeded, the earthly passions uncorrected, the privileges and opportunities unimproved, the soul temple filled with desecrated shrines—all is recorded in the book of heaven. But the most solemn moments are still before you. Because of past neglect, the efforts you make must be the more earnest now.

The Saviour is speaking to His people, “Be zealous therefore, and repent.” Revelation 3:19. It is not ministers whom you have slighted; it is not the warnings of men that you have rejected; it is not My delegated prophets that you have refused to hear; but your Redeemer, your only hope. If ye are destroyed, it [is] yourselves alone that are responsible. Ye will not come to Me that ye might have life. “O Jerusalem, Jerusalem, ... how often would I have gathered thy children together, as a hen doth gather her brood under her wings,” Luke 13:34. But ye could not? No; “and ye would not!” Luke 13:34. I desired to save you, but ye would not be doers of My Word. The arm strong to save, is also strong to punish.

Jesus is now looking from heaven above with yearning pity upon thee, even thee, in this thy day, O thoughtless, careless soul. But unless there is in our churches a general arousing, unless there is an individual work of confessing and putting away sin, unless each shall give earnest heed to the things which belong to their peace, the words of Christ may be at any moment applicable to them: “Now they are hid from thine eyes.” [Luke 19:42.] I entrusted thee with the solemn, sacred message of truth to make known to others, but thou hast been unfaithful to thy holy trust. Souls have not been enlightened, warned, and urged to repentance. Their blood will I require at thine hand. Will the churches humble themselves before the Lord in this day of atonement? Will they put away the sins which defile their garments of character, and separate them from God?

The present is our day of visitation. Look not to a future, more convenient season when the cross to be lifted will be less heavy, when the inclinations of the carnal heart will be subdued with less effort. “Today” saith the Spirit of God, “if ye will hear His voice, harden not your heart.” Psalm 95:7, 8. Today go about the work, else you may be one day too late. The impressions which you have today may not be as strong tomorrow. Satan’s snare may close about you. The candlestick may be removed out of its place, and you be left in darkness.

“See that ye refuse not Him that speaketh,” (Hebrews 12:25) says the true Witness. “Behold, I stand at the door and knock.” Revelation 3:20. Every warning, reproof, and entreaty in the Word of God, or through His delegated messengers, is a knock at the door of the heart; it is the voice of Jesus, asking for entrance. With every knock unheeded, your determination to open becomes less and less. If the voice of Jesus is not listened to at once, it becomes confused in the mind with a multitude of other voices. The world’s cares and business engross the attention. Conviction dies away. The heart becomes less impressible and lapses in a perilous unconsciousness of the shortness of time and of the great eternity beyond. The heavenly Guest is standing at your door, while you are piling up obstructions to

bar His entrance. Jesus is knocking through the prosperity He gives you. He loads you with blessings to test your fidelity, that they may flow out from you to others. Will you permit selfishness to triumph, will you squander God's talents and lose the soul through idolatrous love of the blessings He has given?

There are some whose hold on life is weakening. Disease is upon them. Soon the time will come for the separation from all earthly things. Will these venture to trifle with God? Will they rob Him by withholding from His cause? Are there any who will prefer perishable, earthly treasure to the heavenly, the immortal substance?

Christ is making His last appeal to hearts. How importunate His entreaty. How reluctant is He to give you up, to be separated from His love and from His presence forever. Still are heard the steps of Him who is waiting without your door. His voice is still pleading for an entrance. But there is a point beyond which the forbearance of God will not reach. Shall the sign be registered on that doomed doorway, "Ephraim is joined to idols: let him alone"? Hosea 4:17.

Shall the word be spoken concerning you—he is joined to his idol of sensuality, let him alone; he is joined to his idol of earthly treasure, let him alone; he is joined to his idolatry of self, let him alone? The Sun of righteousness may set this very day for those who have had great light and privileges, but have not improved them. You have no time to loiter, no time to consult your convenience. It is now, even now, that you are to be zealous and repent.

Oh, it is peace you need; heaven's forgiveness, peace, and love in the soul. Money cannot buy it, intellect cannot secure it, wisdom cannot attain to it, but Jesus offers it as a gift. It is yours if you will reach out the hand of faith and grasp it. Many are weary of their half-hearted service. Their souls cry out after the living God. We are so weak, so helpless, and yet so desirous of a better state of things, that we turn away from a religion that has in it no divine manifestation. We cannot be satisfied with a form of godliness. We must have the deep movings of the Spirit of God in the soul.

Let the minister of God in his labors lean upon the arm of infinite power. Let him bare his soul in the closet, alone before God. Let him with loathing put away soul defilement. Let the weary, discouraged soul cry, as did Jacob, for the Comforter. Never trust in what you can do. Your wisdom is foolishness. Ever [keep in heart the knowledge that we are laborers for God. The Lord is leading his church in these last days as he led ancient Israel. While he gives them warnings, reproofs, and encouragement through his delegated servant, Christ, the angel of the covenant, who in the pillar of cloud and of fire went before the Hebrew host, is the leader of his people today. Provoke him not with your murmurings, by your selfish withholding from his cause, by cherishing iniquity; for in the face of great light he will not pardon your continual transgressions. The warning to the Sardis church is applicable at this time: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy

works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” And to us also the promise is extended. “Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels.”] [The last page is missing from the manuscript. The missing text has been copied from the published version in RH 11/02/1886.]